

d/p

ANNOTATIONS  
ON THE  
NEW TESTAMENT  
OF  
JESUS CHRIST  
IN WHICH

- I. The literal sense is explained according to the Expositions of the ancient Fathers.
- II. The false Interpretations, both of the ancient and modern Writers, which are contrary to the received Doctrine of the Catholic-Church, are briefly examined and disproved.
- III. With an account of the chief differences betwixt the text of the ancient Latin-Version, and the Greek in the printed Editions, and MSS.

THE FIRST VOLUME.

B Y R<sup>V</sup>.<sup>[ETHAM]</sup> D. D.



WITH PERMISSION AND APPROBATIONS  
Anno. 1730.





# TO THE READER.

**A** Translation of the new Testament into English from the *ancient* Latin-Version, was made by some Catholic-Divines in the University of Douay a hundred and fifty years ago, and publish'd by them at Rheims an. 1582. By the date that Translation was before the amendments and Corrections, made under Sixtus V., and Clement VIII., to reduce the Latin-Vulgar to it's former purity. Yet the differences betwixt that Douay-Translation, and the present Latin-Vulgar, are so few, and inconsiderable, that they must have follow'd a very correct Latin-Edition.

The Authors of that translation are to be commended for their endeavours to give us a true, and *literal translation*, not a *Paraphrase* (as most of the French translations seem to be.) This liberty of a *Paraphrase*, would indeed have render'd this laborious work much easier, but less exact, and with no small danger of mistaking, and misrepresenting the true sense of the word of God. In this I have endeavour'd to follow them.

They follow'd with a nice exactness the Latin text, which they undertook to translate, at the same time always consulting, and comparing it with the Greek, as every accurate Translator must do, not to mistake the true sense of the Latin-text. They perhaps follow'd too scrupulously the Latin, even as to the placing of the words, but what chiefly makes that Edition seem so obscure at present, and scarce intelligible, is, the difference of the English tongue, as it was spoken at that time, and as it is now chang'd, and refin'd: so that many words and Expressions, both in the Translation, and Annotations, by length of time, are become obsolete, and no longer in use.

It must needs be own'd that many places in the Holy Scriptures are obscure, and hard to be understood; *durissima*, says S. Peter 2. Ep. c. 3. v. 16. They must be obscure in a literal translation, as they are in the Original. These places, as S. Peter there tells us, the unlearned, by their own false interpretations, turn, and *wrest*, as they do other Scriptures, to their own perdition. Nor yet is it lawful, even to prevent such fatal mistakes, to make any alterations or additions, that are not contain'd in the literal sense of the text. If the reader in this Edition find sometimes a word or two in a different Character, it is merely because, tho' they are not express'd in the very *letter* of the text, yet they seem'd necessary, to represent to the reader the true and literal sense and construction of such places; and so cannot be look'd upon as any alteration or addition.

I am by no means for changing that simplicity of style, and that plain manner of relating and expressing these Divine Truths, in which

the sacred writers, inspired by the Holy Ghost, have deliver'd to us these Oracles of the word of God. I am of the opinion of Monsr Godeau, the learned Bishop of Vence, who would not in his paraphrase, change *thou* into *you*, even when the words were address'd to God himself. He says, that to speak to God by *thou* and *thee*, is to pay greater honour and veneration to the Grandeur and Majesty of God. And yet it is certain, they sound more awkwardly in the French language, than in English: for hitherto, both Catholicks and Protestants, have us'd them in their English Scriptures and prayer-books, tho' the French not so frequently, we have also another reason for retaining them in the Scripture: for the change of *thou* into *you*, would very often make the sentence of a doubtful signification, as I could shew by many Examples.

I have also retain'd such phrases, and ways of speaking, which may be call'd either *Hebraisms*, or *Grecisms*, as taken from the *Idioms* of those languages, but yet may be well enough understood in English. Nor did I think it necessary to change many words, and expressions, which, tho' coming from Hebrew and Greek derivations, are sufficiently understood by a long Ecclesiastical use and custom, at least by those, who are acquainted with the style of the sacred writers.

But notwithstanding the obscurity in the Holy Scriptures, and the simplicity and plainness of the style and Phraseology, these sacred pen-men are falsely accused of *Barbarisms*, and *Solecisms* in many places in the Greek. And tho' they have sometimes neglected the ordinary rules of Grammar (which the Latin Interpreter has also done) yet in them we may discover, not only more sublime thoughts, but even a true, natural, and solid eloquence, far surpassing the studied and artificial Rhetorick of the most celebrated profane Classics. Of this see the judicious Critick, and eloquent Dr. Blackwall in his book entitled, *The sacred Classics defended*, &c. an. 1728.

I know English Protestants are apt to blame us for translating from the Latin-Vulgate, rather than from the Greek. Is not the Greek, say they, the *fountain*? were not the *Originals* of all, or almost all the new Testament, written in Greek? They were so. But then we desire first to know where they, or we, may find this greek fountain pure, clear, and unmixed, as it was in the beginning? where we may be able to meet with those *Originals*, or *αυτογενη*, written by those divinely inspired Authors? It is certain they are not now extant, nor have been seen or heard of for many Ages.

But they'll tell us, tho' the *Originals* be lost, we may meet with many Copies, and Greek Manuscripts, some of them, perhaps written a thousand years ago, as the most learn'd Criticks conjecture. We must desire of them secondly to know, whether any one of these Manuscript-Copies agree in all, or almost all places, one with another, or with the Greek Testaments printed from them, and from which the Protestants have made their translations into vulgar tongues? It is evident to a demonstration, that no such authentick MSS can be found.

The immense labours, and almost incredible pains, which many

Protestants, as well as divers Catholicks, have taken, for two hundred years, to turn over, read, and compare the best, and most ancient MSS, in all the most famous Libraries in the world, have made it evident to all mankind, in how many thousand places they differ one from another.

The Greek Edition of the New Testament, printed at Oxford e Theatro Sheldoniano, an. 1675. has given us out of divers MSS, about twelve or thirteen thousand *different readings*, as they have been number'd by a Protestant (a) Author, G. D. T. who publish'd a neat Edition of the new Testament at Amsterdam, ex Officinâ Westenianâ, an. 1711. And when in his prologom: he gives us an account of the indefatigable labours of the learned Dr. Mills, he tells us, that out of about 120 MSS, he publish'd an. 1707 above thirty thousand different readings: and moreover, that the said Dr. Mills in his prologom. owns that he looks upon above two thousand of these, to be the true and genuine readings, according to which all printed copies ought to be corrected, and the present readings cast out, which, says he, would occasion no small changes in our books.

This said Critic, in the same place, blames Dr Mil's for not attending to the consequences and advantages, which he apprehends the Papists may pretend to draw from thence, who always cry the fountains are corrupted. 2dly the Socinians. 3dly the Atheists, and all they who make a jest of all reveal'd Religion.

I am sorry to find any of our Adversaries so ill natur'd, and so unjust to us, as to join us in such ill company, as that of Socinians Deists, Atheists &c. We detest not only their errors, but also the consequences, which they bring against the Authority of the H. Scriptures, from the different readings, either in the Greek or Latin MSS and Copies, of which I may say with a Protestant Critic, that they seem *more for pomp (b) and show than for use and profit*, a great number, especially of Dr. Mills's being frivolous, and of no moment, like those of Mr. James in his book, to which he thought fit to give the title of *Bellum Papale*, setting forth those small differences betwixt the Amendments of Sixtus V. and Clement VIII.

It is true the Catholicks from such a multitude of differences, even in the most ancient MSS. now extant (which as Mastr Simon shews, differ as much one from another and from the printed Greek copies, as those of a later date) may draw these inferences.

I. That the Protestants set too great a value, and lay too great stress upon the Greek text, such as it now is, from which they have made

(a) *Ne posset ingens ista sarrago prajudicare atque obesse Testamento... Pontificii ubique corruptos esse fontes clamant. Sociniani Christum & Spiritum Sanctum ex novo Testamento erasum & eliminatum vellent, Athei & irrisores totum deletum desiderant, quique cuncti ex tanta multitudine lectionum contra sacratissimum codicem argumenta mutuari possunt, & sapius mutuari sunt, & adhuc mutantur. In the preface pag. 26.*

(b) *In pompam magis quam in usum. Dr. Mills in prolog. p. 112.*  
â iij



so many different translations into vulgar languages, so that even Luther, (c) Calvin, Beza, and King James the 1st, when he order'd a new Translation, made loud and just complaints, that by them was shamefully corrupted the purity of the word of God. For, as S. Hierom (d) said, *that which varies, cannot be true*, especially when it must remain doubtful, which readings ought to be preferr'd, and when every Translator follows, and sets down that reading, which in his private opinion he judges best, or rather which agrees best with the principles of his Sect: by which liberty, says Dr. Walton (e) in his prolog: they have often follow'd *Lesbiam regulam*, that is, by endeavouring to make the word of God conformable to their Creed not their Creed to the word of God.

2. From such a multitude of various readings, and differences in all these MSS, it must needs follow that the greek fountain has not run clear, and unmix'd for many ages.

3. For the same reason the present greek text cannot be accounted *authentick* in such a manner as they would have people to believe. By an *authentick* writing, deed, or Testament, is often understood the very original itself, written, made, or sign'd by the author of it. No greek manuscript, nor any part of the new Testament, can now be call'd *authentick* in this sense. A writing may be also esteem'd *authentick* in a lesser degree, when, tho' it be not the original it self, it can at least be proved to be a copy agreeing exactly, and word for word with that writing that was the original: this again cannot be pretended of the Greek MSS. now extant, because of such a number of differences, even in the most ancient copies that can be met with. The Protestants therefore must needs allow that writings, in a true sense, may be look'd upon as *authentick*, when there are sufficient grounds and authority to believe, and to be convinc'd, that notwithstanding many small changes, which have happen'd in sixteen or seventeen hundred years, they still contain, in all things of moment, the sense of the originals, so that whether they be copies in the same primitive language, or were faithfully translated, credit may be given to them as to the originals. Can our adversaries shew any other sense, in which the present greek can be call'd *authentick*?

They need not therefore quarrel with the Decree of the Council of

(c) See Simon in his Criticks on the new Testam. c. ult. citing the words of Grotius, *Lutherus dixit per tot versiones incertiores fieri lectores quam antea fuerunt. Beza verò tot esse interpretes, qui non tam convertunt quam pervertunt: ut, nisi audacia eorum occurratur futurum sit inter paucos annos, ut ipsarum quoque rerum possessione depellamur.* See Simon on the new Testam. c. 24.

(d) S. Hierom præfat. In Evang. *verum non esse quod variat.*

(e) Walton prolog. 6. p. 37. *pro norma fidei Lesbiam regulam habebimus, nec jam verbum Dei ultra esset, sed aliorum qui hoc sibi temerè promittunt.*

Trent. Sess. 4. which, without deciding any thing concerning the Hebrew or Greek Scriptures, and without denying them to be *authentick*, declared the Latin-vulgar to be receiv'd, and made use of as *authentick*, ordering a correct edition of it to be publish'd, and to be preferr'd before all other Latin translations and Editions. And that this is the true sense of that Decree, see Pallavicina, who writ the History of the Council, Salmeron, who was there present, Bellarmin, and divers other learned catholick writers, cited for this purpose by Dr Walton in his 10th Prologomenon. The same Catholick-writers allow, and teach that recourse may be had, even to the present Hebrew, and Greek, to find, and prove the true sense of the Scriptures. See Bellarm. l. 2. de verbo Dei. c. 11.

But the Protestants will still pretend that translations of the N. Testament ought rather to be made from the Greek, being the language, in which it was written, and therefore the Greek must certainly have more of the Original, than translations into Latin, Syriac, &c. Yet this only shews that the G. MSS. and copies, as we have them at present, have indeed more of the original, *as to words*, but do's not prove, that they have more of the Original, *as to the true sense*, than a faithful and exact translation, taken from the Originals soon after they were written, if such a translation hath been always kept with equal, or with greater care. For it is certain that many times one word, or one letter, added or omitted, quite changeth the sense of a whole Sentence, and such changes, when they come to be very numerous, alter the sense of a large writing or book. This may happen to any book, to any deed, to any last Will, and Testament, of which a number of copies have been taken tho' in the same language. Put the case, that when S. Hierom undertook a new translation into Latin of the old Testament, he could meet with no Hebrew text, but what was full of faults and changes, and that the Greek version of the LXX, had been faithfully translated, and more carefully preserv'd, it is certain, that tho' he might still find in the Hebrew more of the original as to the very words, yet not more of the true sense. Many, who oppos'd S. Hierom's new translation from the Hebrew, and were for sticking to the former version taken from the LXX, judg'd this to be the very case, especially finding that Christ himself, and his Apostles, cited the places of the Scriptures, as they were in the LXX.

To apply this to the question we are about, and give reasons for translating from the Latin-vulgar: It is not to be doubted, but that a Latin translation of all the new Testament was made, either in the Apostles time, or very soon after. No doubt but this translation was not only read by particulars, but in all Churches and Meetings, where the Latin tongue was spoken. It is this Translation that S. Hierom, and S. Aug. sometimes call'd *vetus*, and *communis*, sometimes *vulgata*, and *itala*, or *italica*. And St. Aug. speaking of the Latin versions, of which there had been very many before his time, says *itala ceteris praeferatur* l. 2. de Doct. Christ. c. 15.

This common and vulgar Edition S. Hierom corrected, by order of Pope Damasus, from the Greek MSS. which doubtless were not so

different, as those now to be met with in our days: yet he tells us, what caution he used in correcting it, only from the best MSS, and such as seem'd true ones. This Latin vulgat with S. Hierom's amendments, was much approv'd by the learned men, yet it was not generally used in the Churches till two hundred years after, they still retain'd in their publick Liturgy, and read in their Church-meetings the *common ancient vulgat*, and then by degrees S. Hierom's corrections were receiv'd, at least for the most part, tho' in some places, the N. Testament was still retain'd according to that *ancient* and *common Italica*.

The learned Cassiodorus in the 6th age took great pains to have the scriptures Corrected from the faults, that had happen'd by the ignorance or negligence of transcribers, and placed manuscripts, as correct as possible, both of the ancient vulgat, and with S. Hierom's Amendments, in his Library.

The Emperor Charles the great, who was both learned himself, and a great encourager of learning, employ'd Alcuin, and divers learned men to correct those frequent faults, which, by such a multitude of written copies, were found in the Latin Scriptures. He tells us he corrected in this manner all the books (a) of the old and new Testament.

The Latin writers and Interpreters in every age, and also the Scholasticks from the 12th and 13th Century, have much contributed to make us able to discern the true readings from the changes, and faults of transcribers, before printing was invented.

The learned men in most Universities, and in all parts of the western Church, were consulted, who having compar'd the Latin with the Greek copies, sent their remarks to Rome, where, after examining and advising with men that were Judg'd the most capable in this kind of learning, were publish'd the correct Editions of the Latin vulgat by Sixtus V. and Clem. the VIII. Can it be said that greater care, or equal care, has been taken as to any Edition of the Greek Testament?

It may be also observ'd that neither S. Hierom, nor any of the Fathers, thought it convenient to make new Translations from the Greek MSS. They contented themselves to correct those faults, which inevitably happen'd in the manuscript copies. They had a due veneration for that version, which had been made use of from the beginning of Christian Religion in all the Latin churches. Erasmus was the first, who undertook a new Translation from the printed Greek, publish'd by Cardinal Ximenes, and by Robert Stephens. Beza blames Erasmus for abandoning in many places the Latin Vulgat, which, says he, is more conformable to many G. MSS. which Erasmus wanted. The learned Protestant Mr. Bois (b) Prebend of Ely, at the request of Lancelot Bishop of Winchester, in his book, entitl'd, *veteris Interpretis cum*

(a) *Universos ad amussim correximus. See Simon on the new Testam. c. 9. — (b) Nova nunc spiramus, suspiramusque omnia, nova lumina, Angliam novam, novum. . . . Evangelium, ac si abjuratis Orthodoxorum partibus, in Castra concesseramus Novati, Novatoresque rectius audiremus, quam reformati — Davidicos numeros, vernacula sermone nostro, rhythmis pessimis, sensu pejori redditas &c.*

*Beza aliisque recentioribus, Collatio*, commended by Dr Walton, defends the old Latin Translation, where it was chang'd by Beza, and Others. See what he says on the IV. Chap. of S. Matt. page 5. And what heavy complaints, the author of the Preface makes, not only of new readings, but of all kind of novelties in matters of Religion, introduc'd without necessity.

Dr Walton (a) in his Prolog: and Other learned Protestants own that the Latin Vulgat ought to be held in great esteem, and that it ought not to be changed by any private persons, having been authoriz'd and used in the Church for so many Ages, especially, saith Walton, since it belongs to the Church to judge of the sense of the scriptures, and to recommend this sacred *Deposium* to the faithful. The Church in a General Council, has declar'd the ancient Latin- Vulgat authentick; but we do not find any Greek copie or Edition, such as we can meet with at present, recommended to us by the Church.

As to the Annotations in this edition, I have not follow'd those in the Rheims-Testament. They chiefly insisted on the Controversies, occasion'd by the late changes of Religion in England. I Have made it my endeavour to expound also the literal sense. I am perswaded that aiming at brevity, these notes may seem obscure, to those, who have not read any other commentary; but I hope they may be useful, both for the preventing of false Interpretations, and for a more easy understanding of the word of God, especially in the Epistles of S. Paul. I am not conscious to myself, that I have omitted to examin the greatest difficulties, nor those passages, that have been perverted by false Expositions: nor yet have I used any harsh language, or reflections on those, who have fal'n into the greatest errors and mistakes. I have always been mindful of that excellent admonition' of the Apostle to his Disciple S. Timothy, as spoken to every minister of the Gospel: *be mild even towards all men. . . . patient, admonishing with modesty those, who resist the truth*, in hopes that God will at some time give them repentance to know, and acknowledge the Truth. 2. Tim. 2. 24. If I have not been acquainted with the Scriptures from my very Infancy, as S. Paul witnesseth of the same S. Timothy, my Inclinations at least, led me very early to take the greatest delight in searching the sense of the H. Scriptures, the Commentaries, and Interpretations of the ancient Fathers, especially on the new Testament, in their own works, and language they writ, in citing of which, I have never trusted any eyes, but my own, which I soon found very necessary, not omitting at the same time, what I could learn from later Authors, and Criticks.

But as I am conscious to myself, so I freely own to the publick, that I do not look upon my self sufficiently qualified to make a new Translation, which therefore I have not pretended to. I am far from being so perfect in the greek, as I could wish, and of Hebrew I know nothing. I have consulted on the most difficult places those, whom I thought were best able to assist me. I have been always cautious, not to expound the Scriptures by my own private judgment,

(a) *Magni faciendam. Non sollicitandam a privatis*



not to follow a blind guide, nor to split upon the same dangerous rock as all hereticks have done, rashly *wresting the Scriptures to their own perdition*. 2. Pet. 3.  $\Psi$ . 16. I submit all to the judgment of the Church, and of the Head of the Church, the Successor of S. Peter, to those Pastors and Bishops, whom Christ left to govern his Church, with whom he promis'd to *remain to the end of the world*. Matt. 28. 20.

I shall only add, that I have not publish'd this translation, and Notes, that every one, tho' never so ignorant, might read, and put his own construction on the sense of these sacred writings. The dangerous and pernicious consequences of reading Scriptures without humility, and an entire submission to the Church, I have elsewhere taken notice of. I beg leave to conclude with this charitable advice, that whosoever takes the H. Scriptures in hand to read them, first make this, or the like prayer to the Father of lights.

*A prayer before the reading of any part of the  
H. Scriptures.*

Come Holy Spirit, fill the hearts and minds of thy faithful servants, and inflame them with the fire of thy Divine love.

LET US PRAY.

Oh God, who did'st teach the hearts of thy faithful, by the illumination of the Holy Ghost, grant us we beseech thee to be always wise in the same Spirit, and to rejoyce by his consolation through our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same holy Spirit, for ever and ever. Amen.



# ERRATA.

IN THE TRANSLATION. pag. 3. ὧ. 22. for *what* read *which*.  
 p. 18. ὧ. 10. of God. r. of heaven. p. 20. ὧ. 47. for *publicans*. r.  
*heathens*. p. 38. ὧ. 12. *salute them*. r. salute it. p. 80. ὧ. 12. *whole*  
*day*, r. burthen of the day. p. 106. ὧ. 39. r. or in prison. p. 121.  
 ὧ. 1. Council r. Counsel. p. 155. ὧ. 22. After what thou wilt, add,  
*of me*. p. 166. ὧ. 11. dele *he told them*. p. 169. ὧ. 2. After *ask'd*  
*him*, r. trying him. p. 170. ὧ. 20. After *said to him*, r. master. p.  
 184. ὧ. 25. for *the fruit of this wine*, r. *this fruit of the vine*. p. 189.  
 ὧ. 3. *Priests* read *Chief Priests*. p. 191. ὧ. 41. After *also*, dele *wish*  
*him*. p. 197. ὧ. 31. *he shalt*, r. *thou shalt*. p. 198. ὧ. 48. *happy*.  
 r. *blessed*. p. 212. 23. *began*. r. *beginning*. p. 257. ὧ. 1. *Pharisy*, r.  
*Prince of the Pharisees*. p. 282. ὧ. 35. read face of the *whole Earth*.  
 p. 284. ὧ. 17. for *divide*. r. *take, and divide*. p. 323. ὧ. 13. r. I shall  
 give him. p. 356. ὧ. 27. read, *he answer'd them, I have told you*.  
 p. 365. 37. for *the Jews*. r. *And some of them said*. p. 369. ὧ. 10.  
 r. to kill *also* Lazarus. p. 370. 32. for *rais'd up*, r. *exalted*. p. 409.  
 ὧ. 21. r. and what Lord. p. 422. 6. After *Jesus* add *Christ*. p. 427. 32. r.  
 neither did any one of them. p. 443. ὧ. 3. for *Paul* r. *Saul*. p. 469.  
 13. for *Saul*. r. *Paul*. p. 472. ὧ. 12. and 25. for *Saul*. r. *Paul*. p.  
 481. 22. r. as it were *Superstitious*. p. 496. 10. After *came thither*,  
 add from *Judea*. p. 489. Chap. 23. ὧ. 26. r. excellent *President* Felix.  
 p. 499. ὧ. 1. r. *Centurion by name Julius*. p. 500. 12. After *Phenice*,  
 r. a haven of *Crete*, looking towards the Southwest and north-  
 west. Ibid. ὧ. 18. after *storm*, add *the next day*.

IN THE ANNOT. p. 22. ὧ. 32. *Abultery*, r. *Adultery* Ibid. ὧ.  
 39. *revenge*. r. *revange*. p. 50. ὧ. 32. r. *he shall*. p. 144. 26. for,  
*his Father had before him* r. *his son had after him*. p. 169. ὧ. 48. *some*  
*Victims*, dele *some*. p. 201. 9. *Tabernacle*. r. *Temple*. p. 309 lin. 26.  
 r. The *Arians*, I say, pretend p. 367. 18. for *fifty*, read *fifteen*. Ibid.  
 ὧ. 41. dele *even as man*. p. 372. 28. lin. 4. r. *my name*. p. 373.  
 47. *that judgeth him*. r. *that judge him*. p. 406. ὧ. 21. lin. 6. read, *both*  
*God and man*. p. 406. ὧ. 21. lin. 9. for *lesser share in both*. r. *share*.  
*Of both these missions see*, &c. p. 483. Chap. 17. ὧ. 22. *Arator*. r.  
*Aratus*. p. 407. 23. r. *deferring*.

IN THE ITALIC-NOTES. p. 51. for *πράξα*. r. *πράξα*. p. 84.  
*ἡμῶν*. r. *ἡμῶν*. p. 137. r. *ἡμῶν*. p. 204. r. *πληροφροσύνη*, *πληροφροσύνη*.  
 p. 315. for *ἁλλὰ* r. *ἁλλὰ*.

## APPROBATIONS

*On the first Volume.*

APPROBATIO EXIM. ET R. P. P. AMBROSII BURGIS

SAC. TH. DOCT. ET PROF. &c.

**L**Egi Editionem Anglicanam quatuor Evangeliorum & Actuum Apostolorum ab Eximio D. R. W... Sac. Theol. Doct. & Prof. adornatam, eamque ubique latinæ vulgatæ conformem inveni. Datum Lovanii in Collegio S. Thomæ Aquinatis, FF. Præd. Anglorum hac decima Aprilis. 1730.

AMBROSIUS BURGIS.

APPROBATIO R. P. F. ANTONII CODRINGTON

SAC. TH. LECT. IN CONV. F. F. M. M. RECOLL.

ANGLO. DUACENO.

**I**Nfrascriptus legi summâ attentione & voluptatē versionem Anglicanam quatuor Evangeliorum & Actuum Apostolorum labore & industriâ Exim. D. R. W. Sac. Facultatis Duacenæ Doctoris & Prof. eamque fidelissimam reperi, dignissimamque judicavi ut in lucem emittatur. Datum in Conventu & Collegio Duac. Recoll. Ang. die 20. Aug. an. 1729.

F. ANTONIUS CODRINGTON,

**N**B. The great employments of the first, and the death of the latter of these two learned Divines, have deprived me of their Approbations, which I hop'd for on the remaining part of the New Testament.

Other Approbations on both Volumes may be seen at the end of the second.

# A N I N D E X

*Of the Chief particulars in the Annotations  
in both Volumes.*

**T** He *Abomination* of desolation. Vol. 1. pag. 101.  
*Abraham's Bosom*. V. 1. p. 266.

By *Adoption*, we call God *Abba*. V. 2. 36.

To *Adore*, *worship*, &c. many times signify an inferior honour paid to creatures The meaning of those words of S. John, *I fell before his feet to adore him*: The Protestants make S. John twice a great and inexcusable Idolater. Vol. 2. p. 523.

Christ's *Agony*: And how he was strengthen'd by an *Angel* vol. 1. p. 289.

An undue worship of *Angels*. V. 2. p. 233.

S. Pauls words to be an *Anathema* from Christ. V. 2. p. 41. what is meant by *Maran Atha*. V. 2. p. 132.

Of the great *Antichrist*. V. 2. p. 253. and p. 516.

The fable of the Popes being *Antichrist*, whether *mystically* or *Emphatically* so call'd. V. 2. p. 516. and 514.  
The new invention of turning 1260 *days*, into 1260 years.

Three general ways of expounding the *Apocalypse* V. 2. p. 444. and 505. &c.

*Arians* and *Socinians* confuted V. 1. p. 83. p. 103.  
The vanity of such as dare say on such matters, *I know* such a thing is impossible. vol. 1. p. 302. All things made by the Son: and he *the God is* *θεός*. V. 1. p. 309. 332. 380. 382. *ὁ ἰσμεν*. See vol. 2. p. 95. 220. 230. 233. 303 304. 432. 448. &c.

*Τὸν ἀρχὴν ὁ τὴν λαλῶ ὑμῖν*. *Principium qui & loquor vobis*. V. 1. p. 352. 354.

## B.

**B** *Abylon*. Rome in S. Peter 1. Ep. c. 5. 13. It may also signify *Heathen Rome*. Apoc. 17. vol. 2. p. 507. &c.



*Baptism* must be in water. V. 1. p. 447. What is meant by being *Baptiz'd* for the dead. V. 2. p. 127.

*Bishops* and *Priests*. V. 1. p. 459. 470. And V. 2. p. 216. 290. 401.

How S. John lean'd in the *Bosom* of Jesus by the greek. V. 1. p. 377.

*Blasphemy* of the Holy Spirit. V. 1. p. 50.

*Super substantial bread*, *εισωνοτος*. V. 1. p. 26.

Mr. *Brighmans* dreams set down by Dr. Hammond. V. 2. p. 458.

### C.

**T**O love one another, an old and a new *Commandment*. V. 2. p. 420. No absolute *certainty* of our Salvation. V. 2. p. 82.

*Christ's Divinity*. He was the *first begotten*, not *first created* V. 2. p. 129. in *form* and nature true God. vol. 2. p. 220. 293. 233. 303. 416. &c.

How he was made *a sin* for us. V. 2. p. 148.

*Circumcision* of the flesh of no value in the new Law. V. 2. 189. what is meant by *Concision*. v. 2. p. 223.

All things *clean* to the clean. V. 2. p. 291.

To heap *coals* on anothers head. V. 2. p. 56.

*Coins* of a *Denarius*. V. 1. p. 75. 114. A *Didrachma*, a *stater* V. 1. p. 71. An *argenteus*. V. 1. p. 114. A *minurum*, a *quadrans*. p. 179. a *Dipondium*. A *mna* p. 274. a *Talent* p. 75. The measure call'd *Satum* p. 54. a *metreta* p. 318.

*Germane Compar*, *συζυγς γνηιας*, not S. Pauls wife. V. 2. p. 226.

The Jewish *Council* or Sanhedrim, V. 1. p. 21.

The sign of the *Cross* on the forehead us'd by the primitive Christians on all occasions. V. 2. 469. It is us'd by the Protestants in baptism. A ridiculous folly to call it the cognisance of Antichrist. Ibid.

### D.

**T**He hours of the day among the Jews. Their greater hours and lesser hours. V. 1. p. 60. 82. Their dif-

ferent *watches* in the night. Also *two* evenings. vol. 1. p. 60. 82. 114.

The *darkness* when Christ was on the cross. V. 1. p. 129.

*Deacons*, and their functions V. 1. p. 435.

A sin unto *death*, and not to death. V. 2. p. 432.

What things *defile* a man. V. 1. p. 64.

## E.

**T**He real presence of Christ in the Sacrament of the *Eucharist*. V. 1. 115. 116. 340. The words of Luther very remarkable. p. 116. The question of the *Capharnaits*, *how can he give us his body to eat* call'd by the ancient Fathers a Jewish word, and a blasphemy V. 1. p. 341. see also. vol. 2. p. 103. and 109.

The *Eucharist* also a true sacrifice. V. 1. p. 116. It is the same sacrifice as Christ offer'd on the cross, the manner only being different. This is the Doctrine of the Council of Trent. S. Chrys. clear words for it. Vol. 2. p. 340. why it is said in remembrance, or unto a remembrance of me. vol. 1. p. 288.

*Euryandria*, call'd in the latin in S. Paul *scurrilitas*, and how it is then taken, not so in Aristotle and S. Thomas. S. Chrysostoms exposition of it vol. 2. p. 209. 210.

The mob at *Ephesus*. Acts. 19. V. 1. p. 491.

*Excommunication*. V. 2. p. 139.

*Exorcists* among the Jews. V. 1. p. 490.

*Extremunction* a Sacrament. The objections of the Protestants answer'd. V. 2. p. 378. & seq. The 6th of the 39. Articles of the Church of England not consistent with it self. Ibid.

## F.

**F***aith* highly commended. V. 2. p. 346. It will avail a man nothing without good works. *It is as if we were dead* without them. V. 2. p. 368.

What it is to lay on the same *foundation* gold, silver,

hay, stubble. V. 2. p. 77. what it is to be sav'd by fire  
Vol. 2. p. 78. 79.

The *sting* of the *flesh* what. V. 2. p. 167.

In *furorem* versus est, ἐξίστην V. 1. p. 147.

## G.

**T**He *Genealogy* of Christ. V. 1. p. 3. and p. 213.

But one *good*, towit *God*. V. 1. 78.

To the *unknown God*. V. 1. Acts 17. p. 483.

*Gog* and *Magog*, the last persecution. V. 2. 530.

*Gratia plena* ἡ χάρις αὐτοῦ. V. 1. p. 202.

*Greeks*, *Grecists* or *Hellenists*. V. 1. p. 435.

## H.

**G**od *hardens* no one, but only permits it. V. 2. p. 44.

Christ's descent into *Hell* or *Limbus*. V. 1. p. 421.

V. 2. p. 394.

Hells punishments eternal. V. 1. p. 107.

Not only they are *hereticks* who deny fundamentals V. 2.  
p. 173. witness S. Chrys. Ibid.

The *History* of Christ's passion out of all the 4. *Evangelists*. V. 1. p. 113. &c.

## I.

**O**f the woman *Jezabel*. V. 2. p. 453.

Impossibile est eos renovari ad pœnitentiam, ἀδύνατον.

It is *impossible* &c. in what sense see. V. 2. p. 319

S. *Justin's* words mistaken by Mr. Mede. V. 2. p. 529.

*Intercessions*, and *intercessors*. V. 2. 260.

## L.

**T**He Jewish *Law* in it self, just, good, spiritual.  
V. 2. 30.

All things are *lawful* in what sense. V. 2. p. 87.

*Love* one another. See S. John's Epistle.

## M.

The B. V. *Mary*, always a Virgin. V. 1. p. 5.  
 S. John the Evangelist took the *V. Mary* in *suas*,  
 ὡς τὰ ἰδίᾳ. V. 1. p. 403.

Of Simon the *magician*. V. 1. p. 446.

How *marriage* is call'd honourable in all. V. 2. p. 355.

What Hereticks condemn'd *marriages* and *meats* as bad  
 in themselves. V. 2. p. 265.

*Marriage* or *matrimony* a *Sacrament*. V. 2. p. 210.

How Christ is one *mediator*. V. 2. 261.

The meaning of those words, I will not go beyond  
 my *measure*. v. 2. p. 160.

*Melchisedeck* grater than Abraham. V. 2. p. 323.

The first *mission* of Christ's Apostles V. 1. p. 41. *mission*  
 of the 72. ( not only 70. ) disciples. V. 1. p. 243. The  
 2d. *mission* of the Apostles into all parts of the world,  
 with a promise to be with them to the end of the world.  
 V. 1. 136. 193. As my Father *sent me*, *I send you*. V 1.  
 p. 406. How shall they preach unless they be *sent*. V. 2.  
 p. 48.

*Mulierem* sororem, ἀδελφή γυναῖκα, a woman a sister, not  
 a woman a wife V. 2. p. 100.

## O.

**A**gainst *Oaths* and swearing, cursing &c. V. 1. p. 22.  
 V. 2. 371. To swear by the Temple, and by the Gold  
 in the Temple &c, v. 1. p. 97.

How a man *offending* in one thing is said to become  
 guilty of all. V. p. 367.

*Osanna* to the Son of David. V. 1. p. 88.

## P.

**P**arasceve, παρασκευή. V. 1. p. 131. and p. 405.

*Pasche* or *Phase*. V. 1. p. 113.

S. *Pauls* Conversion. V. 1. p. 451. 486. Acts 22. Acts  
 27.



His first sermon p. 467. He is call'd a *word-sower*; *ὁ σπριμολέγος*, *femini-verbis*. His speech to the Athenians Acts 17. p. 483. His voyage by sea, shipwreck and arrival at Rome, where he remains two years chain'd to a Soldier appointed to guard him. Acts 27. and 28.

The Chronotaxis of his 14. Epistles at the end of the first Volume.

*Peace* to men of good will, *pax hominibus bonæ voluntatis*, *εἰρήνη ἐν ἀνθρώποις εὐδοκίας*, vel *εὐδοκίας* V. 1. p. 208. 210.

*S. Peter* Head of the Apostles and of the whole Church, to whom are given the *keys* of the Kingdom of Heaven. This power of *S. Peter* and his Successors witness'd by *S. Chrys.* and the Fathers and Councils. V. 1. p. 67. 68. 289. 410. 411. 416.

His *shadow* cur'd all diseases. v. 1. p. 433.

He is sent to *Cornelius*, first receives the *Gentils* into the Church. V. 1. p. 455. The wonderful change that appear'd in him, and in the Apostles by the coming of the *H. Ghost*. V. 1. p. 420. How he was reprehended by *S. Paul*. V. 2. 177. 179.

*Phylacteries*, *φυλακτήρια* V. 1. p. 96.

*πληροφορεῖν* &c. The latin interpretation defended. V. 1. p. 200. V. 2. p. 286. 287. The Authority of *S. Chrysost.* Ibid.

*Priests* See Bishops. The ancient *Priest*. V. 2. p. 399.

*Priests* and Kings in a spiritual sense. V. 2. p. 389. 447. 463.

*Profelytes*, two sorts V. 1. Acts 17. p. 482.

## R.

**T**He power of remitting or forgiving sins. How they are remitted always by *Alm. God*, and how by his ministers. This power acknowledg'd by the *Prot Liturgy* in the visitation of the Sick. V. 1. p. 36. and 406.

*Respect* of persons. V. 2. p. 366.

The *Resurrection* of *Christ*, and of all men. V. 2. 127. The meaning and reading of those words, we shall all

rise again, but shall not all be changed. V. 2. p. 129.  
The dangers of such as *would be rich*. V. 2. p. 272.

## S

**T**He first second *Sabbath*. V. 1. p. 224. Christ accused as a *Sabbath-breaker*. V. 1. p. 49. 260. 332.

The Jewish *Sabbath* changed to *Sunday*. V. 1. Acts 20, p. 495. V. 2. p. 131. and 448.

The *Samaritan* woman. V. 1. p. 326.

The *H. Scriptures* the best of all books. V. 1. p. 300. They are *profitable* and necessary for the ministers of God, for the *man of God* to *teach*, to *reprove*, to *correct*, to *instruct* &c. V. 2. p. 283. 284 many *adulterate* and corrupt the word of God V. 1. p. 300. They are to be read by the learned with the Spirit of Humility and submission to the Catholick-Church, which every one is bound to hear and submit to, as to the sense of the *H. Scriptures*. Ibid.

The unlearned wrest the *Scriptures* to their own *perdition*. V. 2. p. 283. 406. 413. No prophecy of the *Scripture* is made by *private Interpretation*. Ibid. Not without a *guide*. V. 1. p. 446. See also the Preface to the first volume, and to S. John's Gospel.

*Sin* to death, and not to death. V. 2. p. 432. Original *Sin* V. 2. p. 23. precious *spikenard*. V. 1. p. 188.

The meaning of *Sugillet me*, *inmaridz* me V. 1. p. 272.

What is meant by the *Lord's supper*, and the feasts call'd *Agape* V. 2. p. 108.

The word *Synagogue* has different significations. See Matt. 10. 17. and vol. 2. p. 369. See the word *Ecclesia*. Acts 19. V. 1. p. 339. and 40. p. 490.

## T

The word *Temptation* has different significations. Degrees in *Temptation*. God *tempts* no one. V. 2. p. 361. 362.

A new *Testament* promis'd. Jerem. 31. 31. The word

*Testament* rather than *Covenant* or *Alliance*. Of the hebrew word *Berith*, the G. *συνθήκη* and *διαθήκη* V. 2. p. 327. 334. 335.

The Gift of *Tongues*. The abuses of this gift blamed. Nothing against the publick Liturgy in Greek, Latin. &c. The objections of the Protestants answer'd. vol. 2. p. 119—122.

The sense of these words 2. Pet. 2. v. 4. *Rudentibus inferni detractos in Tartarum tradidit cruciandos*. And of the Greek *σείρας ζώον* or *ἄνθρ.* and of *ταρταρώτας* vol. 2. 409. 410.

Jewish Traditions and precepts of men blamed. vol. 1. p. 64. V. 2. p. 232 other Traditions a rule of our belief together with the Scriptures. v. 2. p. 252.

Of Translations into vulgar languages from the Greek or latin, see the Preface to the first Volume The text of the latin - vulgate not preferable to the greek *αὐτογενεῖα* and Originals (if they were extant) but preferable and warranted by greater Authority than any one, or all the Greek copies that now can be found. Ibid.

Beza ownes on Matt. 8, 30 that the latin text *erat non longe*, is to be preferr'd before the G. reading *ἡ δὲ μακρὰν* now in all G. MSS, V. 1. p. 33.

Doctor Wells in his late amendments of the English Prot: Translation, has frequently restor'd and preferr'd those readings in G. MSS, which agree with the latin-vulgate. This he has done near a hundred times on the Apocalypse only. vol. 2. p. 487. He takes notice we have now no G. MS so ancient as the old Latin version.

The Protestant translation, even that put out by K. James the first, tho' much more correct than the former translations, is false Matt. 19. 11. and not agreeable to the greek, *ὅτι πάντες χωρεῖτε* non omnes capiunt, for all men receive not, they put, all men *can* not receive. p. 78. 79. And Gal. 5. 17. *ἵνα μὴ ἂν θέλητε, ταῦτα ποιῆτε* ut non quæcunque vultis, illa faciatis, so that you *cannot* do the things you would, for so that *you do not* &c— Rom. 5. 12. *ἐφ' ᾧ πάντες ἥμαρτον*. Their translation, *for that all have sinn'd*, it should be, in whom all sinn'd as, the

latin Interpreter gives the true sense, in quo omnes peccaverunt, See the 2d volume p. 23. — 1. Cor. 9. 5. ἀδελφὴν γυναῖκα, it should be a woman a sister, not a wife, as in the Prot. translation, See the Fathers. V. 2. p. 100. — 1. Pet. 2. 13. ἀνθρωπίνῃ κτίσει, They put to every ordinance of man, it should be to every human creature, as they translate κτίσις creature, Mark 16. 15. and Coloss 1. 5. 15. See V. 2. p. 391. — Heb. 5. 7. for ἀπὸ τῆς ὑλαβείας. Their translation, in that he feared, does not give the true and literal sense of ὑλάβεια, as I have shewn. vol. 2. p. 316. — Luke 1. 5. 1. πληροφροσύμενον. The latin translation completa sunt, is more exact than their English translation, of those things which are most surely believed, witness S. Chrys. as I have shewn V. 1. p. 200. 204. V. 2. p. 286. 287. — Luke 2. 28. εὐχαριτωμένη, for which the latin Interpreter puts gratia plena, and which the Protestants needed not to have changed into highly favour'd, as I have shewn. V. 1. p. 204.

## V.

**T**wo veils in the Jewish Tabernacle, and in their Temple. V. 1. p. 130.

The sense of these words, *vespere autem sabbati, qua lucefcit in primâ sabbati* By the greek. V. 1. p. 133.

Virginity preferable to a married state. V. 2. p. 91-94. They who break vows make themselves liable to eternal damnation. Of this were notoriously guilty the pretended Reformers. Ibid.

## W.

**W**idows wanton in Christ, or against Christ, and in what circumstances it is better for them to marry. V. 2. p. 269. 270.

Dr. W... mistakes a note of Feuardenius, as if it had been written by Dr. Grabe V. 2. 483. His distinction of the mystical Antichrist, and emphatically so call'd. V. 2. p. 514.



Mr. Andrew Willets dreams. V. 2. p. 469. what he says of the sign of the Cross. Ibid. His evident demonstration that the Popes ( and Pope Joane ) is the whore of Babylon and Antichrist. V. 2. p. 497.

The whimsical inventions of Mr. Mede as to the effusion of the 7 vials, where he tells us, that the 3d vial was by the Laws made in England by Q. Elizab. against Popish-Priests, and by the great overthrow of the famous Spanish Armada an. 1588. V. 2. p. 498.

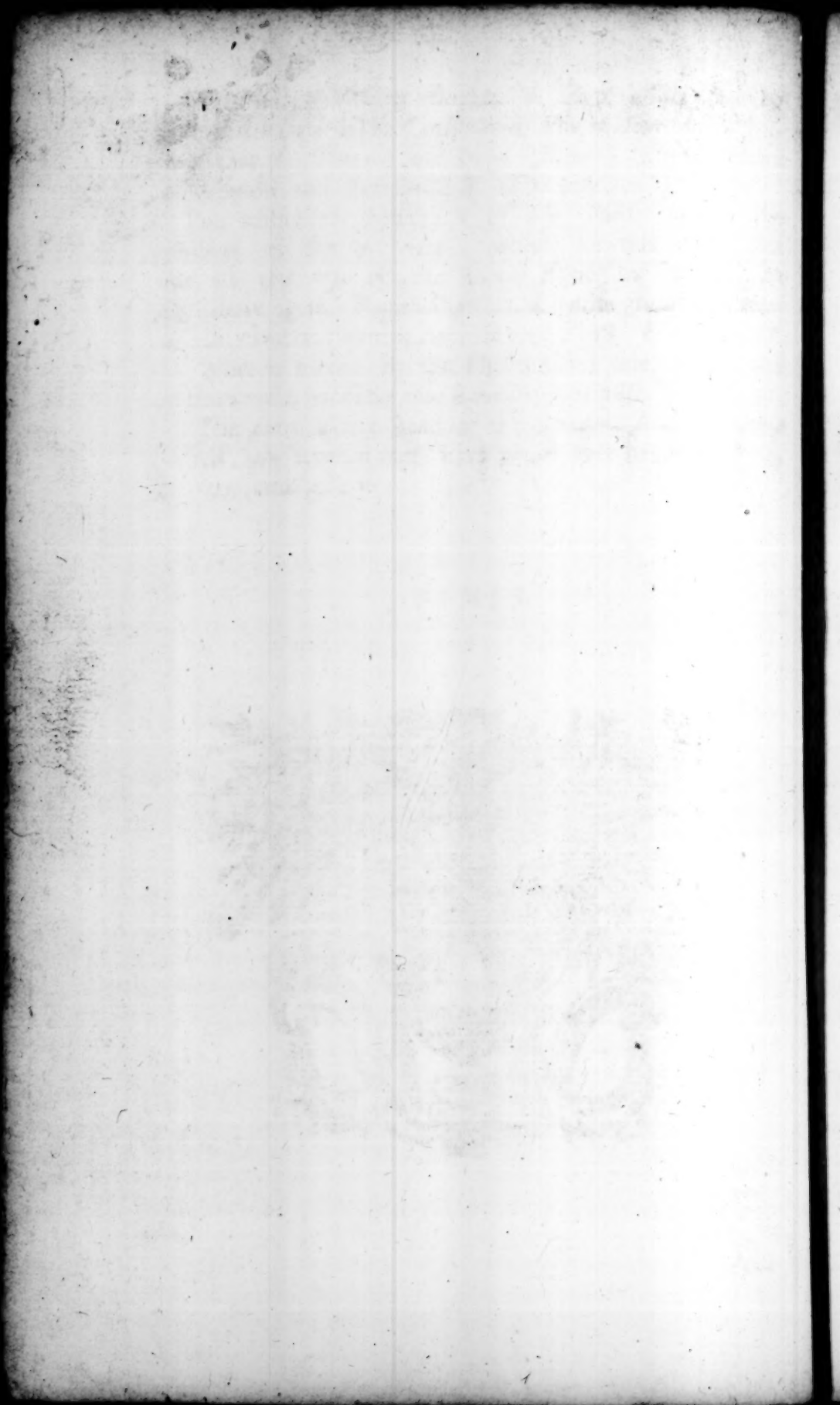
What is meant by the Husband of one wife, and of the words, let every one have his own wife. V. 2. p. 91.

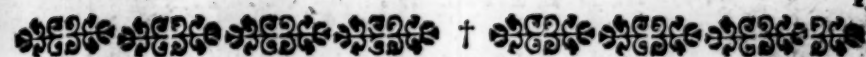
The man is the head of the woman. And of these words, the woman must have power over her head. V. 2. p. 107. and p. 209.

FINIS.









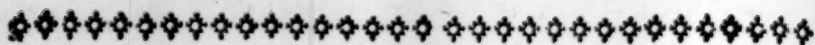
# THE HOLY GOSPEL OF JESUS-CHRIST ACCORDING TO S. MATTHEW.

**T**His and other Titles, with the Names of those that wrote the Gospels, are not the words of the Evangelists themselves. The Scripture it self no where teacheth us, which books or writings are to be receiv'd as True and Canonical Scriptures. It is only by the channel of *unwritten Traditions*, and by the Testimony, and Authority of the Catholick Church, that we know, and believe, that this Gospel, for example of S. Matthew, with all contain'd in it; and that the other Books, and Parts of the old, or new Testament, are of Divine Authority, or written by divine inspiration, which made S. Augustin say, *I should not believe the Gospel, were I not moved thereunto by the Authority of the Catholick Church, Ego Evangelio non crederem, nisi me Ecclesia Catholica commoveret Autoritas. Lib. cont. Epist. Manichæi, quam vocant fundamenti. tom. 8. c. 5. p. 154. A. Ed. Ben.*

S. MATTHEW one of the twelve Apostles, was first a *Publican*, i. e. one concern'd in collecting the publick taxes, when he was call'd by our Saviour, with these words, *follow me*, matt. 10. 3. He was also call'd *Levi*, Luke 5. 27. and the son of *Alpheus* Mar. 2. 14.

— Tis the common opinion of the ancient writers, that he wrote in Hebrew, i. e. in *Syro-chaldaick*, which the Jews in Palestine spoke at that Time. The Original is not now extant, but being soon translated into Greck, it is very probable, even in the Time of the Apostles, the Greek was receiv'd as of equal Authority — We know not for certain what year of the Christian-Æra he wrote his Gospel, 'tis thought about 8. or. 10. years after Christ's Ascension: and the general Opinion is, that he wrote before any of the other Evangelist's.





## C H A P. I.

1.  HE Book of the Generation of Jesus Christ the Son of David , the Son of Abraham.

2. Abraham begat Isaac , and Isaac begat Jacob , and Jacob begat Judas and his Brethren.

3. And Judas begat Phares and Zara of Thamar , and Phares begat Esron , and Esron begat Aram.

4. And Aram begat Aminadab , and Aminadab begat Naasson , and Naasson begat Salmon.

5. And Salmon begat Booz of Rahab , and Booz begat Obed of Ruth , and Obed begat Jesse , and Jesse begat David the King.

6. And David the King begat Salomon of her that had been *the wife* of Urias.

7. And Salomon begat Roboam , and Roboam begat Abias , and Abias begat Afa.

8. And Afa begat Josaphat , and Josaphat begat Joram , and Joram begat Osias.

9. And Osias begat Joatham , and Joatham begat Achaz , and Achaz begat Ezechias.

10. And Ezechias begat Manasses , and Manasses begat Amon , and Amon begat Josias.

11. And Josias begat Jechonias and his Brethren in the Transmigration to Babylon.

12. And after the Transmigration to Babylon , Jechonias begat Salathiel , and Salathiel begat Zorobabel.

13. And Zorobabel begat Abiud , and Abiud begat Eliacim , and Eliacim , begat Azor.

14. And Azor begat Sadoc , and Sadoc begat Achim , and Achim begat Eliud.

15. And Eliud begat Eleazar , and Eleazar begat Mathan , and Mathan begat Jacob.

16. And Jacob begat Joseph the Husband of Mary , of whom was born Jesus , who is call'd Christ.

17. So all the Generations from Abraham to David, ~~are~~ fourteen Generations, and from David to the Transmigration to Babylon fourteen Generations, and from the Transmigration to Babylon till Christ, fourteen Generations.

18. Now the Generation of Christ was thus. When Mary his mother was Espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19. And Joseph her Husband, being a just man; and not willing to expose her to publick Shame, had a mind to dismiss her privately.

20. But whilst he was thinking of these things, behold an Angel of the Lord appear'd to him in *his* sleep, saying: Joseph son of David, fear not to take Mary thy wife: for that which is conceiv'd in her, is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his People from their Sins.

22. And all this was done, that it might be fulfilled; ~~what~~ the Lord spoke by the Prophet saying:

23. Behold a virgin shall be with Child, and shall bring forth a Son: and they shall call his name Emmanuel, which being interpreted is, God with us.

24. And Joseph rising from sleep, did as the Angel of the Lord commanded him, and took his wife.

25. And he knew her not till she brought forth her first born son, and call'd his name JESUS

## A N N O T A T I O N S.

¶ 1. *The Book of the (a) Generation*, i. e. the Genealogy, or Pedigree, which is here set down in the first sixteen Verses. — In the Stile of the Scriptures any short Schedule or Roll, is call'd *a Book*, as the Bill or short Writing of a divorce, is call'd a little Book, Matt. 5. 31.

¶ 8. *Joram begat Ozias*, three Generations are omitted, as we find 2. Paralip. 22. For there, *Joram begat Ochozias, and Ochozias begat Joas, and Joas begat Amazias, and Amazias begat Ozias*. This omission is not material, the design of S. Matthew being only to shew the Jews

that Jesus their Messias was of the Family of David : and he is equally the son, or the descendant of David, tho' the said 3. Generations be left out. For Ozias may be call'd the son of Joram, tho' Joram was his Great grand-Father.

ψ. 11. *Josias begat* (b) *Jechonias*, &c. The Genealogy of Christ, as it appears by the 17<sup>th</sup> Verse, is divided by the Evangelist into thrice fourteen Generations, and so it is to contain 42 persons. The first class of fourteen, begins with Abraham, and ends with David. The second Class begins with Salomon, and ends with Jechonias. The 3<sup>d</sup> Class is supposed to begin with Salathiel, and to end, says S. Hierom, with our Saviour Christ. But thus we shall only find in the 3<sup>d</sup> Class 13. Generations, and in all, only 41. instead of 42. Not to mention in these short Notes other Interpretations, the Conjecture of S. Epiphanius seems the most probable, that we are to understand two Jechonias's, the Father, and the Son, who had the same name. So that the true Reading should be, *Josias begat Jechonias and his Brethren, and Jechonias begat Jechonias, and Jechonias begat Salathiel*. Thus Jechonias named in the 12<sup>th</sup> Verse, is not the same, but the son of him, that was named in the 11<sup>th</sup> Verse; and from Jechonias the son, begins the 3<sup>d</sup> Class, and so Christ himself will be the last or 14<sup>th</sup> person, in that last Series, or Class.

There are several difficulties about reconciling this Genealogy in S. Matthew, with that in S. Luke c. 3. But without insisting on all the particulars in these short Notes, I hope it may suffice to take Notice, that no one can reasonably Doubt, but that both the Evangelists copied out the Genealogical Tables, as they were then extant, and carefully preserved by the Jews, and especially by those Families, that were of the Tribe of Juda, and of the Family of David, of which the Messias was to be born. For if the Evangelists had either falsified, or made any mistake as to these Genealogies, the Jews undoubtedly would have objected this against their Gospels, which they never did.

ψ. 10. *In the Transmigration*, (c) or Transportation to Babylon, i. e. about the Time the Jews were carried away Captives to Babylon. For Josias died before their Transportation. See 4. Kings, 24.

ψ. 16. *Joseph the Husband of Mary*. (d) So he is again call'd ψ. 19. But in the 18<sup>th</sup> Verse, we read : *when Mary his Mother was espoused to Joseph*. These different expressions of being *Husband*, and being *espoused*, have occasion'd different Interpretations. Some think that Joseph, and the B. Virgin, were truly married at the Time of Christ's Conception : Others that they were only then espoused, or engaged by a Promise to marry afterwards. S. Hierom says, when you hear the Name of Husband, do not from thence imagine them to be married, but remember the Custom of the Scriptures, according to which, they who are Espoused only, are called *Husbands*, and *Wives*.

ψ. 20. *Fear not to take*, &c. i. e. fear not to marry her, if we suppose them not yet married : or if married already, the sense is, fear not to keep, and remain with thy chaste Wife ; lay aside all thoughts of dismissing, and leaving her.

ŷ. 23. *Behold a Virgin* (e) &c. The Jews sometimes objected, as we see in S. Justin's Dialogue with Tryphon, that the Hebrew word *Alma*, in the Prophet Isaias, signified no more than a *young woman*. But S. Hierom tells us that *Alma* signifies a *Virgin kept close up*. Let the Jews, says he, shew me any place, in which the Hebrew Word *Alma*, is applied to any one, that is not a Virgin, and I will own my ignorance. — Besides the very circumstances in the Text of the Prophet, are more than a sufficient Confutation of this Jewish Exposition: for there a *sign*, or miracle is promised to Achaz: and what miracle would it be for a young woman to have a Child, when she had ceased to be a Virgin?

ŷ. 25. *He knew her not till* [f] *she brought forth her first born son*. The Heretick Helvidius from these words, starts two or three objections: as 1<sup>st</sup> that by saying he knew her not, till that time, is implied that he knew her afterwards. 2. That Christ would not be call'd the *first born*, unless others had been born of his mother afterwards. 3. Helvidius adds another objection, that in the Gospel we read of Christ's Brethren: therefore Christ had Brothers, and his Mother other Sons after him.

In answer to the first, S. Hierom brings divers Examples, to shew that *until* is many times used to signify, that such a thing happen'd not till such a time, when at the same time, it would be very false and foolish to pretend, that it happen'd afterwards. For Example Christ said to his Disciples: *behold I am with you untill the End of the world*, it would be foolish to say, Christ would not be with them afterwards, and for all Eternity. God saith to his divine Son: *sit on my right Hand, till I make thy Enemies, thy foot-stool*, shall he sit no longer after his Enemies are subdued?

— To the 2<sup>d</sup> S. Hierom shews again by Scripture-Examples, that every one that is *first brought forth*, is call'd the *first born*, or the *first begotten*, without regard whether any other is born of the same Parents afterwards: thus the first born are order'd to be redeem'd in the Law. Thus an Angel is said to have kill'd all the *first begotten* in Egypt, where doubtless many of them were the only begotten. — In fine as to the 3<sup>d</sup> trifling Argument of Helvidius, it is evident that in the stile of the Scriptures, they that were no more than Cousins, were call'd Brothers and Sisters.

(a) ŷ. 1. *Liber Generationis*, Βίβλος γενέσεως. So Gen. 5. 1. *Hic est liber generationis Adam*, Βίβλος, &c.

(b) ŷ. 11. See S. Epiphani. *her.* 6. pag. 21. Edit. Petav. ἐπειδὴ τὸν, &c.

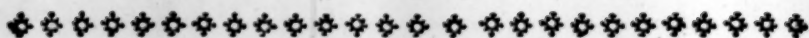
(c) *In transmigratione*, ἐπὶ τῆς μετανοστείας, i.e., *circa tempus transmigrationis*.

(d) ŷ. 16. *Joseph virum Mariae*, ὁ ἄνδρα Μαρίας. And ŷ. 19. *vir ejus*, ἀνὴρ αὐτῆς. But ŷ. 18. *μετ' ἐμὲ*, *desponsata*, μετ' ἐμὲ is not properly the same as γαμῆν.

(e) ŷ. 23. *Ecce Virgo*, ἰδὲ ἡ παρθένα. So is it read, not only here in S. Matthew, but in the LXX. Isai. 7. S. Hier. l. 1. Cont. Jovin. tom. 4. parte 2. pag. 174. *Ostendant mihi, ubi hoc Verbo (Alma) appellantur* ἢ nupta, ἢ imperitiam constitebor, &c.

(f) ŷ. 25. *Donec peperit primogenitum*, ἕως ἥτις τὸ πρῶτόγονον. So ἵνα τῆς συντελείας. See also 1. Cor. 15. 25. See S. Hierom adversus Helvidium tom 4. part. 2. p. 133. & seq.





## C H A P. I I.

1. **N**OW when Jesus was born at Bethleem of Juda, in the days of King Herod, behold wise men came from the East to Jerusalem,

2. Saying : where is he that is born King of the Jews, for we have seen his Star in the East, and we are come to adore him ?

3. And Herod the King hearing *this* was troubled, and all Jerusalem with him.

4. And assembling together all the Chief Priests, and the Scribes of the People, he ask'd of them, where the Christ should be born ?

5. And they said to him : in Bethleem of Juda : for so is it written by the Prophet,

6. And thou Bethleem, the Land of Juda, art not the least among the Princes of Juda : for out of thee shall come a Leader, who shall govern my People Israel.

7. Then Herod calling privately the wise men, learnt diligently of them the time of the Star, that appeared to them.

8. And sending them to Bethleem said : Go, and make diligent enquiry after the Child : and when you have found him, bring back an account to me, that I also may come, and adore him.

9. Who having heard the King, went away. And behold the Star, which they had seen in the East, went before them, till it came, and stood over where the Child was.

10. And seeing the Star, they rejoic'd with exceeding great Joy

11. And entring into the House, they found the Child with Mary his mother, and falling down they ador'd him : and opening their Treasures, they offerr'd to him Gifts, Gold, Frankincense, and Myrrhe.

12. And being admonish'd in sleep, not to return to

Herod , they went back another way into their own Country.

13. Who being departed , behold an Angel of the Lord appeared in sleep to Joseph, saying : rise up , and take the Child , and his Mother , and fly into Egypt , and be there till I bring thee word : for it will come to pass, that Herod will seek the Child to destroy him.

14. Who rising up took the Child and his Mother by night , and retired into Egypt :

15. And he was there untill the death of Herod , that it might be fulfill'd , what the Lord spoke by the Prophet saying : Out of Egypt have I call'd my Son.

16. Then Herod seeing himself deluded by the wise Men , was exceeding angry , and sending murder'd all the male-children , which were in Bethleem , and in all the confines thereof , from two years old and under, according to the Time , which he had inquired of the wise men.

17. Then was fulfill'd what was spoken by Jeremy the Prophet, saying :

18. A voice was heard in Rama , a great Lamentation, and Outcry : Rachel bewailing her children , and would not be comforted , because they are not.

19. Now Herod being dead , behold an Angel of the Lord appear'd in sleep to Joseph in Egypt ,

20. Saying : Rise , and take the Child , and his Mother , and go into the Land of Israck ; for they are dead, who sought the Life of the Child.

21. Who rising up , took the Child, and his Mother, and came into the Land of Israel.

22. But hearing that Archelaus reign'd in Judea in the place of Herod his Father ; he was afraid to go thither ; and being admonish'd in sleep , he retired into the Parts of Galilee.

23. And he came and dwelt in a City call'd Nazareth, that it might be fulfill'd , what was said by the Prophets : that he shall be call'd a Nazarite.

## A N N O T A T I O N S.

Ψ. 1. *Wise men*. Both the Latin, and Greek text, may signify wise Philosophers, and Astronomers, which is the common Exposition. The same word is also many times taken for a *Magician*, or *Southsayer*, as it is applied to *Simon* Acts 8. 9. and to *Elymas*, Acts 13. Ψ. 6. and 8th. Some ancient Interpreters think these very men might have been Magicians before their Conversion. See a *Lapide* &c. ——— *From the East*, some say, from Arabia, others from Chaldea, others from Persia. ——— Divers Interpreters speak of them, as if they had been Kings, Princes, or Lords of some small Territories. See Baron. an. 1. §. 29. Tillemont note 12. on Jesus-Christ.

The Number of these wise men is uncertain. S. Leo in his sermons on the Epiphany, speaks of them as if they had been three, perhaps on the Account of their three-fold Offerings. What is mention'd in later writers as to their Names, is still of less Authority, as Bollandus observ'd.

There are also very different opinions, as to the Time that the Star appear'd to these wise men, whether before Christ's Birth, or about the very time he was born, which seems more probable. The Interpreters are again divided, as to the Year, and Day of the year, when they arrived at Bethlehem, and adored the Saviour of the world. Some think not till two years after Christ's Birth. See S. Epiphanius. har. 30. num. 29. pag. 134. And S. Hierom puts the Massacre of the Holy Innocents about that Time in his Chronicle.

But taking it for granted, that the wise men came to Jerusalem, and to Bethlehem the same year that Christ was born, it is not certain on what Day of the year they adored him at Bethlehem. It is true the Latin Church, ever since the 4th, or 5th Age, has kept the Feast of the Epiphany on the 6th Day of January. But when it is said in that day's Office, *This day a star led the Wise Men to the Manger*, it may bear this sense only, this day we keep the Remembrance of it, especially since we read in a Sermon of S. Maximus (appointed to be read in the Roman Breviary on the 5th day within the Octave of the Epiphany) these words: *What happen'd on this day, he knows that wrought it: what ever it was, we cannot doubt, but it was done in favour of us.*

The Wise men by the 11th Verse found Jesus at Bethlehem, where his B. Mother was to remain 40. Days till the Time of her Purification was expired. And it seems most probable, that the wise men came to Bethlehem about that Time, rather than within 13 days after Christ's Birth: For had they come so soon after Christ was born, and been directed to go, and make diligent inquiry at Bethlehem, which was not above 5 miles from Jerusalem, it can scarce be imagined, that so suspicious, and jealous a Prince as Herod was, would have waited almost a month for their Return, without searching for the new born King. But it is likely, being again alarm'd, by what happen'd when Jesus was presented in the Temple at his mother's Purification, he there upon gave those cruel and barbarous orders for the massacre of those innocent Infants.

ψ. 2. *We have seen his Star.* They knew it to be *his star*, either by some Prophecy among them, or by divine Revelation. This Star was some lightfom Body in the Air, which at last seem'd to point to them the very Place, where the world's Redeemer lay. We know not whether it guided them during the whole Course of their journey from the *East to Jerusalem*. We read nothing more in the Gospel, but that it appeared to *them in the East*, and that they saw it again, upon their leaving Jerusalem to go to Bethleem.

ψ. 6. *And thou Bethleem, &c.* This was a clear Prophecy concerning the Messias, foretold by Micheas c. 5. ψ. 2. yet the words which we read in the Evangelist, are not quite the same, as we find in the Prophet, neither according to the Hebrew, nor to the G. Text of the LXX. The chief difference is, that in the Prophet we read: *And thou Bethleem art little*, but in the Evangelist. *thou art not the least*. Some answer that the words of the Prophet are to be expounded by way of an Interrogation, *art thou little?* It is certain the following words, both in the Prophet, and in the Gospel, *out of thee shall come forth a Leader or a Captain*, &c. shew that the meaning is, *thou art not little*. S. Hierom's observation seems to clear this Point: He tells us, that the Jewish Priests, who were consulted, gave Herod the sense, and not the very words of the Prophet: and the Evangelist, as an Historian, relates to us the words of these Priests to Herod, not the very words of the Prophet.

ψ. 11. *Entring into the House.* Several of the Fathers in their Homilies, represent the wise men adoring Jesus in the *Stable*, and in the *manger*: yet Others with S. Chrys: take notice, that before their Arrival, Jesus might be removed into some little House in Bethleem. — Proftrating themselves, or *falling down*, *they adored him*, not with a civil worship only, but enlightened by divine Inspiration, they worship'd, and adored him, as their Saviour, and their God. — *Gold, Frankincense, and Myrrhe*. (b) Divers of the ancient Fathers take notice of the mystical signification of these Offerings: That by *Gold* was signified the Tribute they paid to him, as to their *King*; by *Incense* that he was *God*; and by *Myrrhe* (with which dead Bodies used to be embalmed) that now he was also become a *Mortal Man*. See Amb. l. 2. in Luc c. 2. S. Greg. &c.

ψ. 15. *Out of Egypt have I call'd my son.* (c) S. Hierom understands these words to be taken out of the Prophet Osee c. 11. 2. and granted they might be literally spoken of the People of Israel, yet as their *Captivity in Egypt*, was a Figure of the slavery of sin, under which all mankind groau'd: and as their delivery by Moyses, was a Figure of Man's Redemption by our Saviour Christ, so these words in a Mystical, and Spiritual sense, agree to our Saviour, who in a more proper sense was the Son of God, than was the People of Israel.

ψ. 18. *A voice was heard in Rama.* (d) S. Hierom takes *Rama*, not for the Name of any City, but for a *High Place*, as appears by his Latin Translation Jerem. 31. 15. But in all G. Copies here in S. Matthew, and in the LXX in Jeremy, we find the word it self *Rama*, so that it must signify a particular City. — Rachel who was buried at *Bethleem*,



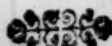
is represented weeping ( as it were in the Person of those desolate mothers ) the Murder , and loss of so many Children : And Rama being a City , not far from Bethleem , in the Tribe of Benjamin , built on a high Place , it is said , that the Cries , and Lamentations of these Children , and their mothers , reach'd even to Rama. Cornel. a Lapide on Jerem. 31. thinks that these words were not only applied by the Evangelist in a figurative sense , but that the Prophet in the literal sense foretold these Lamentations.

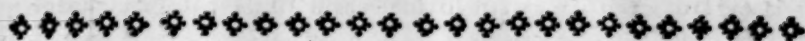
Ψ. 23. *He shall be call'd a Nazarite* , or a *Nazarene*. Jesus was call'd a *Nazarite* from the place , where he was bred up in Galilee ; and the Christians by the Jews were sometimes call'd *Nazarens* , from Jesus of Nazareth. The Evangelist would shew , that this Name , which the Jews thro' contempt gave to Christ , and his Disciples , had an honourable signification : and that this Title was given in the Predictions of the Prophets to the Messias. But where , or in what Prophet ? For we find not the words exactly in any of the Prophets. To this S. Chrysostom answers , that S. Matthew took it from some Prophetical writings , that have been lost. S. Hierom gives two other answers. 1<sup>st</sup> that the word *Nazarene* from the Hebrew *Nezer* , signifies *separated* , and distinguish'd from others by Virtue and Sanctity : and so some that were particularly consecrated , and devoted to the service of God , were call'd *Nazareans* , as Joseph Deut. 33. 16. Sampson , Judges 16. 17. &c. Thus a *Nazarene* signifies one that is *Holy* : and all the Prophets , says S. Hierom , fore told , that Christ shou'd be Holy. Therefore also it was , that S. Matthew did not cite any one Prophet , but the Prophets in General. The 2<sup>d</sup> Answer is , that a *Nazarean* ( if derived from the Hebrew *Netzer* , ) signifies a *Flower* , or *Bud* : and so in the Prophet Isaias c. 11. Ψ. 1. it is foretold of the Messias , that a *Flower shall ascend from the Root of David*.

( a ) Ψ. 1. *Magi , οἱ Μάγοι* — Ψ. 11. *Aurum , &c. Pulcherrimè* , says S. Hierom on this place, *Juvenius Munerum Sacramenta comprehendit*. Thus , *Aurum* , *Myrrham* , *Regique* , *Hominique* , *Deoque* , *Dona ferunt*. See S. Amb. in Luc. l. 2. c. 2. S. Greg. hom. 10. in Evang. &c.

( c ) Ψ. 15. *Ex Ægypto vocavi filium meum*. In the LXX. *καὶ τὴν αὐτὴν* , *filios ejus*. — ( d ) Ψ. 18. *Vox in Excelsis audita est*. Jerem. 31. 15.

( c ) Ψ. 23. *Nazaraus , ναζωραῖος*. S. Chrys. hom. 9. in Matt. p. 66. Ed. Latina, *Multa ex Prophetis periere monumenta*. — S. Hierom in Matt. pluraliter Prophetas vocans , ostendit se non verba de Scripturis sumpsisse , sed sensum : *Nazaraus Sanctus interpretatur* , *Sanctum autem Dominum futurum* , *omnis Scriptura commemorat*. Possimus & aliter dicere , quod etiam iisdem verbis juxta Hebraicam veritatem in Isaiâ Scriptum sit. c. 11. Ψ. 1. *Exiet Virga de radice Jesse* , & *Nazaraus de radice ejus conscendet*.





## C H A P. I I I.

1. **I**N those days came John the Baptist preaching in the desert of Judea,
2. And saying : do Penance : for the Kingdom of Heaven is at Hand.
3. For this is he who was spoken of by Isaias the Prophet, saying : A voice of one crying in the desert : prepare the way of the Lord ; make streight his Paths.
4. And John himself had his Garment of Camel's hair , and a leathern-Girdle about his loyns : and his Food was Locusts , and wild Honey.
5. Then went forth to him Jerusalem , and all Judea , and all the Country about Jordan ,
6. And were baptiz'd by him in *the River* Jordan confessing their sins.
7. And seeing many of the Pharisees , and Sadducees , coming to his Baptism , he said to them : Brood of Vipers , who hath shewn you to fly from the wrath that is to come ?
8. Bring forth therefore worthy Fruits of Penance.
9. And say not within your selves : we have Abraham for our Father : for I tell you that God is able of these Stones to raise up Children to Abraham
10. For now the Ax is put to the Root of the Trees. Therefore every Tree , that yieldeth not good Fruit , shall be cut down , and cast into the Fire.
11. I indeed Baptize you in water unto Penance ; but he who is to come after me , is stronger than I , whose shoes I am not worthy to carry : He shall baptize you in the Holy Ghost , and Fire.
12. Whose Fan is in his Hand ; and he shall thoroughly cleanse his Floor : and gather his wheat into the Barn , but the straws he will burn with Fire never to be extinguished.
13. Then cometh Jesus from Galilee to *the River* Jordan to John , to be baptiz'd by him.

14. But John was for hindring him, saying: I ought to be baptiz'd by thee, and do'st thou come to me?

15. But Jesus answering, said to him: suffer it now: for so it becometh us to fulfill all Justice. Then he permitted him.

16. And Jesus being baptiz'd, went up presently out of the water: and behold the Heavens were opened to him: and he saw the spirit of God descending as a dove, and coming upon himself.

17. And behold a voice from Heaven saying: this is my beloved Son, in whom I am well-pleased.

#### A N N O T A T I O N S.

¶ 1. *In those days.* 'Tis a way of speaking used by the Hebrews, even when there is no Connection of Time, as here are pass'd over 30. years of Christ's Life. — John the *Baptist* was so call'd from his baptizing the People in water. The Jews took this for some token of their Messias: for they said to him, Jo. 1. 25. *why do'st thou baptize if thou art not the Christ?* — *In the desert*, not in the House of his Father Zachary, as some pretend, but in a true Wilderness, as appears by the Circumstances of his Food, Apparel, &c.

¶ 2. *Do penance.* (a) Beza would have it translated, *repent*. We retain the ancient Expression, consecrated in a manner by the use of the Church; especially since a true Conversion comprehends not only a Change of Mind, and a new Life, but also a sorrow for past Offences, accompanied with self-denials, and some severities of a penitential Life. — *The Kingdom of Heaven*, which many times signifies the present Condition of Christ's Church.

¶ 4. *His Garment of Camel's Hair*, (b) not wrought Camlot, as some would have it, but made of the Skin of a Camel, with the hair on it. Thus Elias 4. Kings 1. 8. is call'd *an hairy Man* with a Leathern-Girdle about him. — *Locusts*, not Sea-Crabs, as others again expound it; but a sort of Flies, or Grasshoppers, frequent in hot Countries. They are number'd among Eatables Lev. 11. 22. S. Hierom, and others, mention them as a food of the Common People, when dried with Smoak and Salt. Theophylactus by the G. word, understands the tops of Trees, or Buds.

¶ 6. *Baptized.* The word baptism signifies a *washing*, particularly when it is done by *Immersion*, or by *dipping*, or *plunging* a thing under water, which was formerly the ordinary way of administrating the Sacrament of Baptism. But the Church, which can't change the least Article of the Christian Faith, is not so tied up in matters of Discipline, and Ceremonies. Not only the Catholick Church, but also the pretended Reformed Churches, have alter'd this primitive Custom in giving the Sacrament of Baptism, and now allow of Baptism by pouring or sprinkling water on the Person baptized: Nay many of their Ministers do it now a days

by *flipping* a wet Finger, and Thumb over the Child's Head, or by shaking a wet Finger, or two over the Child, which it is hard enough to call a baptizing in any sense.

*Confessing their sins.* We bring not this as a proof for Sacramental auricular-Confession, yet we may take notice with Grotius, that it is a different thing for men to *confess their sins*, and to confess themselves sinners. And here is express'd a declaring of particular sins (as also Acts 19. 18.) such as is recommended in the Protestant Common-Prayer-Book, in the Visitation of the sick.

ψ. 7. *Pharisees and Sadducees.* These are the Names of two Sects, at that Time among the Jews. There are different Conjectures about the Name of the Sadducees. This at least we find by the Gospels, and by the Acts of the Apostles, that they were a profane-sort of men, that made a jest of the Resurrection, and of the Existence of Spirits, and of the Immortality of Souls. To these the Pharisees were declared Adversaries, as being a more religious Sect, who pretended to be exact Observers of the Law, and also of a great many Traditions, which they had, or pretended to have from their Forefathers. S. Epiphanius. hæc. 16. pag. 34. derives their Name from the Hebrew word *Pharas*, signifying *separated*, *divided*, or distinguish'd from others by a more holy way of living. So the proud Pharisee, Luke 18. said of himself, *I am not like the rest of men, &c.*

*Brood of Vipers* S. John the Baptist, and also our Saviour himself, Matt. 23. 33., made use of this sharp Reprehension, to such as came to them full of Hypocrisy — *The wrath to come*: meaning punishments for the wicked after death. Or as some expound it, the destruction that was shortly to fall on the City of Jerusalem, on the Temple, and the whole nation of the Jews.

ψ. 12. *Whose shoes I am not worthy to carry.* In S. Marck. c. 1. 7. and in S. Luke 3. 21. we read: *the latchet of whose shoes. I am not worthy to untie.* The sense is the same, and S. John might use both these Expressions. His meaning is, that he was not worthy to do him the least, or the lowest service — *He shall baptize you in*, or with *the Holy Ghost*. i. e., by his Baptism, he will give you a Remission of your sins, and the Graces of the Holy Ghost, signified also by *Fire*, which may allude to the coming of the Holy Ghost at Pentecost, in the shape of fiery Tongues.

ψ. 16. *He... went up, &c.* Christ was in the River, when he was baptiz'd. As soon as he went out, and was *praying*, says S. Luke 3. 21. *The Heavens were open'd to him*, or in favour of him: and he *saw the Spirit of God descending*: i. e., Christ himself saw the shape of the Dove; which was also seen by the Baptist, as we find Jo. 1. 33. And it was perhaps seen by all that were present. — *As a dove*, or like a dove in a bodily shape. The dove was an Emblem of Christ's meekness, and Innocence.

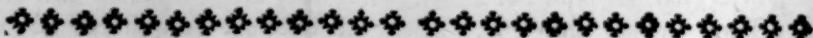
(a) ψ. 2. *Pœnitentiam agite. μετανοείτε.* There's no need of translating in latin, *resipiscite*, tho' more according to the Etymology of the word. The judicious Mr. Bois Prebend of Ely, in his book entitled, *veteris Inter-*



*pretis cum Beza &c Collatio. Londini an. 1655. commended by Walton in his Polyglot, declares he would not have this common translation, of poenitentiam agite, changed: and brings these words of Melancthon. Let us not be ashamed of our mother-Tongue: The Church is our mother, and so speaks the Church.*

(b) *ψ. 4. S. Hierom. lib. 2. cont. Jovin. tom. 4. part. 2. p. 201. Orientales, & Libya populos . . . locustis vesci, moris est. Theophylactus by ἀνείδεις, understands bud's of Trees.*

(c) *ψ. 6. Confitentes peccata sua. ἱερολογούμενοι τὰς ἀμαρτίας αὐτῶν.*



## C H A P. I V.

1. **T**hen Jesus was led by the Spirit into the desert; to be tempted by the Devil.

2. And when he had fasted forty days, and forty nights, he was afterwards hungry.

3. And the Tempter coming, said to him: if thou art the Son of God, command that these stones be made Bread.

4. Who made answer: it is written: man liveth not by bread only, but by every word, that proceedeth from the mouth of God.

5. Then the Devil took him up into the Holy City, and set him on the Pinnacle of the Temple,

6 And said to him: if thou be the Son of God, cast thyself down: for it is written: that he hath given his Angels charge of thee: and they shall bear thee up in their hands, lest perhaps thou hurt thy Foot against a stone.

7. Jesus said to him It is also written: thou shalt not tempt the Lord thy God.

8. Again the Devil took him up unto a very high mountain, and shew'd him all the Kingdoms of the World, and their Glory,

9. And said to him: all these will I give thee, if falling down thou wilt adore me.

10 Then Jesus saith to him: begone Saran. For it is written: the Lord thy God shalt thou adore, and him only shalt thou serve.

11 Then the Devil left him. And behold the Angels came, and ministred to him.

12 Now when Iesus had heard that John was deliver'd up *into Prison*, he departed into Galilee :

13 And leaving the city of Nazareth, he came, and dwelt at Capharnaum, on the sea-coast in the Confines of Zabulon, and Nephthalim :

14 That what was said by Iſaias the Prophet, might be fulfill'd :

15 The Land of Zabulon, and the Land of Nephthalim the way of the Sea beyond *the River Jordan*, Galilee of the Gentils,

16 The People which sat in darkness, hath seen great Light: and a Light is risen to them, who were in the Region of the shade of Death.

17 From that time Iesus began to preach, and say : Do penance : for the Kingdom of Heaven is at Hand.

18 Now Iesus walking near the Sea of Galilee, saw two Brothers, Simon, who is call'd Peter, and Andrew his Brother, casting a Net into the Sea ( for they were Fishers )

19 And he said to them : Follow me, and I will make you become Fishers of men.

20 And presently leaving their nets, they follow'd him.

21. And going from thence further on, he saw two other Brothers James *the son* of Zebedee, and John his Brother, in a ship with Zebedee their Father, mending their nets : and he call'd them.

22. And they presently leaving their nets and their Father, follow'd him.

23 And Iesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel of the Kingdom : and healing all diseases, and Infirmities among the People.

24. And his Fame was spread through out all Syria, and they brought to him all that were ill, and seised with divers Infirmities, and Pains, also such as were possessed with Devils, and Lunaticks, and sick of the Palsy, and he heal'd them.

25. And a great multitude of People follow'd him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the River Jordan.

# ANNOTATIONS.

¶ 1. *Jesus was led by the Spirit.* By his divine Spirit. S. Luke says, *he was driven by the Spirit into the wilderness*, into a true solitary wilderness: for S. Mark says, *he was with Beasts.* — *To be tempted.* Literally, *that he might be tempted.* Take notice with S. Chrys: that here, and in many other places, the adverb *that*, do's not signify the *cause*, nor the *End*, but only the *Consequence*, or *Event* that followeth — Christ himself was pleased to be tempted, to teach the greatest Saints, that Temptations of themselves are no sins: and that they need not lose Courage, nor wonder, if they are tempted.

¶ 2. *He was afterwards hungry:* This was to convince us of his human Nature, and Condition, which after being miraculously supported without taking any thing for 40 Days, as Moyses, and Elias had been, was now permitted to feel hunger, and thirst.

¶ 3. *The tempter coming*, the Devil, Says S. Luke c. 4. It is likely in some bodily shape, says Theophylactus. — *If thou be the son of God.* The Devil, says S. Hierom, was desirous to know in what sense he was the son of God, as he had been call'd by a Voice from Heaven at his Baptism.

¶ 4. *Man liveth not by Bread only.* The words were spoken of the Manna, Deut. 8. 3. The sense in this place is, that man's Life may be supported by any thing, or in any Manner, as it pleaseth God.

¶ 5. *The Devil took him, &c.* (b) If we ask in what manner this was done, S. Gregory answers, that Christ might permit himself to be taken up, and transported in the Air by the Devil, he that afterwards permitted himself to be tormented, and nailed to a Cross by wicked men, who are Members of the Devil. Others think the Devil only Conducted him from Place to Place. The text in S. Luke favours this Exposition, when it is said, the Devil led him to Jerusalem, to a high mountain, &c.

¶ 8. *Shew'd him all the Kingdoms of the world, and their Glory* and as S. Luke says, *in a moment of Time.* we cannot comprehend how this could be done from any Mountain, or seen with human Eyes. Therefore many think it was by some kind of Representation: or that the Devil shewing a Part, by words set forth the Rest.

¶ 9. *All these will I give thee.* The Father of Lies here promised what was not his to give. For tho' he be call'd the Prince of this world, Jo. 12. 31., meaning of the wicked, who wilfully make themselves his slaves; yet so restrain'd is the devil's Power, that he could not go into the swine till Christ permitted it. Matt. 8. 31.

¶ 11. *The Angels came, &c.* It is likely in a visible manner waiting on him, bringing him some thing to eat, &c. — We

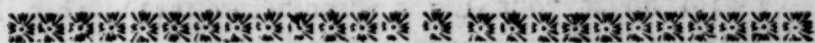
may observe with S. Aug. lib. 2. de Conf. Evang. c. 2. that S. Luke speaking of these Temptations, do's not set them down in the same order as S. Matthew. But in this there's no Contradiction.

ψ. 16. *And a Light is risen*, &c. This Light foretold by the Prophet Isaias c. 9. ψ. 1. was Our Saviour Christ, the Light of the world, who now enlightned them by his Instructions, and by his Grace.

ψ. 18. *Jesus saw two Brothers*, &c. If we compare what is related by the Evangelists as to the time, that S. Peter, and S. Andrew became Christ's Disciples, we shall find Andrew, who had been a Disciple of S. John Baptist, to have brought to Christ his Brother Simon, Jo. 1. ψ. 40. But at that Time, they staid not with him, so as to become his Disciples, and to remain with him as they afterwards did, by quitting their Boat, their Nets, their Fishing, and all they had in the world, which is here related, and by S. Mark, c. 1. and by S. Luke c. 5.

(a) ψ. 1. S. Mark. c. 1. ψ. 13. tells us, Christ was with wild Beasts, *eratque cum Bestiis*, *μετὰ τῶν θηρίων*.

(b) ψ. 5. *Assumpsit*, *παρελαβένυ*. *statuit eum*, *ἰσθῆναι*. S. Greg. hom. 16. in Evang. t. 1. pag. 1492. Ed. Ben. *Quid mirum si se ab illo permisit in montem duci, qui se pertulit etiam a membris illius crucifigi?*



## C H A P. V.

1. **N**OW Jesus seeing the Multitudes went up unto a mountain, and when he had sat down, his Disciples came to him.

2. And opening his Mouth, he taught them saying:

3. Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven.

4. Blessed are the Meek, for they shall possess the Land.

5. Blessed are they that mourn, for they shall be comforted.

6. Blessed are they that hunger; and thirst after Justice, for they shall be fill'd.

7. Blessed are the merciful, for they shall obtain Mercy.

8. Blessed are the clean of Heart, for they shall see God.

9. Blessed are the Peace-Makers, for they shall be call'd the children of God.



10. Blessed are they that suffer Persecution for Justice sake, for theirs is the Kingdom of God.

11. You are Blessed when men shall revile you, and persecute you, and when they shall falsely speak all kind of evil against you, for my sake:

12. Rejoyce, and be exceeding glad, because your Reward is very great in Heaven: for so did they persecute the Prophets that were before you.

13. You are the salt of the Earth: but if salt lose it's virtue with what shall it be salted? It is then good for nothing, but to be thrown away, and troden upon by men.

14. You are the Light of the world. A City cannot be hid, that is situated on a Mountain.

15. Neither do men light a Candle, and place it under a Bushel, but upon a Candlestick, that it may give Light to all in the House.

16. So let your Light shine before men, that they may see your good works, and glorify your Father, who is in Heaven.

17. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill *them*.

18. For truly I say to you, till Heaven, and Earth pass, not one jot, nor one Tittle of the Law shall pass, till all be fulfill'd.

19. Whosoever therefore shall break one of these least Commandments, and teach men *to do so*, he shall be call'd the least in the Kingdom of Heaven: but he that shall perform, and teach *them*, he shall be great in the Kingdom of Heaven.

20. For I say to you, unless your Justice abound more than that of the Scribes, and Pharisees, you shall not enter into the Kingdom of Heaven.

21. You have heard that it was said to them of old, thou shalt not kill, and he that killeth, shall be guilty of the Judgment.

22. But I say to you, that every one, who is

angry with his Brother, shall be guilty of the Judgment. And whosoever shall say to his Brother, Raca, shall be guilty of the Council. And whosoever shall say thou fool, shall be guilty of Hell-fire.

23. If therefore thou offerest thy Gift at the Altar, and there shalt remember that thy Brother hath any thing against thee,

24. Leave there thy Offering before the Altar, and first go to be reconciled to thy Brother, and then thou shalt come, and offer thy Gift.

25. Make an Agreement speedily with thy Adversary whilst thou art in the way with him, lest thy Adversary deliver thee over to the Judge, and the Judge deliver thee to the Officer; and thou be cast into Prison.

26. Amen I say to thee, thou shalt not come out from thence, till thou pay the last Farthing.

27. You have heard that it was said to them of old; thou shalt not commit Adultery.

28. But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his Heart.

29. And if thy right Eye scandalize thee, pluck it out, and cast it from thee: for it is better for thee that one member of thy Body perish, than that thy whole Body be cast into Hell.

30. And if thy right hand scandalize thee, cut it off, and cast it from thee; for it is better for thee, that one of thy Members perish, than that thy whole Body go into Hell.

31. It hath also been said: whosoever shall dismiss his Wife, let him give her a writing of Divorce.

32. But I say to you, whosoever shall dismiss his Wife, unless it be for the Cause of Adultery, causeth her to commit Adultery: and he that shall marry her that is dismissed, committeth Adultery.

33. Again you have heard it was said of old: thou shalt not forswear thy self, but shall keep thy Oaths to the Lord:

34. But I say to you, swear not at all, neither by Heaven, because, it is the Throne of God:

35. Neither by the Earth, because it is his Footstool, nor by Jerusalem, because it is the City of the great King.

36. Neither shalt thou swear by thy Head, for thou can not make one Hair white, nor black.

37. But let your speech be, yes, yes; no, no: and what is more than these, proceedeth from Evil.

38. You have heard that it was said: an Eye for an Eye, and a Tooth, for a Tooth.

39. But I say to you, not to resist the evil: but if any one strike thee on thy right Cheek, turn also the other to him.

40. And if any one will go with thee to Law, to take away thy Coat, quitt also to him thy Cloak.

41. And whosoever shall force thee to go a mile with him, go with him other two.

42. Give to him that asketh of thee: and turn not away from him that would borrow of thee.

43. You have heard it was said: thou shalt love thy Neighbour, and thou shalt hate thy Enemy.

44. But I say to you: love your Enemies, do good to those that hate you: and pray for those who persecute you, and utter Calumnies against you:

45. To the end you may be the Children of your Father, who is in Heaven: who maketh his Sun rise upon the good, and the bad, and raineth upon the just and unjust.

46. For if you love those that love you, what reward shall you have? Do not even the Publicans do this?

47. And if you salute your Brethren only, what do you more? do not even the <sup>Heathens</sup> Publicans do this?

48. Be you therefore perfect, as your heavenly Father is perfect.

#### ANNOTATIONS.

ψ. 1. *Opening his Mouth.* It is a Hebraism to signify he began to speak.

ψ. 3. *The poor in Spirit,* (a) which according to the Common Exposition, signifies the *humble* of Mind and Heart, Yet some under-

stood it of such as are truly in Poverty, and want, and who bear their indigent Condition with Patience, and Resignation.

¶ 6. *Hunger and thirst*, ie, Spiritually, with an earnest desire of being just and Holy. But others again understand such as endure with patience the Hardships of Hunger, and Thirst.

¶ 8. *The clean of Heart*, ie, they who are clean from sin: who are pure in Body and Mind, says S. Chrysostom. It seems to be a particular Admonition to the Jews, who were mostly solicitous about an outward and legal cleanness.

¶ 13. *You are the Salt of the Earth*, who by your Doctrine, and Example, are to preserve the world from the Corruption of Sin.

¶ 17. *Not to destroy the Law, &c.* It is true, by Christ's coming, a multitude of Ceremonies, and Sacrifices, and Circumcision were to cease: But the Moral Precepts were to continue, and to be comply'd with, even with greater perfection.

¶ 18. *Not one Jot* (or not one Jota) nor *one Tittle*, ie, not the least Letter, nor Stroke of a letter, that is, not the least moral Precept. Besides Every Type and Figure of the former Law, now by my coming, shall be fulfill'd.

¶ 19. *He shall be call'd*, ie, (by a frequent Hebrew Idiom) he shall be *the least* in the Kingdom of Heaven, that is according to S. Aug., he shall not be there at all: for none but great in Sanctity and virtue, shall find admittance into Heaven.

¶ 21. *Shall be guilty of the Judgment*: that is, shall deserve to be punish'd by that lesser Tribunal among the Jews, call'd the *Judgment*, which was appointed to examine lesser Causes.

¶ 22. *Whosoever is angry* (b) *with his Brother*. In almost all G. Copies, and MSS, we now read *angry without a cause*: Yet S. Hierom, who corrected the Latin of the new Testament from the best Copies in his Time, tells us, that these words, *without a Cause*, were only found in some Greek Copies, and *not in the true ones*. It seems at first to have been placed in the Margent for an Interpretation only, and by some Transcribers afterwards taken into the Text. This as well as many other places may Convince us, that the Latin Vulgate, is many times, to be preferr'd to our present G. Copies.

*Raca.* (c) S. Augustin thinks this was no significant word, but only a Kind of Interjection expressing a Motion of Anger. Others take it for a Syro-Chaldaick word, signifying a light, foolish Man, tho' not so injurious, as to call another a fool.

*Shall be guilty of the Council*: (d) that is, shall deserve to be punish'd by the highest Court of Judicature, call'd the *Council*, or *Sanhedrim*, consisting of 72 Persons, where the highest Causes were tried, and Judged, and which was at Jerusalem.

*Thou Fool*, this was a most provoking Injury, when utter'd with Contempt, Spite, or malice. — *Shall be guilty of Hell Fire.* [e] Lit: according to the Greek, shall deserve to be cast into the *Gehenna of Fire*. *Gehennom* was the valley of Hinnom, near to Jerusalem, where the whorshippers of the Idol *Moloch*, used to burn their Children sacrilegiously.



ficed to that Idol. In that Place was a perpetual Fire, on which account it is made use of by Our Saviour (as it hath been ever since) to express the Fire, and Punishments of Hell.

¶ 24. *Leave thy Offering.* This is not to be understood, as if a man were always bound to go to the Person offended, but it is to signify, that a man is bound in his heart, and mind, to be reconciled, to forgive every one, and seek peace with all men.

¶ 26. *Till thou payest the last Farthing.* i, e, thou shalt be punish'd according to Justice; and if thy debt or Crime be that of Deadly sin, thou shalt be punish'd for ever.

¶ 29. *If thy right Eye,* &c. The sense is. If any thing in this world, be it never so dear to thee, be apt to make thee lose the Grace, and Favour of God, by falling into grievous sins, quit that Occasion without Delay or Demur.

¶ 32. *For the Cause of Adultery.* Lit: of *Fornication.* But it is spoken of one that is a wife. A Divorce or separation as to bed, and Board, may be permitted for some weighty causes in Christian Marriages: but even then, he that *marrieth her* that is dismissed, commits Adultery. As to this, there's no Exception. The Bond of Mariage is perpetual: and *what* God hath join'd, no Power on Earth separates. See again matt. 19. 9.

¶ 34. *Swear not at all.* We must not imagine that here are forbid all Oaths, when there is a just, and necessary cause of calling God to witness. An Oath on such an Occasion, is an Act of Justice, and Religion. Here are forbidden unnecessary Oaths in common discours, by which the Sacred Name of God, which never ought to be pronounced without Reverence, and Respect, is so frequently, and scandalously profaned.

¶ 39. *Not to resist the evil.* [f] i, e, not to resist or rewenge thy self of him that hath done evil to thee. — *Turn him the other Cheek.* *Let him have also thy Cloak.* These are to be understood, as Admonitions to Christians, to forgive every one, and to bear patiently all manner of private Injuries. But we must not from hence Conclude it unlawful for any one to have recourse to the Laws, when a man is injur'd, and cannot have Justice by any other means.

¶ 41. *Go with him even other two.* (g) I know many Interpreters would have it to signify no more, than two in all. But the literal sense of the Latin, and also of the best G. MSS [as Dr Wells takes notice in his Amendments to the Prot. Translation] express *two more.* i, e, not only as far again, but twice as far. And thus it is expounded by S. Aug. Serm. Domini in monte t. 3. p. 193. Ed. Ben.

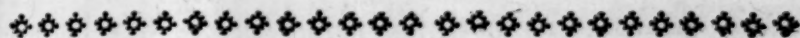
¶ 43. *And thou shalt hate thy Enemy.* The words of the Law Levit. 19. 18. Are only these: *Thou shalt love thy Friend as thy self:* but by a false Gloss and Inference, these words, *and hate thy Enemy,* were added by the Jewish Doctors.

[a] ¶ 3. *The Humble.* See S. Chrys. hom. 15. in Matt. S. Hierom on this place in his Commentary on S. Matt. S. Aug. Serm. Domini in Monte, tom. 3. part. 2. p. 166. &c.

[b] *Ÿ*, 22. *ἐκὼν*, *sine causa*, is in most G. Copies at present, as also in S. Chrys. and so it is in the Prot. Translation. But S. Hierom, who examined this Reading, says positively that *ἐκὼν* was wanting in the true Copies. In quibusdam Codicibus additur *sine causa*, Caterum in veris definita sententia est, & ira penitus tollitur.

[c] *Ibid.* Raca. S. Aug. Sermon. Domini in Monte p. 174. affirms it to be non vocem significantem aliquid, sed indignantis animi motum, &c. — [d] *Ibid.* reus erit Concilii, τῷ συνδρίῳ. — (e) *Ibid.*

gehenna ignis, ἑλκος ἰσῆς ἢ τὰ γίνῃται τῷ πυρὶ. — [f] *Ÿ*, 39. Non resistere malo, τῷ πονηρῷ, as before, a malo est. ἢ τῷ πονηρῷ ἰσῆς. In both places a πονηρὸς, seems to signify an evil Spirit, or an Evil man. — [g] *Ÿ*, 41. Vade cum eo & alia duo. In the ordinary G. Copies, we only read ὑπάγε μετ' αὐτῷ δύο. But in other MSS, ὑπάγε μετ' αὐτῷ ἑτάδμα δύο.



## CHAP. VI.

1. **T**AKE heed not to perform your Justice before men, that you may be seen by them; otherwise you shall not have a reward from your Father, who is in Heaven.

2. When therefore thou givest Alms, do not sound a Trumpet before thee, as Hypocrites do in the Synagogues, and in the Streets, that they may be honour'd by men. Amen I say to you, they have receiv'd their Reward.

3. But when thou givest Alms, let not thy left Hand know what thy right Hand doth:

4. That thy Alms may be in private, and thy Father who seeth in private, will repay thee.

5. And when you pray, you shall not be like Hypocrites, who love to pray standing in the Synagogues, and at the Corners of Streets, that they may be seen by men; Amen I say to you, they have receiv'd their Reward.

6. But when thou shalt pray, go into thy Chamber, and having shut the Door, pray to thy Father in private, and thy Father who seeth in private, will reward thee.

7. And when you are praying, speak not much, as

Heathens do : for they think they are heard by reason of their speaking much.

8. Be not you therefore like to them. For your Father knoweth what you Stand in need of , before you ask him.

9. You shall pray therefore in this manner. Our Father who art in heaven ; hallowed be thy Name.

10. Thy Kingdom come : thy will be done on Earth as it is in Heaven.

11. Give us this Day our supersubstantial Bread.

12. And forgive us our Debts , as we forgive our Debtors.

13. And lead us not into Temptation : but deliver us from Evil. Amen.

14. For if you forgive others their Offenses , your heavenly Father will also forgive you your sins.

15. But if you will not pardon men , neither will your Father pardon you your sins.

16. And when you fast , be not of a sad Countenance like Hypocrites : for they disfigure their Faces , that to men they may appear fasting. Amen I say to you , they have receiv'd their Reward.

17. But thou when thou do'st fast , anoint thy Head , and wash thy Face.

18. That thou appear not fasting to men , but to thy Father who is in private ; and thy Father who seeth in private , will reward thee.

19. Heap not up to your selves Treasures on Earth , where the rust , and the Moth consume , and where Thieves dig through , and steal.

20. But heap up to your selves Treasures in Heaven , where neither Rust , nor Moth consume , and where Thieves do not dig through , nor steal.

21. For where thy Treasure is , there also is thy Heart.

22. The Eye is the Lamp of thy Body. If thy Eye be simple , thy whole Body will be lightsom.

23. But if thy Eye be faulty , thy whole Body shall be dark. If therefore the Light that is in thee , be

Darkness ; how great will the Darkness it self be ?

24. No one can serve two Masters : for either he will hate one , and love the other : or he will bear with one , and slight the other. You Cannot serve God, and Mammon.

25. I say therefore to you , be not solicitous for your Life , what to eat, not for your Body what to be Cloathed with. Is not your Life more than Food ? And the Body more than Garments ?

26. Look upon the Fowls of the Air. They sow not, neither Do they reap , nor gather into Barns , and your Heavenly Father feeds them. Of how much more value are you than they ?

27. And which of you by thinking can add to his Stature one Cubit ?

28. And why are you solicitous about cloathing ? Consider the Lillies of the Field , how they grow. They labour not , neither do they spin.

29. Yet I say to you , that not even Salomon in all his Glory , was Cloathed like one of these.

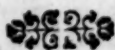
30. Now if God Cloath in this manner the Grass of the Field , which to Day is , and to morrow is thrown into the Oven , how much more will he Cloath you. O you of little Faith ?

31. Be not then solicitous saying : what shall we eat ? Or what shall we Drink , or with what shall we be Cloath'd ?

32. For all these things the Heathens seek after. And your Father knows that you stand in need of all these things.

33. Seek therefore first the Kingdom of God , and his Justice : and all these things shall be given you besides.

34. Be not therefore solicitous for to morrow : for to morrow will be solicitous for it self. It's own Evil is enough for each Day.





## ANNOTATIONS.

Ÿ. 1. *Your Justice*, (a) in the common G. Copies your Alms, which seems to be the sense in this Place.

Ÿ. 6. *Into thy Chamber*. Christ blames not publick Prayers in the Temple or Synagogues, but only the vanity, and Hypocrisy of the Pharisees, who affected to pray at the Corners of Streets.

Ÿ. 7. *Speak not much as Heathens do*. Neither must we imagine that Christ here Condemn'd long prayers, who used himself for our Instruction, to pass Nights in Prayer, but only vain, and idle Repetitions, without the Spirit of Devotion. The G. word signifies to babble or trifle.

Ÿ. 11. *Our Super substantial Bread*. (b) Soit is at present in the Latin Text: Yet the same G. word in S. Luke, is translated *Daily Bread*, as we say it in Our Lords Prayer: and as it used to be said in the 2<sup>d</sup> or 3<sup>d</sup> Age, as we find by Tertullian, and S. Cyprian. Perhaps the Latin word *super substantialis*, may bear the same sense as daily Bread, or bread that we daily Stand in need of: for it need not be taken for supernatural Bread, but for bread, which is daily *added* to maintain, and support the substance of our Bodies.

Ÿ. 13. *From Evil*. It may either signify from sin, which is the worst of evil things, or from the Evil one, i. e. from the Devil. At the End of this verse, In the Common G. Copies, in the Syriack version, in S. Chrysostom, and the Greek Interpreters, that follow him, we find these words added: *for thine is the Kingdom, and the Power, and the Glory for ever Amen*. This the Protestants have in their Translation, and with these words they end the Lords Prayer. Yet not being cited by any Greek writer before S. Chrysostom, as even Grotius takes notice, and not being found in Tertull, S. Cyprian, S. Hierom, S. Ambrose, S. Augustin, &c. nor in the Vatican G. Copy, nor in the Cambridge MSS. &c. As Dr. Wells also Observes, it seems certain, that they were only a pious Conclusion, or Doxology, with which the Greeks in the 4<sup>th</sup> Age began to conclude their Prayers, much after the same manner as, *Glory be to the Father*, &c. was added at the End of each Psalm. We may reasonably presume that these words at first were in the Margent of Some Copies, and afterwards by some Transcribers, taken into the Text it self.

Ÿ. 25. *Be not Sollicitous*, [d] i. e. too solicitous with a trouble and anxiety of mind, as appears by the Greek. — *For your Life* lit: *for your Soul*, which many times is put for Life.

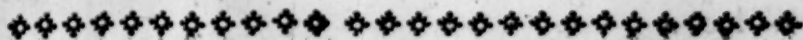
Ÿ. 33. *Seek therefore first*, &c. Let your greatest Concern be to serve God, and to live in his Grace and favour. — *And his Justice*, (e) i. e. according to the Construction, the Justice of God, to wit, seek to be holy and just in the sight of God.

[a] Ÿ. 1. *Justitiam*. In almost all G. Copies *ἐλεημοσύνη*.

[b] Ÿ. 7. *Nolite multum loqui*, *μὴ βαρυνεσθαι*, which is *not*

*butire, nugari, &c.* — [c] *Ÿ. 11. supersubstantialem, ἐπερ-  
 ῖον, which G. word is translated quotidianum, Luc. 11. 3. So it is  
 expounded by S. Chrys. in 15. p. 138. τὸ κενὸν ἢ ἄετον ἢ ἐπιούριον; τὸ  
 ἐπιούριον. S. Greg. of Nyssa tom. 1. p. 750. Edit. Paris: an. 1638.  
 calls it, ὁ ἄετος τῆς ἐπιουρίας χρεία ἐστίν. Panis hodierna, or quotidiana ne-  
 cessitatis Suidas expounds it, ὁ τῇ ἡμέρᾳ ἡμῶν ἀκούων, qui est conveniens  
 nostra substantia, or ὁ καθ'ἡμέραν, quotidianus.*

(d) *Ÿ. 25. Μὴ μετρίως. It do's not seem well translated, take no  
 thought. — (c) Ÿ. 33. Et justitiam ejus, δικαιοσύνη αὐτοῦ, non  
 ἰούτης, Dei, not Regni.*



## CHAP. VII.

1. Judge not, that you may not be judg'd.
2. For with what Judgment you have judged, you shall be judged: and with what measure you have measured, it shall be measur'd to you again.
3. Now why do'st thou see a mote in thy Brother's Eye, and perceivest not a Beam in thy own Eye?
4. Or how sayest thou to thy Brother, let me draw the mote out of thy Eye, and behold a Beam is in thy own?
5. Hypocrite, first draw the Beam out of thy own Eye, and then thou shalt see to draw the mote out of thy Brother's Eye.
6. Give not that which is holy to Dogs, neither cast your Pearls before swine; lest they trample them under their feet: and turning upon you, tear you.
7. Ask, and it shall be given you; seek, and you shall find: knock, and it shall be open'd to you.
8. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.
9. Or what man is there among you, of whom if his son ask Bread, will he reach him a Stone?
10. Or if he ask him a Fish, will he reach him a Serpent?
11. If you then, evil as you are, know how to bestow good Gifts on your Children, how much more will your Father, who is in Heaven, give good things to those who ask him?
12. All things therefore whatsoever you will that men do to you, do you also to them. For this is the Law, and the Prophets.

13. Enter in by the narrow Gate, for the Gate is wide, and the way is broad, that leadeth to Destruction, and many there are who enter by it.

14. How narrow is the Gate, and how strait is the way, which leadeth to Life? And few there are, who find it.

15. Take heed of false Prophets, who come to you in the cloathing of Sheep, but inwardly are ravenous Wolves:

16. By their Fruits you shall know them. Do Men gather Grapes of Thorns, or Figs of Thistles?

17. So every good Tree yieldeth good Fruit; and a bad Tree yieldeth bad Fruit.

18. A good Tree cannot yield bad Fruit: nor a bad Tree good Fruit.

19. Every Tree that yieldeth not good Fruit, shall be cut down, and cast into the Fire,

20. Therefore by their Fruits you shall know them.

21. Not every one that saith to me, Lord Lord, shall enter into the Kingdom of Heaven: but he who doth the will of my Father, who is in Heaven, he shall enter into the Kingdom of Heaven.

22. Many shall say to me at that Day: Lord, Lord, have not we Prophesied in thy Name, and in thy Name cast out Devils, and done many Miracles in thy Name?

23. And then I will declare to them, I never knew you: Depart from me, you that work iniquity.

24. Every one therefore, who heareth these my words, and complyeth with them, shall be compared to a wise man, who hath built his House upon a Rock;

25. The Rain fell, and the Floods came, and the winds blew, and beat against that House, and it fell not: for it was built upon a Rock.

26. And whosoever heareth these my words, and doth not comply with them, shall be compared to a foolish Man, who built his House upon Sand:

27. And the Rain fell, and the Floods came, and

the winds blew, and beat against that house, and it fell: and great was the fall thereof.

28. And it came to pass, when Jesus had finish'd these Discourses, the People were struck with Admiration at his Doctrine.

29. For he taught them as one having Authority, and not as their Scribes, and Pharisees.

### ANNOTATIONS.

ψ. 1. *Judge not*, [a] or condemn not others rashly, that you may not be judged, or Condemned.

ψ. 5. *Hypocrite first draw out the Beam*, &c. Correct first thy own greater Faults, before thou censure the lesser failings of others.

ψ. 6. *Give not that which is Holy*, or holy things (as in the Greek) *to Dogs*, i. e. to Scandalous Libertins, or Infidels, who are not worthy to partake of Divine Mysteries, and Sacraments, who sacrilegiously abuse them, and tread them under their feet, as Hogs do Pearls.

ψ. 12. *This is the Law, and the Prophets*: that is, all Precepts that regard Our Neighbour, are Directed by this golden Rule, *do as you would be done by*.

ψ. 13. *Enter by the narrow Gate*, &c. The Doctrine of these two verses, needs no Commentary, but deserves a Serious Attention.

ψ. 15. *In the Cloathing of Sheep*. Beware of Hypocrites with their outward Appearance of Sanctity, and sound Doctrine — *you shall know them by their Fruits*. Such Hypocrites can scarce ever continue constant in the Practice of what is good. [b]

ψ. 18. *A good Tree cannot yield bad Fruit*, &c. Not but that both good and bad men, may change their Lives. This according to the unanimous consent of the Fathers, is only to be understood, while they remain such. If a bad Tree begin to produce good Fruit, it becomes a good Tree, &c.

ψ. 22. *Have we not prophesied in thy Name?* The Gift of Prophecy, and of doing miracles, may sometimes be granted to bad Men, as to Caiphas, and Balaam.

ψ. 23. *I never knew you*. To *know*, in the Stile of the Scriptures, is many times the same, as to love and approve.

[a] ψ. 1. *Nolite judicare, κρινειν*, which signifies either to judge, or to condemn. — [b] ψ. 18. *Non potest Arbor bona*, &c. S. Hierom on this Place, brings Divers Examples to shew, that men's natures are not necessarily, or unchangeably good, or bad. See S. Aug. lib. 2. de Serm. Domini in Monte c. 24. p. 232. *Non potest esse nix calida, cum enim calida esse coeperit, non jam eam nivem, sed aquam vocamus.* See also S. Chrys. in x'y pag. 168. linea 1. Edit. Savil.





## C H A P. V I I I.

1. **N**OW when he came down from the Mountain, great multitudes follow'd him :

2 And behold a Leper coming, ador'd him saying : Lord if thou wil'st, thou can'st make me clean.

3. And Jesus stretching forth his Hand, touch'd him, saying : I will : be thou made clean. And presently his Leprosy was made clean.

4. And Jesus saith to him : take heed thou speakest not of it to any one : but go shew thy self to the Priest, and make the Offering, which Moyses commanded for a Testimony to them.

5. And when he had entred into Capharnaum, there came to him a Centurion, beseeching him,

6. And saying : Lord my servant lieth at home sick of the Palsy, and is much tormented.

7. Jesus saith to him. I will come, and heal him.

8. And the Centurion reply'd : Lord I am not worthy that thou shoud'st enter under my Roof : command with a word only, and my servant will be healed.

9. For I am also a man settled under Authority, having Soldiers under me, and I say to this man ; go, and he goeth : and to another, come, and he cometh : and to my servant, do this, and he doth it.

10. And Jesus hearing this, wond'red, and said to those that follow'd him : Amen I say to you, I have not found so great Faith in Israel.

11. And I say to you, that Many shall come from the East, and the West, and shall feast with Abraham, and Isaac, and Jacob in the Kingdom of Heaven :

12. But the Children of the Kingdom, shall be cast into exterior Darknes : there shall be weeping, and gnashing of Teeth.

13. And Jesus said to the Centurion : go, and as

thou hast believ'd, be it done to thee. And at that very Hour the servant was cured.

14. Now when Jesus was come into the House of Peter, he saw his Mother in Law lying sick of a feaver.

15. And he touch'd her Hand, and the Feaver left her, and she got up, and waited on them.

16. And in the Evening they brought to him many that had Devils: and he cast out the *evil* Spirits by his word: and cured all that were ill.

17. That it might be fulfill'd, what was spoken by the Prophet *Isaias*, saying: he took our Infirmities, and he bore our Diseases.

18. And Jesus seeing a great Multitude about him, gave orders to pass over the water.

19. And a certain Scribe came, and said to him: Master, I will follow thee, withersoever thou shalt go.

20. And Jesus answer'd him: Foxes have holes, and Birds of the Air, Nests: but the son of man hath not where to lay his Head.

21. Another of his Disciples, said to him: Lord permit me first to go, and bury my Father.

22. But Jesus answer'd him: follow me, and let the dead bury their Dead.

23. And when he went into the Boat, his Disciples follow'd him.

24. And behold there arose a great Storm at sea, so that the Boat was cover'd with waves, but he slept.

25. And his Disciples came to him, and awaked him, saying: Lord, save us, we perish.

26. And Jesus saith to them: why are you fearful, o you of little Faith? then rising up, he commanded the winds, and the sea, and a great Calm follow'd.

27. The men therefore wonder'd, and said: who is this? for even the winds, and the Sea obey him.

28. And when he had pass'd over the Sea into the Country of the *Gerasens*, there met him two men possessed with Devils, coming out of burying Places,

exceeding fierce, so that no one could pass that way.

29. And behold they cried out, saying: what have we to do with thee Jesus the son of God? Art thou come hither to torment us before the Time?

30. And not far from them there was a Herd of many swine feeding.

31. And the devils begg'd of him, saying: If thou do'st cast us out from hence, send us into the Herd of Swine.

32. And he saith to them: Go. And they going out went into the swine: and behold the whole Herd with violence rush'd headlong down a Precipice into the Sea: and perish'd in the waters.

33. And the Swineherds fled, and coming into the City, told every thing, as also concerning those who had been possessed with devils.

34. And behold the whole City came forth to meet Jesus: and when they had seen him, they desired that he would retire from their Territories.

#### ANNOTATIONS.

ψ. 2. *Adored him.* In S. Mark it is said, *kneeling down* c. 1. 40. In S. Luke, *Prostrating on his Face*. It is true none of these Expressions do always signify the Adoration or worship, which is due to God alone, as may appear by several Examples in the old, and new Testament: yet this man by divine Inspiration, might know Our B. Saviour to be both God, and Man.

ψ. 3. *Jesus touch'd him.* By the Law of Moyse, whosoever touch'd a Leper, contracted a legal uncleanness: but not by touching in order to heal him, says Theophylactus. Besides Christ would teach them, that he was not subject to this Law.

ψ. 4. *For a Testimony to them*, that is, when the Priest finds thee truly cured, make that Offering, which is ordain'd in the Law.

ψ. 5. *A Centurion.* The same who Luke 7. 3. is said to have sent Messengers to Our Saviour. But here is no Contradiction: for what a man do's by his Servants, or Friends, he is many times said to do himself. He came not in person out of Humility, but by his message shew'd an extraordinary Faith.

ψ. 10. *Jesus wonder'd. i. e.*, by his outward Carriage, says S. Aug. seem'd to admire: but knowing all things, he could not properly admire any thing ——— *I have not found so great Faith in Israel.* This need not be understood of every one, but of those whom he had cur'd.

ψ. 12. *Shall be cast into Utter, or Exteriour, Darknes.* This is Spoken so

So as to imply a comparison to a supper in a great Room, with a number of Lights, when they, who are turn'd out in the night, stand without, starving, weeping, and gnashing their Teeth.

Ÿ. 14. *Into Peter's house*, i, e, which had been Peter's house: for now he had quitted House, and all things to follow Christ.

Ÿ. 17. *He took Our Infirmities*. The words signify both the distempers of the Body, and the Infirmities of the soul, for Christ cured both.

Ÿ. 19. *I will follow thee* &c. This man is thought to have been moved only with a desire of being great under the Messias their King: and therefore Christ gave him this answer, telling him how poor he was.

Ÿ. 22. *Let the dead bury their dead*. The first words, *let the dead*, cannot mean those that were dead by a corporal death: and therefore must needs be understood of those, who were Spiritually dead in sin.

Ÿ. 26. *He commanded the winds*. Christ shew'd himself Lord, and Master of the Sea, and winds. His words in S. Mark 4. 39 demonstrate his Authority, *Rising up; he threatn'd the wind, and said to the Sea; hold thy peace, be silent*.

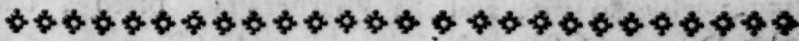
Ÿ. 28. *Two possessed with Devils*. S. Mar. c. 5. and S. Luke c. 8. in the same passage, mention but one man, who is also said to be possessed with a *Legion of Devils*. Those Evangelists seem to make mention only of one of them, because he might be much more fierce, and famous than the other.

Ÿ. 29. *What have we to do with thee? Or what hast thou to do with us? what harm have we done thee? Comest thou to torment us before the Time?* that is, before the Time, and day of Judgment, after which the Torments, and Punishments of the devils, will be increased.

Ÿ. 30. *There was not far off*. In all G. Copies at present we read, *There was a far off*. Beza himself here owns, that the Latin Vulgate is to be prefer'd before all the G. Copies and Ms.

Ÿ. 34. *To pass from their Quarters*. S. Hierom thinks these People did this out of a motive of Humility, looking upon Themselves unworthy of his Presence: Others judge that the Loss of the swine made them apprehend lest Christ, being a Jew, might do them greater damages.

(a) Ÿ. 30. *Erat non longè, but now in all G. Copies, erat longè* *h, di μακρὰν*. Beza Says the Reading in the Latin is to be follow'd, *repugnante fide omnium Græcorum Codicum, sed rectius*,



## CHAP. IX.

1. **A**Nd going into the Boat, he pass'd over the water, and came to his own City.

2. Now they brought to him a Man sick of the Palsy lying on a Bed. And Jesus seeing their Faith,



said to him ill of the Palsy : Son, be of good Heart : thy sins are forgiven thee.

3. And behold some of the Scribes said within themselves : this man blasphemeth.

4. But Jesus seeing their Thoughts , said : why do you think evil in your Hearts ?

5. Which is easier to say ? Thy sins are forgiven thee, or to say , rise up , and walk ?

6. But that you may know the son of man hath Power on Earth to forgive sins ( he then saith to the man ill of the Palsy ) Rise up , take thy Bed , and go into thy House.

7. And he rose up , and went into his House.

8. Which the People seeing , were struck with Fear , and glorified God , who had given such Power to men.

9. And Jesus passing from thence , saw a man sitting in the custom-House , call'd Matthew. And he saith to him : follow me. And he rose up , and follow'd him.

10. And it came to pass as he was at Table in the House , behold many Publicans , and sinners came , and were at Table with Jesus , and his Disciples :

11. Which the Pharisees seeing , said to his Disciples : why doth your master eat with Publicans , and Sinners ?

12. But Jesus hearing , said : they that are in Health , need not a Physician , but they that are sick.

13. Go , and learn what means this saying : *I will have mercy , and not Sacrifice.* For I came not to call the Just , but sinners.

14. Then came to him the Disciples of John , saying : why do we , and the Pharisees fast often , but thy Disciples fast not ?

15. Jesus replied : can the Companions of the Bridegroom mourn as long as the Bridegroom is with them ? But the Days will come , when the Bridegroom shall be taken from them : and then shall they fast.

16. No one putteth a piece of unworn cloath to an old Garment : For so he taketh away what was whole from the Garment , and a greater rent is made.

17. Nor do they put new wine into old Casks : for so the Casks are broken , and the wine runs out , and the Casks are lost. But they put new Wine into new Casks : and both are preserved.

18. While he was speaking these things to them ; behold a Ruler of a Synagogue came , and ador'd him saying : Lord , my Daughter is just now Dead : but come , lay thy Hand upon her , and she will live.

19. And Jesus rising up , follow'd him , and also his Disciples.

20. And behold a woman , who for twelve years had been troubled with a bloody-flux , came behind him , and touch'd the Hem of his Garment.

21. For she said within her self : If I shall but touch his Garment , I shall be heal'd.

22. Now Jesus turning about , and seeing her , said : take Courage Daughter. Thy Faith hath made thee sound : and from that Hour the woman was heal'd.

23. And when Jesus came into the House of the Ruler of the Synagogue , and saw those that play'd on Instruments , and the crowd making a Rout , he said :

24. Retire from hence : for the Girl is not dead , but asleep : and they laugh'd at him.

25. And when the Crowd was turn'd out , he went in , and took her by the Hand ; and the Girl rose up.

26. And the Fame thereof ran over all that whole Country.

27. Now as Jesus was departing from thence , two blind men follow'd him , crying aloud , and saying : Son of David , have Mercy on us.

28. And when he had entred into a House , the blind men came to him , and Jesus saith to them : do you believe that I can do this for you ? they answer : Yes Lord.

29. Then he touch'd their Eyes , saying : Be it done to you according to your Faith.

30. And their Eyes were open'd : and Jesus gave them Strict Charge , saying : take heed lest any one know it.

31. But they being gone, spread about his Fame thro' all that Country.

32. When they were gone away, they brought to him a dumb man, possessed with a Devil.

33. And the Devil being cast out, the Dumb man spoke: and the People wonder'd, saying: the like was never seen in Israel.

34. But the Pharisees said, he cast's out Devils by the Prince of the Devils.

35. And Jesus went about all their Cities, and Towns, reaching in their Synagogues, and preaching the Gospel of the Kingdom, curing every Disease, and every Infirmary.

36. And when he saw the multitudes, he took Compassion of them, because they were in Distress, and lying scattered, like Sheep that have no Shepherd.

37. Then he saith to his Disciples: the Harvest is indeed great, but the workmen few.

38. Pray therefore the Master of the Harvest, to send Labourers into his Harvest.

#### A N N O T A T I O N S.

V. 1. *Into his own City*, Not of Bethleem, where he was born, nor of Nazareth, where he was brought up, but of Capharnaum, says S. Chrysostom, where he is said to have dwelt, since he began to preach. see Matt. 4. 13.

V. 2. *Thy sins are forgiven thee*. We do not find that the sick man ask'd this: but it was the much greater Benefit, and which every one ought to prefer before the Health of the Body.

V. 3. *This man blasphemeth*, by pretending to have a Power to forgive sins, which none but God can do: and they look'd upon Jesus as a man only. It is true, and what all Catholicks teach, that God alone hath power of himself to forgive sins. But Christ, who was both God and man, could, and did communicate this Power of forgiving sins in his Name, to Bishops, and Priests, as his Ministers and Instruments in the Sacraments of Baptism, and Penance. We have Christ's clear words for it, Jo. 20. 23, *whose sins you shall forgive, are forgiven them*, &c.

V. 4. *Jesus seeing their Thoughts*. — By shewing that he knew their hidden thoughts, as well as by healing the man, to confirm his words and Doctrine, he gave them a Proof of his Divine Power.

V. 9. *Sitting at the Custom-house*. Jesus call'd S. Matthew with two

words only, *follow me*; and presently he left all, and became his Disciple; Doubtless by a particular Inspiration, and Motion of Divine Grace.

Ψ. 15. *Can the Children of the Bride-groom*, This by a Hebraism, signifies the Friends or Companions of the Bride-groom, as a *Lover of Peace*, is call'd a *child of Peace*: he that deserves Death, the *Son of Death*, &c.

Ψ. 16. *A piece of unworn Cloath*. By the G, is signified new-woven Cloath, that has not yet pass'd the Hands of the Fuller.

Ψ. 17. *New wine into Old Casks*. These vessels were made of skins, or were Leather Bottles, in which wine used to be carried and kept.

Ψ. 18. *A Ruler* (Lit. a Prince) *of a Synagogue* He is call'd Jairus. Mark 5. Luke 8. — My Daughter is just Dead, or as the Other Evangelists express it, is at the *Point of Death*: and her Father having left her a dying, he might think, and say, she was already dead.

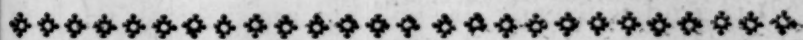
Ψ. 23. *Jesus saw those that play'd on Instruments*, Pipes, or Flutes, others translate *Minstrels*. It was a Custom among the Jews at Funerals to hire persons to make some Doleful Musick, and great Lamentations.

Ψ. 24. *The Girl is not Dead*. Christ by saying so, insinuated that she was not dead in such a manner, as they imagined, that is, so as to remain dead, but presently to return to Life, as if she had been only asleep.

Ψ. 32. *A Dumb Man*. The G. rather signifies a *Deaf* man: but these Defects generally go together, because he that is *Deaf*, cannot learn to speak.

(a) Ψ. 15. *Filii sponsi*, υἱοὶ τοῦ νυμφῶνος, so *filii pacis*, *filii mortis*, &c.

(b) Ψ. 17. *In uteres*, ἐν ἀνδράσιν, *uteres ex corio*. (c) Ψ. 16. *panni rudis*, ἀγνάφου. — (d) Ψ. 18. *Modo defuncta est*, ἄρτι ἐπέλιπται. Mar. 5. 23. *In extremis est*, ἐν ἔσχατῳ ἔχει. Luke 8. 42. *moriebatur*, ἀπέθνησκεν.



## CHAP. X.

1. **A**ND having Call'd his twelve Disciples, he gave them Power over unclean Spirits, to cast them out, and that they might cure all Diseases, and all Distempers.

2. Now the names of the twelve Apostles are these. The first Simon, who is call'd Peter, and Andrew his Brother.



3. James the son of Zebedee , and his Brother John , Philip , and Bartholomew , Thomas , and Matthew the Publican , James *the Son* of Alpheus , and Thaddeus ,

4. Simon the Cananean , and Judas Iscariot , who also betray'd him.

5. These twelve Jesus sent giving them these Commands : Go not into the way of the Gentils , neither enter into the Cities of the Samaritans :

6. But rather go to the sheep of the House of Israel , which have been lost.

7. And going preach , and say : that the Kingdom of Heaven is at Hand.

8. Heal the sick , raise the Dead , make clean the Lepers , cast out Devils. You have receiv'd gratis , give gratis.

9. Do not possess Gold , nor Silver , nor Money in your Purfes :

10. Nor Scrip for your Journey , nor two Coats , nor shoes , nor a staff : for a Labourer is worthy of his meat.

11. And whatsoever City , or Town you enter into , inquire who in it is worthy : and there make your abode ; till you depart from thence.

12. When you enter into a House , salute them , saying : Peace be to this House.

13. And if that House be worthy , your Peace shall come upon it ; But if it be not worthy , your Peace shall return to your selves.

14. And when any one will not receive you , nor hear your words : going out of the House , or City , shake off the Dust from your Feet.

15. Amen I say to you , it shall be more tolerable for the Sodomites , and Ghomorrians in the Day of Judgement , than for that City.

16. Behold I send you as sheep in the midst of Wolves. Be therefore prudent as Serpents , and simple as Doves.

17. And take heed of men : for they will Deliver you up in Councils , and Scourge you in their Synagogues.

18. And you shall be brought before Governours , and Kings for my sake , for a Testimony to them , and to the Gentils.

19. But when they shall deliver you up , be not thoughtful , how or what to speak : for at that same Hour shall be given you what you are to speak.

20. For it is not you that speak , but the Spirit of your Father , that speaketh in you.

21. The Brother also shall deliver up his Brother , and the Father his Son to Death ; and Children shall rise up against their Parents , and put them to Death.

22. And you shall be odious to all men on the account of my name : but he that shall persevere to the End , shall be saved.

23. When they shall persecute you in this City , fly to another. Amen I say to you , you shall not finish *your work* in the Cities of Israel , till the Son of man come.

24. The Disciple is not above his Master , nor the servant above his Lord.

25. It is enough for the Disciple to be as his Master , and the Servant , as his Lord. If they have call'd the Master of the Family Beelzebub , how much more those who are his Domesticks ?

26. Therefore fear them not : for there's nothing hid , that shall not be revealed , not secret , that shall not be known.

27. What I speak to you in the dark , do you speak in the Light , and what you hear in the Ear , preach on the House-tops.

28. And fear not those that kill the Body , and cannot kill the soul : but rather fear him , who is able to ruine both Body , and Soul in Hell.

29. Are not two sparrow's sold for *about* a Penny , and not one of them shall fall to the Ground without your Father ?

30. Nay the very Hairs of your Head are all number'd.

31. Fear not therefore ; you are of more value than many sparrows.

32. Every one then who shall confesse me before men, I will also confesse him before my Father, who is in Heaven.

33. And whosoever shall deny me before men, I will also deny him before my Father, who is in Heaven.

34. Think not that I am come to bring Peace to the Earth: I came not to bring Peace, but the Sword.

35. For I came to set a man at Variance against his Father, and the Daughter against the Mother, and the Daughter in Law, against the Mother in Law.

36. And a man's Enemies *shall be* his own Domesticks.

37. He that loveth his Father or Mother, more than me, is not worthy of me: And he that loveth his Son, or his Daughter, more than me, is not worthy of me.

38. And he that taketh not up his Cross, and followeth me, is not worthy of me.

39. He that findeth his Life, shall lose it: and he that shall lose his Life for my sake, shall find it.

40. He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

41. He that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward: and he that receiveth a just man in the name of a just man, shall receive a just man's Reward.

42. And whosoever shall give drink to one of the least of these, even a Cup of cold water only in the Name of a Disciple: Amen I say to you, he shall not lose his Reward.

#### A N N O T A T I O N S

¶ 1. *Twelve Disciples*, the same men, in the next verse, are call'd *Apostles*, to wit, Men sent like Embassadors on weighty Occasions.

¶ 2. *The first Simon, who is call'd Peter*. When he first came to Our Saviour Jo. 1. 42. he said, *thou art Simon, the Son of Jonas.* (or John) *thou shalt be call'd Peter*, in Chaldaick, *Cephas* that is to say, *a Rock*, designing to make him the first Fundamental Stone, or head of his whole Church. See also Matt. 16. 18. Beza without any Grounds, would have the word *first* to be an Addition. But it is found in all G. MSS, as well as in the ancient Fathers.

¶ 3. *James the Son of Zebedee*, call'd *James the greater*, put to Death by Herod Acts. 12. 2. He was Brother to John the Evangelist. The other James, was call'd the *Lesser*, also *James of Alphaeus*, and the *Brother of our Lord*, Bishop of Jerusalem, Martyr'd there about the year 61.

¶ 5. *Go not into the way of the Gentils*, or among the Gentils. In this first Mission the Apostles were order'd to preach to the Jews only, or to the *Children of the Kingdom*, Matt. 8. 12. see also Matt. 15. 24. and Acts 13. 46.

¶ 10. *Nor two Coats, nor Shoes*. i. e. provide not your selves with another Coat for a reserve, but go like poor People, who have but just what is necessary. They were not to wear *shoes*, but they were allow'd *Sandals*, or soles with tops tied to their Feet, Mark 6. 9. — Nor a *Staff*, so Luke c. 9. ¶ 3. yet S. Mark says, *but a Staff only*. To reconcile these Expressions, some distinguish betwixt a Staff necessary to walk with (which even the poorest People had) and another staff for their Defence, which at least they were not to seek for. And the meaning of these Admonitions is, that they were to go on their Mission, not regarding whether they had a Staff or not, unless it were necessary for them to walk with.

¶ 11. *And there make your Abode*, &c. That is, stay in the same House, as long as you remain in the same City: remove not from *House to House*, as it is said Luke 10. 7. but be content with what you meet with.

¶ 12. *Peace be to this House*. This was an ordinary Salutation among the Jews, by which they wish'd Happiness, and Prosperity.

¶ 13. *Your Peace shall return to yourselves*. If men will not hearken to your Instructions, you have this Comfort, and Peace of Mind, that you have Discharged your Duty;

¶ 14. *Shake off the Dust from your Feet*. 'Twas common enough with the Jews, or at least with the Preachers, and Prophets, to use some extraordinary outward Actions, to make what they said more taken notice of by the People, as here the shaking off the Dust from their feet, was to denote to the obstinate unbelievers, that the very Dust, which their feet had contracted in coming to preach to them the Gospel, shou'd hereafter rise in Judgment against them.

¶ 16. *Be prudent as Serpents, and simple as doves*. It is a proverbial way of speaking: and an Admonition to be circumspect and Discreet, but harmless, innocent, sincere in all our Actions, and Dealings.

¶ 19. *Be not thoughtful*, with too great a Concern of mind.

¶ 23. *Fly into another City*. Tertullian with some Others, held it never lawful to fly in the time of Persecutions, against both the Doctrine and Example of Our Saviour Christ. — *You shall not finish* &c. S. Chryl. thinks the sense of these words is, you shall not go thorough, and have finish'd your Preaching in all the Cities of Israel, till I, who follow you, shall come, and join you again. Others expound it, till the coming of me your Messias, shall be publish'd, and own'd after my Resurrection.

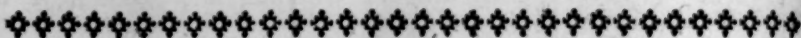


Y. 25. *Beelzebub* ( in the G. *Beelzeboul* ) 'Twas the Name the Jews gave to the greatest of the Devils, and also to the Idol of Accaron. The word signifies the *Lord of Flies* : either because of the multitude of Flies, that were in the Temple of that Idol ; or because the People used to sacrifice to this Idol, when they were molested with Flies.

¶. 35. I came to set at variance, or separate, &c. Not that Christ came for this End, to Cause divisions between *Father* and *Son*, &c. On the Contrary the Scriptures teach us to love every one without exception, and especially our Kindred: but this is to shew, and foretell what would happen in the same Families, when some of them were Christians. We have divers Instances of the Truth, of this in the Lives of the Saints.

(a) Ψ. 2. *Primus Simon*, ἡρώτης Σίμων. see *S. Hierom*, *S. Chrysof.*  
*tom*, etc.

(b) Ὑ. 10. Neque virgam, καὶ ῥαβδόν, and in divers MSS., both here, and in S. Luke 9. 3. καὶ ῥαβδόν, neque Virgas. But in S. Mark. 6. 8. nisi Virgam tantum, εἰ μὴ ῥαβδόν μόνον, in all MSS.



## CHAP. XI.

1. **N**ow it came to pass, when Jesus had made an End of giving *these* Precepts to his twelve disciples, he went from thence to teach, and preach in their Cities.

2. And when John in Prison had heard of the works of Christ, sending two of his Disciples,

3. He saith to him : Art thou he who art to come,  
or are we to expect another ?

4. And Jesus answering said to them : go, and give an account to John what you have heard, and seen.

5. The blind see, the lame walk, the Lepers are cleans'd, the deaf hear, the dead rise again, the poor have the Gospel preach'd to them:

6. And happy is he that shall not be scandaliz'd in me.

7. Now when they were gone away, Jesus began to say to the People concerning John : what did you go out into the wilderness to see ? a Reed shaken by the winds ?

8. But what did you go out to see? a man clothed in soft Garments? behold they who are clad in soft apparel, are in the Houses of Kings.

9. But what did you go out to see? a Prophet? yes I say to you, and more than a Prophet.

10. For this is he of whom it is written. Behold I send my Angel before thy Face, who shall prepare thy way before thee.

11. Amen I say to you, there hath not risen among the born of women, a greater than John the Baptist: yet he that is lesser in the Kingdom of Heaven, is greater than he.

12. And from the Time of John the Baptist till this present, the Kingdom of heaven suffers violence, and those that use violence bear it away.

13. For all the Prophets, and the Law prophesied until John,

14. And if you will receive it, he is Elias, who is to come.

15. He who hath Ears to hear, let him hear.

16. But to what shall I compare this Race of People? They are like to Children sitting in the Market place, who calling out to their Equals,

17. Say: we have play'd on Pipes to you, and you have not danc'd, we have lamented, and you have not mourn'd.

18. For John came neither eating, nor drinking, and they say, he hath a Devil.

19. The Son of man came eating and drinking, and they say, behold a Glutton, and a Drinker of wine, a Friend to Publicans and Sinners. And wisdom is justified by her Children.

20. Then he began to reproach the Cities, in which a great many of his Miracles were wrought, because they had not done penance.

21. Wo be to thee Corozain, wo unto thee Bethsaida; because if the Miracles had been done in Tyre, and Sidon, that have been wrought in you, they had long since done Penance in Sackcloth, and Ashes.

22. But I say to you, it shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you.

23. And thou Capharnaum wilt thou be exalted to

the very Sky? *no*, thou shalt descend to Hell: for if the Miracles had been done in Sodom, that have been wrought in thee, it might have remain'd until this Day.

24. But I tell you, it shall be more tolerable for the Land of Sodom at the Day of Judgment, than for thee.

25. At that time Jesus said: I confess to thee O Father, Lord of Heaven, and Earth, because thou hast hid these things from the wise, and the prudent, and hast reveal'd them to little ones.

26. Yes Father, for so it hath seem'd good to thee.

27. All things are deliver'd up to me by my Father: and no one knoweth the Son, but the Father: nor doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

28. Come to me all you that labour, and are burthen'd, and I will refresh you.

29. Take upon you my Yoke, and learn of me, because I am meek and humble of Heart: and you shall find rest to your Souls.

30. For my Yoke is sweet, and my Burden light.

#### A N N O T A T I O N S.

ψ. 3. *Art thou he who art to come?* G. *who cometh?* i, e, the Messias. John the Baptist had already on several Occasions, declar'd that Jesus was the Messias. Jo. 1. He could not then doubt of it himself, but sent his Disciples to take away their doubt.

ψ. 5. *The blind see* &c. Christ shew's them who he was by the miracles, which were foretold concerning the Messias — *The poor have the Gospel preach'd to them.* This is the Sense by the Prophet Isaías.

c. 6. 1. ψ. 1.

ψ. 6. *Scandalized in me*, or on my account, that is, at the Doctrine of the Cross: or when I shall die on an infamous Cross.

ψ. 11. *There hath not risen a greater* &c. This Comparison, by what we find Luke 7. 28. is only betwixt John, and the ancient Prophets, to signify that John was greater than any of the Prophets, at least by his office of being the immediate Precursor of the Messias. The Comparison cannot be extended to Christ himself, who was both God and man; nor to his B. V. mother: nor need we understand them of his Apostles. — *Yet he that is lesser*, or the least in the Kingdom of Heaven, *is greater than he.* S. Hierom on this place expounds it thus: that the least Saint in Heaven is greater than John on Earth. S. Chrys. takes it to be a Comparison betwixt John, and Christ himself, who

by these words tells the Jews, that tho' he be younger in Age, and even less in their Esteem than John the Baptist, yet he was much greater in the sight of God than John was.

ψ. 13. *All the Prophets and the Law, prophesied until John*, as if he had said; all they who prophesied before, foretold the coming of the Messiah, but now John points him out present with you, so that now all the Types and Figures of the ancient Law, will be fulfill'd, and at an End.

ψ. 17. Christ, says S. Hierom, on this place, was represented by the children that piped, or play'd on Pipes, and S. John by those that mourned: because Christ refus'd not upon Occasions, to eat, and converse with Sinners; and therefore it is added,

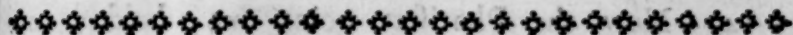
ψ. 19. *That he came eating and Drinking.* Whereas John came living in the wilderness on Locusts, wild Honey &c: Yet most part of the Jews neither regarded Christ, nor S. John: nay the Pharisees here ψ. 18. say of John, that he is possessed with a Devil. — And thus *Wisdom hath been justified by her Children*, that is by such as are truly wise: and the sense seems to be, that the divine wisdom, and Providence, hath been justified, i, e, approved, own'd, and declared just, and equitable by those that being truly wise, have made good use of the Favours, and Graces offer'd them at this Time of their Redemption, when others have remain'd obstinate in their Blindness, and refus'd to believe in Christ.

ψ. 21. *Wo be to thee 'Corozain &c.* These 4. verses shew us how dangerous it is to resist the divine Graces, and not to make good Use of those favourable opportunities, which the divine Providence hath placed us in, of working our salvation, and of improving our selves in virtue and sanctity.

ψ. 25. *Jesus said &c.* Lit. *Jesus answering said*, where we may take notice, that *answering*, in the Stile of the Scripture, is often put, when it is no answer to any thing that was said before. — *J confess to thee*, Signifies no more than I praise thee, or give thee thanks &c.

[a] ψ. 3. *Qui venturus es ὁ ἐρχόμενος, qui venit, who cometh.*

(b) ψ. 5. *Pauperes Evangelizantur, πτωχοὶ ἐυαγγελίζονται.* In the Prophet *Isaias ἐυαγγελίζονται πτωχοὶ ἐπίστευκέ με.*



## CHAP. XII.

1. **A**T that Time Jesus went thro' the Corn-fields on the Sabbath day; and his Disciples being hungry, began to pluck the Ears of Corn, and eat them.

2. Which the Pharisees seeing, said to him: behold



thy Disciples do, what it is not lawful to do on the Sabbath Days.

3. But he said to them: have you not read what David did, when he was hungry, and they that were with him?

4. How he enter'd into the House of God, and eat the Loaves placed *there*, which it was not lawful for him to eat, nor for them that were with him, but only for the Priests?

5. Or have you not read in the Law, that the Priests on the Sabbath-days, violate the Sabbath in the Temple, and are blameless?

6. But I say to you there is *one* here greater than the Temple.

7. And if you knew what this meaneth, I will have mercy, and not Sacrifice, you would never have condemn'd the Innocent.

8. For the son of man is Lord even of the Sabbath.

9. And after he had pass'd from thence, he came into their Synagogue.

10. And behold a man who had a Hand withered, and they ask'd him: if it were lawful to heal on the Sabbath-days, to the End that they might accuse him?

11. But he said to them: which man among you, who hath one sheep, if it fall into a ditch on the Sabbath day, will he not lay hold of it, and lift it up?

12. How much better is a man than a sheep? It is lawful therefore to do good on Sabbath-days.

13. Then he saith to the man; stretch out thy Hand, and he stretch'd it out: and it was restored sound like the other.

14. Now the Pharisees going out, held a consultation against him, how they might destroy him.

15. But Jesus knowing it, retired from thence: and many follow'd him, and he heal'd them all.

16. And he charged them not to make him known.

17. That it might be fulfill'd what was spoken by Isaias the Prophet, saying:

18. Behold my servant, whom I have chosen, my beloved, in whom I am well pleas'd: I will put my

Spirit in him, and he shall declare Judgement to the Gentils.

19. He shall not wrangle, or make a Noise, nor shall any one in the streets hear his voice.

20. A shattered Reed he shall not break, and smothering flax he shall not extinguish, till he send forth Judgement unto victory.

21. And in his Name shall the Gentils Hope.

22. Then was brought to him a Man Blind, and dumb, possessed with a devil, and he cur'd him so that he spoke, and saw.

23. And the People were astonish'd, and said: Is not this the Son of David?

24. Which the Pharisees hearing, said: this man doth not cast out Devils, but by Beelzebub the Prince of the Devils.

25. And Jesus knowing their Thoughts, said to them: Every Kingdom divided against it self, shall be made desolate: and every City, or House divided against it self, shall not stand.

26. And if Satan cast out Satan, he is divided against himself: how then shall his Kingdom stand?

27. And if by Beelzebub I cast out Devils, by whom do your Children cast them out? therefore they shall be your Judges.

28. But if I cast out Devils by the Spirit of God; therefore is the Kingdom of God come upon you.

29. And how can any one enter into the House of a strong Man, and plunder his Goods, unless he first bind the strong Man? and then he shall plunder his House.

30. He that is not with me, is against me: and he that gathereth not with me, scattereth.

31. Wherefore I say to you, that every Sin and Blasphemy shall be forgiven men, but Blasphemy of the Spirit shall not be forgiven.

23. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be

forgiven him , neither in this world , nor in the world to come.

33. Either make the Tree good , and it's fruit good ; or make the Tree bad , and it's fruit bad : for the Tree is known by the Fruit.

34. Ye Brood of Vipers , how can you speak good things , being evil your selves ? For out of the Abundance of the Heart , the mouth speaketh.

35. A good man out of a good Treasure bringeth forth good things ; and an evil man , out of an evil Treasure , bringeth forth evil things.

36. But I say to you , that of every idle-word men shall speak , they shall render an Account at the Day of Judgment.

37. For by thy words shalt thou be justified , and by thy words shalt thou be condemn'd.

38. Then some of the Scribes and Pharisees said to him : Master , we would see a sign from thee.

39. Who answer'd , and said to them : an evil , and an adulterous Race seeketh for a sign : and no sign shall be given them , but the sign of the Prophet Jonas.

40. For as Jonas was three Days , and three Nights in the Belly of the Whale , so shall the Son of man be three Days , and three Nights , in the Heart of the Earth.

41. The men of Ninive shall rise in Judgment with this Race of People , and condemn them , because they did penance at the Preaching of Jonas , and behold more than Jonas here.

42. The Queen of the South shall rise in Judgment with this Race , and shall condemn it : because she came from the remote parts of the Earth to hear the wisdom of Salomon , and behold more than Salomon here.

43. When an unclean Spirit is gone out of a man , he walketh thro' dry Places , seeking rest , and findeth it not.

44. Then he saith : I will return into my House , from whence I came : and coming he findeth it empty , swept , and adorn'd.

45. Then he goeth , and taketh with him seven other  
Spirits,

Spirits more wicked than himself, and entering in they dwell there: and the last *state* of that man becomes worse than the first; so shall it be to this most wicked Race of People.

46. While he was yet speaking to the People, his Mother, and his Brethren stood without, desiring to speak with him.

47. And some one said to him: behold thy Mother, and thy Brethren stand without seeking after thee.

48. And he replied to him that spoke to him: who is my Mother, and who are my Brethren?

49. And stretching out his Hand towards his disciples, he said: behold my Mother, and my Brethren.

50. For whosoever shall do the will of my Father, who is in Heaven, he is my Brother, my Sister, and my Mother.

#### ANNOTATIONS.

¶ 2. *What it is not lawful to do on the Sabbath-Days* The Pharisees blame not the Disciples for plucking the Ears of Corn, as they pass'd by (this being allow'd, Deut. 23. 25.) but for doing it on a Sabbath-Day, as if it had been a breach of the Sabbath.

¶ 3. *What David: &c.* Christ shews them, that the Law need not always be taken according to the bare Letter — *Into the House of God*, i. e. where the Tabernacle was then kept: not into the Temple, which at that time was not built. — *And eat the Loaves, which had been placed before the Lord.* Christ Speaks of those Loaves, which were order'd to be plac'd on a Table within the Tabernacle, and chang'd from Time to Time. This Translation seems as literal, as may be, and more intelligible; than *Loaves of Proposition or, Shew-bread.*

¶ 18. *The son of man is master even of the Sabbath.* They who by the *son of man*, understand Christ, would have the sense to be, that he being Lord, and master of the Sabbath, could dispense with that Law. But if by the *son of man*, be meant every man, the sense is, that in Cases of necessity, every man may do, what otherwise ought not to be done on the Sabbath Day, This 2<sup>d</sup> Exposition seems more conformable to the words in S. Mark. 2. 28. where it is said, that the *Sabbath was made for man, and not man for the Sabbath*, to signify, that a greater Regard must be had to the Saving a man's Life, than to the prohibition that forbids servil works on the Sabbath-day.

¶ 18. *Behold my servant &c.* The words are out of the Prophet Isaias

41. ¶ 1. And it is observed that the Jews before the coming of Jesus,



used to expound them of their Messias. — *He will not wrangle.* These words are not in the Prophet, neither in the Hebrew, nor in the LXX. S. Matthew adds them to express the sense of the Prophet. — *A shattered Reed he will not break, &c.* These were proverbial sayings among the Jews, which express the Mildness, Patience, and Mercies of Christ — *Till he send forth Judgment unto Victory, or till he make Judgment Victorious:* i, e, till by his Death, and Resurrection, he make the Gospel triumph over all his Enemies.

Ÿ. 27. *Your children &c.* Some by their Children understand *Exorcists*, that were among the Jews, that sometimes cast out Devils: but it is more commonly taken for Christ's disciples, and Apostles, who were of the Jewish nation, to whom he had given power to cast out Devils: as if he had said: If you allow them to cast out Devils by divine Power, why do not you also believe this of me their master?

Ÿ. 30. *He that is not with me, is against me.* Christ elsewhere applyeth the reverse, *he that is not against you, is for you*, Luke 9. 50. Both are true, as they are differently applied.

Ÿ. 31. *The Blasphemy (b) of the Spirit*, or against the Spirit, and the H. Ghost. S. Augustin takes notice, that this is one of the most difficult places in the Scriptures. According to the common Exposition, here is not meant a sin committed by speaking directly against the 3<sup>d</sup>. Person of the Blessed Trinity, the Holy Ghost, but that sin by which the Obstinate Jews wilfully oppos'd Christ, and attributed those miracles to Beelzebub, which he perform'd by the Spirit God, of which they could not be ignorant, but by a wilful Blindness.

Ÿ. 32. *Against the son of man, it shall be forgiven him*, i, e, they who for want of sufficient Instruction, were invincibly ignorant, that Christ was God, might more easily be brought to the true knowledge and Faith of Christ, and so receive a forgiveness of their sins: But if *he that shall speak against the Holy Ghost*, i, e, against the Spirit of God in Christ, and shall oppose the known truth, by attributing to the devil, that doctrine, and those miracles, which evidently were from the Spirit, and the Hand of God, that sin shall never be forgiven him.

But how is this consistent with the Catholick Doctrine and Belief, that there is no sin any man commits, of which he may not find Pardon in this Life? To this I answer, that in what manner soever we expound this Place, it is an undoubted point of Christian Faith, that there is no sin which our merciful God is not ready to pardon: no sin, for the Remission of which, God hath not left a power in his Church, as it is clearly proved by those words, *whose sins you shall forgive, they are forgiven them &c.* S. Chrys. therefore expounds these words, *shall not be forgiven them*, to imply no more, than shall scarce, or seldom be forgiven: that is, it is very hard for such sinners to return to God, by a true, and sincere Repentance, and Conversion: so that this sentence is like to that Matt. 19. 26. where Christ seems to call it an impossible thing for a rich man to be saved. In the same place S. Chrys. tells us, that some of those, who had blasphemed against the Holy Ghost, re-

pented, and had their sins forgiven them. — S. Augustin by this Blasphemy against the Spirit, understands the sin of *final Impenitence*, by which an obstinate sinner refuseth to be converted: and therefore lives, and dies harden'd in his sins.

ψ. 35. *Either make the Tree good &c.* This is connected with what had been said of their attributing his works to Beelzebub. He condemns them for blaspheming him on all Occasions, when at the same time they were not able to find fault with his life, and Doctrine. Christ therefore tells them that the Tree is known by its fruit: and that if they cannot blame his Actions, and his doctrine, they ought to allow him to be good, to be like the good Tree: and that if they continue to blame him, they ought consequently to condemn his doctrine, yet this they were not able to do.

ψ. 36. *Of every Idle word (c)* By *Idle words* S. Hierom &c. expound words that are neither profitable to the speaker, nor the Hearer, but S. Chrys. says, false, and abusive language.

ψ. 39. *An adulterous Race* or Generation, degenerated from their Father Abraham.

ψ. 40. *In the Belly of the whale.* (d) The word signifies a great Fish, and was not perhaps that which we commonly call a whale. In the Prophet Jonas, it is call'd a *great Fish*. — *Three days and three nights*, not three whole days, and three nights, but part of three natural days, from which in common computation, the nights used not to be separated. We have an Instance of this Esther 4. 16. where the Jews were order'd to fast with her *three days, and three nights*: and yet c. 5. ψ. 1. Esther after part of three days, went to the King. *In the Heart of the Earth*, By which is signified Christ's descent into Hell, as S. Paul says Ephes 4. 9. that he descended into the *inferiour Parts of the Earth*, and this cannot be understood of the Grave only.

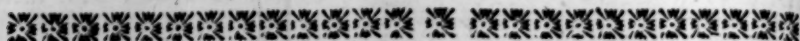
ψ. 46. His mother, and Brethren, i, e, his Mother, and Relations.

(a) ψ. 3. *Panes Propositionis.* τὰς ἀρτας τῆς προδοσίας. They are also elsewhere call'd, *panes faciales*, ἀρτας ἰσότητος, Deut. 25. 30. and *faciei*, τὴ προώρτω. 2. Esdr. 10. 33.

(b) ψ. 31. *Spiritus blasphemia*, ἡ δὲ τῷ πνεύματι βλασφημία. S. Aug. Serm. 71. de verbis Evang. Matt. c. 5. p. 388. tom. 5. Says of this Place: Fortè in omnibus Scripturis Sanctis, nulla major questio, nulla difficilior. And again c. 12. pag. 394. He gives this Interpretation: ipsa ergo impœnitentia, est Spiritus blasphemia. See also S. Hierom on this Place. S. Chrysostom's Exposition is more easy, when he thinks the sense is, that such a sin shall scarce be forgiven. ὑπὲρ πάντων αὐτῆς ἡ ἡμαρτία ἀπογνωστος. ὁμ. μα. p. 274.

(c) ψ. 36. De omni verbo otioso, πᾶν ῥῆμα ἀργόν, some MSS; have πομπόν. S. Hierom says, Otiosum verbum est, quod sine utilitate & loquentis dicitur, & audientis, In like manner S. Greg. hom. 6. in Evang. S. Bern. &c. But S. Chrys. adds τὸ ψευδὲς; τὸ εὐκοφιστικόν &c. (d) ψ. 40. In ventre Ceti; τὸ κῆτος. By Cete, is sig-

nify'd any very great Fish, and so it is said in the Prophet Jonas to have been *piscem grandem*.



## CH A P. XIII.

1. **O**N that Day Jesus going out of the House, sat by the sea-side.

2. And a great Concours of People gathered together about him, so that going into a Boar, he sat, and the whole multitude stood on the shoar,

3. And he spoke to them many things in parables, saying: Behold the Sower went forth to sow.

4. And as he was sowing, some seeds fell by the way-side, and the Birds of the Air came, and eat them up.

5. Other some fell upon stony Ground, where they had not much Soil: and these presently shot up, because they had not a Deepness of Soil.

6. But when the sun was risen, they were scorch'd: and not having Root, they withered.

7. Other some fell among Thorns, and the Thorns growing up, choak'd them.

8. But other some fell upon good Ground: and brought forth Fruit, some a hundred-fold, some sixty, some thirty.

9. He that has Ears to hear, let him hear.

10. And the disciples came, and said to him: why do'st thou speak to them in Parables?

11. He answering, said to them: because to you it is given to know the Mysteries of the Kingdom of Heaven: but to them it is not given.

12. For to him that hath shall be given, and he shall abound: but whosoever hath not, from him shall be taken even that which he hath.

13. Therefore do I speak to them in Parables: because seeing they see not, and hearing they hear not, neither do they understand.

14. And in them is fulfill'd the Prophecy of *Isaias* , saying : hearing you shall hear , and shall not understand : and seeing you shall see , and not see.

15. For the Heart of this People is become Stupid , and their Ears dull of hearing , and they have shut their Eyes : lest at any time they shou'd see with their Eyes , and hear with their Ears , and understand in their Heart , and be converted , and I shoud heal them.

16. But happy are your Eyes , because they see , and your Ears , because they hear.

17. For Amen I say to you , that many Prophets , and just men have desired to see the things that you see , and have not seen them , and to hear the things that you hear , and have not heard them.

18. Hear you therefore the Parable of the Sower.

19. Whosoever heareth the word of the Kingdom , and doth not understand it , the evil *Spirit* cometh , and snatcheth away that which was sown in his Heart : this is he who receiv'd the seed by the way side.

20. And he who receiv'd the seed upon stony Ground , this is he who heareth the word , and presently taketh it with Joy :

21. But having no root in himself , he continues but for a while. But when Tribulation and Persecution cometh , on the account of the word , he is forthwith scandaliz'd.

22. And he who receiv'd the seed among Thorns , is he who heareth the word , and the Cares of this world , and the Deceitfulness of Riches choak the word , and it is rendred fruitless.

23. But he who hath receiv'd the seed into good Ground , is he that heareth , and understandeth the word , and bringeth forth Fruit , and yieldeth some a hundred fold , some sixty , some thirty.

24. Another Parable he propos'd to them , saying : the Kingdom of Heaven is like to a man , that sowed good seed in his Field :

25. But while people slept , his Enemy came , and Sowed Tares upon the wheat , and went his ways.



26. Now when the Blade had sprung up, and brought forth Fruit, then appear'd also the Tares.

27. The servants then of the master of the House came, and said to him: master, did'st thou not sow good seed in thy Field, whence therefore hath it tares?

28. He reply'd: an Enemy hath done this. And the servants said to him: wil't thou, that we go, and gather them up together?

29. And he answer'd, no: lest perhaps by gathering the Tares, you root out the wheat with them.

30. Let them both grow till the Harvest: and at the Harvest-time, I will say to the Reapers: gather together first the Tares, and bind them into Bundles to burn, but the wheat gather into my Barn.

31. He propos'd to them another Parable, saying: the Kingdom of Heaven is like to a Grain of Mustard seed, which a man took, and sowed in his Field:

32. Which indeed is the least of all Seeds, but when it is grown up, it is greater than all Herbs, and becomes a Tree, so that the Birds of the Air come, and rest in it's Branches.

33. Another Parable he spoke to them, saying: the Kingdom of Heaven is like to Leaven, which a woman took, and put into three \* Measures of Meal, till the whole was leaven'd.

34. All these things Jesus spoke in Parables to the People: and he spoke not to them without Parables.

35. That what was said by the Prophet, might be fulfill'd: "I will open my Mouth in Parables, I will utter things hidden from the Foundation of the world."

36. Then having Dismiss'd the multitudes, he came into a House: and his Disciples came to him saying: expound to us the Parable of the Tares of the Field.

37. Who answer'd, and said to them: he that soweth the good seed, is the Son of man.

38. The Field is the World: and the good seed are the Children of the Kingdom: but the Tares are the Children of the wicked one.

\* This measure was call'd *Sathum*.

39. The Enemy that sow'd them , is the Devil : and the Harvest , is the End of the world ; the Reapers , are the Angels.

40. As Tares therefore are gathered up together, and burnt in the Fire , so shall it be at the End of the world.

41. The Son of man shall send his Angels , and they shall gather up out of his Kingdom all Scandals , and those that are guilty of Iniquity :

42. And they shall Cast them into the Furnace of Fire. There shall be weeping , and gnashing of Teeth.

43. Then shall the Just shine like the Sun in the Kingdom of their Father. He that hath Ears to hear , let him hear.

44. The Kingdom of Heaven is like to a Treasure hidden in a Field , which when a man hath found , he concealeth , and for joy goeth , and telleth all that he hath , and buyeth that Field.

45. Again the Kingdom of Heaven is like to a Merchant-man searching for good Pearls :

46. Who having found one precious Pearl , went , and sold all he had , and bought it.

47. Again the Kingdom of Heaven is like to a Net cast into the Sea , and drawing all sorts of Fish.

48. Which they drew out when it was fill'd , and sitting on the shoar , chose out the good into vessels , but the bad they cast away.

49. So shall it be at the End of the World : The Angels shall go forth , and shall separate the bad from among the Just ,

50. And then they shall cast into the Furnace of Fire : where there shall be weeping , and gnashing of Teeth.

51. Have you understood all these things ? they reply , yes.

52. He saith to them : Therefore every Scribe , instructed in the Kingdom of Heaven , is like to a master of a House , who bringeth out of his Treasure things new , and old.

53. And it came to pass , when Jesus had finish'd these Parables , he departed from thence.

54. And coming into his own Country , he taught

them in their Synagogues , in so much that they were astonished , and said : whence hath this man wisdom , and miracles ?

55. Is not he the Son of a Carpenter ? Is not his Mother call'd Mary , and his Brothers James , and Joseph , and Simon , and Jude ?

56. And his Sisters are they not all with us ? Whence therefore hath he all these things ?

57. And they were scandaliz'd in regard of him. But Jesus said to them. A Prophet is not without Honour , excepting in his own Country , and in his own House.

58. And he wrought not many Miracles there , because of their Incredulity.

#### AN NOT A T I O N S.

Y. 11. *To them it is not given* , i , e , to such as are unworthy , and by hardning their Hearts , have made themselves unworthy.

Y. 12. *Whosoever hath not , from him shall be taken away* , even that which he hath. We read again Matth. 25. 29. *That which he seems to have , shall be taken from him.* And in S. Luke c. 8. 16. *That which he thinks he hath.* One passage helps to expound another : so that each of these Texts with a little Reflection , will be found true : and such a Truth , as ought to be a subject of Fear and, Apprehension to all that are negligent , and indolent in the Service of God. For as S. Aug. observes , they who have receiv'd Graces , and Favours from God , and have not made good use , and profited by them , they may be said *not to have them* , altho' they are not yet taken from them. And why ? but because they make no more use of them , than if they had them not. See the Parables , of the Talents , Matth. 25. and Luke 19.

Y. 13. *Because seeing they see not* &c. , i , e , they see not as they might , and ought to do , by shutting their Eyes against the Lights given them. *Therefore do I speak to them in Parables : because seeing they see not* , &c. This Passage , by which the Prophet Isaias 6. 9. was order'd to foretell the obstinate Blindness of the Jews in refusing to receive , and believe in their Messias , is cited six times in the New Testament : towit here in S. Matthew , also mar. 4. 14. Luke 8. 10. Jo. 12. 40. Acts. 28. 26. and Rom. 11. 8. In all these places , we must detest the false Interpretation of those , who not without Heresy , and Blasphemy , would have God to be the author , and cause of sin. When it is said Isaias 6. 9. *blind the heart of this People* , &c. The Prophet is only commanded to foretell their Blindness , of which by their wilful Obstinacy , they were the true cause. And when we read in S. Mark , that *to those that are without all things are done in Parables* , that *seeing they may see , and not see* , &c. The word that

do's not signify the *cause*, nor the *End*, but only the *Event*, and the *Consequence* of what would happen by the wilful blindness of the Jews, and by the just *permission* of God. S. Matthew here expounds to us the words of the Prophet, by which it clearly appears, that they were the cause of their own Blindness; and that by their *Obstinacy*, they had made themselves unworthy of particular Lights from God. *The Heart of this People.* (Ψ. 15.) *is become Stupid.* . . *And they have shut their Eyes*, &c. The Jews therefore shut their own Eyes, harden'd their own Hearts, which God only permitted. See Rom. 9. 18. &c.

Ψ. 19. *This is he who receiv'd the seed.* Lit. *who was sown.* The seed is said to be sown, and so is also the Field. Now here different Persons, are compared to Different Soils, some of which receive the word of God, with good Dispositions, some otherwise.

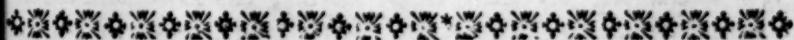
Ψ. 32. *The least of Seeds.* That is, it is one of the least Seeds, but in hot Countries, it is observ'd to grow to a considerable height, and to become a Bush, or a little Tree.

Ψ. 33. *Into three Measures.* *Sata*, the word here used, was a particular Hebrew-Measure, which Corresponds not to any particular measure that we make use of, and therefore I have put *measures*, as it is in other English Translations. See Walton de Ponderibus & mensuris before his first Tome. page 42.

Ψ. 52. *Every Scribe*, i, e, master, or Teacher.

Ψ. 55. *The Son of a Carpenter*, (a) I find Carpenter in all Translations, tho' the Greek word signifies in general a workman or Craftsman. The Latin is also a general word, which of it self, signifies no more a Carpenter, than a *Smith*. But the common Belief of the Faithful is, that S. Joseph was a Carpenter, which may be confirm'd by what Theodoret relates l. 3. Hist. c. 18. of one Libanius under Julian the Apostat, who asking Scornfully of a Holy man what the Carpenters Son was doing at that Time? The Holy man made him this Smart reply, that he was making a Coffin for Julian, who was kill'd not long after.

(a) Ψ. 55. *Fabri filius.* τῷ τέκτονι, artificis. S. Hilary Can. or cap. 14. in Matt. p. 678. Ed. Ben. thought that S. Joseph wrought with Fire, and Iron. We find in a manner the Same in S. Amb. L. 3. In Luc. in initio p. 52. See also S. Chrysologus Serm. 48. S. Justin Dialogo cum Tryphone p. 69. Says Christ made aratra and Juga. And in the G. Edit. Parisiis an. 1551. pag. 93. ἀροτρα καὶ ζυγα. Theodoret l. 3. Hist. c. 18. p. 656. Sandalipam fabricat, γλαυκόμενον . . . κατασκευάζει.



## CHAP. XIV.

1. **A**T that Time Herod the Tetrarch heard of the Fame of Jesus:



2. And said to his Servants : this is John the Baptist : he is risen from the dead , and therefore mighty works have their Efficacy in him.

3. For Herod seized John, and bound him, and cast him into Prison, by reason of Herodias his Brother's Wife.

4. For John said to him : It is not lawful for thee to have her.

5. And being willing to put him to death , he fear'd the People, because they look'd upon him as a Prophet.

6. Now on Herod's Birth-day the Daughter of Herodias danced before the Company, and pleas'd Herod.

7. Whereupon he promis'd with an Oath to give her, whatsoever she shou'd ask of him.

8. But she being before instructed by her Mother, give me, said she, here in a Dish the Head of John the Baptist.

9. And the King was struck with Sorrow : nevertheless, on the account of his Oath, and of those that were at Table with him, he commanded it to be given.

10. And he sent, and beheaded John in Prison.

11. And his Head was brought in a Dish, and given to the Girl, and she brought it to her Mother.

12. And his Disciples coming, took up the Body : and buried it : and went, and told Jesus.

13. Which when Jesus had heard, he departed from thence in a Boat into a Desert place out of the way : and the People hearing of it, follow'd him on foot out of the cities.

14. And coming out of the Boat, he saw a great multitude, and he took pity of them, and healed their Sick.

15. Now the Evening being come, his Disciples came to him, saying : This is a desert Place, and the Hour is now past, dismiss the multitudes, that going into the Towns, they may buy themselves victuals.

16. Jesus replied : they need not go : do you give them to eat.

17. They answer'd : we have not here , but five Loaves , and two Fishes .

18. He saith to them : bring them hither to me .

19. And when he had Commanded the Multitude to place themselves on the Grass , having taken the five Loaves , and two Fishes , and looking up to Heaven , he blessed , and broke , and gave the Loaves to his Disciples , and the Disciples to the People .

20. And they all eat , and were fill'd : and they took up the remainder , twelve Baskets full of Fragments .

21. Now the Number of those that eat , were five thousand Men , besides women , and Children .

22. And forth with Jesus oblig'd his Disciples to go on board the Boat , and to cross over the water before him , while he dismiss'd the People .

23. And when the People was sent away , he went alone up to a Mountain to pray : and when the Night was come , he was there alone .

24. But the Boat was tofs'd by the waves in the midst of the Sea : for the wind was contrary .

25. And during the fourth Watch of the Night , he came to them walking upon the Sea .

26. And they seeing him walking upon the Sea , were frightned , saying : it is an Apparition , and they shouted out for Fear .

27. And presently Jesus spoke to them , and said : have a good Heart , It is I , fear not .

28. And Peter answering said : Lord if it be thou , bid me come to thee upon the water .

29. And he said ; come . Now Peter going down out of the Boat , walk'd upon the water to go to Jesus .

30. But seeing a boistrous wind , he was afraid : and when he began to sink , he cried out , saying : Lord , save me .

31. And Jesus presently stretching forth his Hand catch'd hold on him : and said : O thou of little Faith , why did'st thou doubt ?

32. And when they had entred into the Boat , the wind ceased .

33. Now they who were in the Boat, came, and ador'd him, saying; thou art truly the Son of God.

34 And when they had pass'd over the water, they came to the Land of Genesar.

35. And when the men of that Place knew him, they sent into all the Country about, and brought to him all that were infirm.

36. Begging of him, that they might touch the Hem of his Garment, and as many as touch'd it, were healed.

### AN NOT A T I O N S.

ψ. 2. *Mighty works have their efficacy, (a) or work in him.*

ψ. 3. *On the account of Herodias his Brother's wife.* In the common Greek copies, we read his Brother Philip's Wife, as it is in the Latin in S. Mark. 6. 17.

ψ. 9. *On the account of his Oath, which could not bind him, being unjust.*

ψ. 15. *Now the Evening being come.* [ b ] To understand this, and other Places, we may take notice that the Hebrews counted two Evenings: the first began, when the sun was declining about 3. in the Afternoon: and such was the Evening here mention'd. The second Evening was after sunset, or the Night-time, as it is taken here in this Chap. ψ. 23.

ψ. 19. *Commanded the People to place themselves.* Lit. *To lie down*, as it was then the Custom of the Jews, and of other nations at Meat. Others with a regard to our Custom, translate, *to sit down*. See Mark 6. and John 16. &c. — *He blest'd*, S. Luke 9. 16. says, *He blest'd them*. St. John, 16. 11. Says *when he had given thanks*: some take this *Blessing* and *giving thanks*, for the same: but *blessing them* must be referr'd to the Loaves, and *giving thanks*, must be to God. The Loaves miraculously increas'd partly in the Hands of Christ, when he broke them, partly in the Hands of the Disciples, when they distributed them about.

ψ. 25. *During the 4<sup>th</sup>. Watch of the Night.* The Jews under the Romans, divided the Night, or the Time from sunset to sunrise, into four Watches, each of them lasting for three Hours, And the Hours were longer or shorter, according as the Nights were at different Seasons of the year. At the Equinox, the first watch was from six in the Evening till nine; the 2<sup>d</sup>. from 9. till 12. the 3<sup>d</sup>. from 12, till three in the morning; and the 4<sup>th</sup> from three till six, or till sunrise.

ψ. 32. When they had entred into the Boat. S. Mark 6. 51, tells us Christ went up with S. Peter into the Boat. Nor is this denied by S. John 6. 21, when he says, *they would take him into the Boat, and the Boat was presently at the Shoar.* They not only would, but did also take him into the Boat, which was presently at the shoar.

(a) ψ. 2. *Operantur in eo, ἐργάζου ἐν αὐτῷ, which shew's that ope-*

*tantur is taken actively, not passively, as in some places.*

(b) ὧ. 15. *Vespere facto, ὁψίας γενομένης. See Matt. 26. 20.*

(c) ὧ. 19. *Benedixit. S. Luke 9. 16. benedixit illis, εὐλόγησεν αὐτοὺς, which is not the same, as εὐχαριστήν.*

## CHAP. XV.

1. **T**Hen came to him from Jerusalem Scribes and Pharisees, saying :

2. Why do thy Disciples transgress the tradition of the Elders? for they do not wash their Hands, when they eat Bread.

3. But he answer'd, and said to them: and why do you transgress the Commandement of God on the account of your Tradition? for God said :

4. Honour thy Father, and thy Mother: and he that shall curse his Father, or Mother, let him be punish'd with death.

5. But you say: Whosoever shall say to his Father, or Mother; What ever Gift is from me, shall profit thee:

6. And he shall not honour his Father, or his mother: and so you have made void the Precept of God, on the account of your Tradition.

7. Hypocrites well did Isaias prophesy of you saying:

8. This People honoureth me with their Lips, but their Heart is far from me.

9. And in vain do they worship me, teaching the Doctrines and Precepts of men.

10. And having call'd the People to him, he said to them: hear and understand.

11. What entreth into the mouth, doth not defile a Man, but what proceedeth out of the mouth, that defileth a man.

12. Then his Disciples coming said to him: dost thou know that the Pharisees hearing this word, are Scandaliz'd?

13. But he answer'd and said: Every Plantation,



which my heavenly Father hath not planted, shall be rooted out.

14. Let them alone, they are blind, and Guides of the blind: and if the blind lead the blind, they both fall into the pit.

15. And Peter answering said to him: explain to us this Parable.

16. And he said: are you also yet without understanding?

17. Do you not perceive that whatsoever entreth by the Mouth, goeth into the Belly, and is cast out into the Privy?

18. But the things which proceed out of the Mouth, come from the Heart, and those defile a Man.

19. For from the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.

20. These are the things that defile a Man. But to eat with unwash'd Hands, defileth not a man.

21. And Jesus departing from thence, retired into the Confines of Tyre and Sidon.

22. And behold a Chananean woman coming out of those Parts, Cried out, saying to him: have mercy on me O Lord thou Son of David: my Daughter is sadly tormented by the Devil.

23. Who answer'd her not a word. And the Disciples came, and begg'd of him saying: send her away: for she crieth after us.

24. And he answer'd, and said: I am not sent but to the lost Sheep of the House of Israel.

25. But she came, and adored him, saying; Lord, help me.

26. Who replied: It is not fit to take the Children's Bread, and cast it to Dogs.

27. But she said: Yes Lord: for even little Dogs eat of the Crumbs which fall from their Master's Table.

28. Then Jesus answer'd and said to her: O woman great is thy Faith: be it done to thee as thou

desirest. And her Daughter was cured from that Hour.

29. Now when Jesus had pass'd from thence, he came near to the Sea of Galilee: and going up to a Mountain, he sat there.

30. And great multitudes flock'd to him, having with them the Dumb, the Blind, the Lame, the maimed, and many others: and they cast them down at his feet, and he healed them:

31. In so much that the People wonder'd, seeing the Dumb speak, the lame walk, and the blind see: and they glorified the God of Israel.

32. And Jesus calling together his Disciples, said: I have Compassion on the Multitude: for they now continue with me three Days, and have nothing to eat; and send them away fasting I will not, lest they faint in the way.

33. And his Disciples say to him: whence then can we get so much Bread in the wilderness to fill so great a multitude?

34. And Jesus saith to them: how many Loaves have you? They reply: seven, and a few little Fishes.

35. And he commanded the People to place themselves on the Ground.

36. And taking the seven Loaves, and the Fishes, and giving thanks, he broke, and gave them to his Disciples, and the Disciples gave to the People.

37. And they all eat, and were fill'd. And of what remain'd over and above of Fragments, they took seven Baskets full.

38. Now they that eat, were four thousand Men, besides Children and women.

39. And having dismiss'd the multitude, he went up into the Boat, and came into the Territories of Magedan.

#### AN NOT A T I O N S.

Y. 2. *The Tradition of the Elders.* They do not say the written Law, which did not prescribe these washings of Hands, Cups, Pots, Beds, These Traditions came only from the Doctors of their Law, who are call'd Elders, which is a name of Dignity, as was that of *Senator* among the

Romans, and so are in English, the names of *Major, Aldermen* &c. See Acts. 5. 6. &c.

¶ 5. 6. *Whatsoever Gift is from me, shall profit thee.* This Gift is call'd *Corban* Mar. 7. 11. Now as to the sense of this obscure place, I shall mention two Expositions, that seem preferable to Others. The first is, as if a son said to his Father, or Mother: whatsoever was mine (with which indeed I might have assisted you my Parents) I have given, i. e. promised to give to the Temple; and being to keep this Promise, I need not, or I cannot now assist you. The 2<sup>d</sup>. Interpretation is, as if the son said to his Father or Mother; whatsoever Gift I have made to God *will be profitable to you*, as well as to me: or: *let it be profitable to you* (which is more according to the Greek Text, both here, and in S. Mark] and therefore I am no further oblig'd to assist you.

— *And he shall not honour*, that is is, assist *his Father or mother*. It is doubtful whether these may not be the words of the Pharisees, but they rather seem the words of Our Saviour Christ, especially seeing that in S. Mark, Christ himself adds: *and further you do not permit them to do any thing for their Father, or mother: and thus you have made void the Precept of God.*

¶ 9. *Teaching the Doctrines, and Precepts of Men.* It is evident that Christ here speaks of such Doctrines, Precepts, or Traditions, as were contrary to the Law of God, or of Nature: or such at least, as were vain, and frivolous. No one therefore can from hence conclude, that all Traditions, or Doctrines deliver'd from one Age to another, that have been constantly taught, and deliver'd in the Catholick Church, to which Christ promised the assistance of the Spirit of Truth, are to be rejected as void of Authority. Christ himself Deliver'd his Doctrine by Preaching to his Disciples, with whom he promised to be to the End of the world; the Disciples by teaching and preaching delivered them to others: none of them wrote till many years after Christian Religion was founded: and S. Paul in one of his first Epistles about 20 years after Christ's Ascension, tells the Thessalonians 1. Theff. 1. 8. that *their Faith was spread in every place*, so that is *was not necessary for him to add any thing*. And again orders them to *stand fast, and hold the Traditions, which they had been taught, whether by word of mouth, or by Epistles*. 2. Theff. 2. 14. But of this more hereafter.

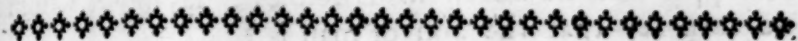
— It is again groundless to pretend from hence, that the Precepts, of the Church in matters of Discipline are not binding and obligatory; for Christ himself hath commanded all to hear and Obey the Church, and it's lawful Pastors. These indeed may be call'd Precepts of men, but they are Precepts of men, invested with Power, and Authority from God, and of whom Christ himself said Luc. 10. 16. *He that hears you, hears me, and he that despiseth you, despiseth me.*

¶ 11. *What entreteth into the Mouth, &c.* We must heartily pity, and pray to God for those, who blindly pretend from hence, that to eat any kind of meats, or as often as a man pleaseth on Fasting Days, *Can defile no man*. It is very true, that the Meats, (which are not bad of themselves, as the Manicheans pretended) defile

not a man : but it is a *Disobedience*, and *Contempt* of the Laws of the Church, which on such Occasions, defile the Consciences of the Transgressors. If a man make himself drunk, and bringeth this same Plea, *that what enters by the mouth, defileth no man* : is not the Answer obvious, that it is not the wine (as if it were bad of it's own nature, according to the said Manicheans) but the Intemperance, contrary to the Law of God, that defileth a man ; and for this Reason S. Paul says 1. Cor. 6. 10. *Drunkards shall not possess the Kingdom of God.*

ψ. 26. *And cast it to Dogs, i, e, to Gentils, sometimes so call'd by the Jews.*

[ a ] ψ. 5. Mark. 7. 11. *Quodcumque ex me, tibi profuerit. In the G. both in S. Matthew, and S. Mark. ὅ ἃ ἐκ ἐμοῦ, ἀφ' ἧς, tibi proficit.*



## C H A P. X V I.

1. **N**OW the Pharisees and Sadducees came to him to try him : and they desired him to shew them a sign from Heaven.

2. But he answering said to them : when it is the Evening you say : it will be fair weather, for the Sky is red.

3. And in the Morning, to day *will be* a storm, for the sky is *both* red, and lowring.

4. You know then how to discern the Appearances of the Heavens, and can you not know the signs of the Times? A perverse and Adulterous Race demands a sign : and no sign shall be given them, but the sign of Jonas the Prophet : and leaving them, he went away.

5. And when his Disciples had pass'd over the water, they forgot to take Bread.

6. And he said to them : take heed and beware of the Leaven of the Pharisees, and of the Sadducees.

7. And they thought within themselves, saying : because we have not taken Bread.

8. And Jesus knowing *it* said : why do you think with your selves, ô you of little Faith, because you have not bread?



9. Do you not yet understand , nor remember the five Loaves among five thousand men , and how many Baskets you took up ?

10. Nor the seven Loaves among four thousand men , and how many Baskets you took away ?

11. Why do you not understand , that it was not concerning bread that I said to you , beware of the Leaven of the Pharisees , and Sadducees.

12. Then they perceiv'd , that he did not say it , that they might beware of the Leaven of Bread , but of the Doctrine of the Pharisees , and of the Sadducees.

13. Now Jesus came into the Confines of Cesarea Philippi : and he ask'd his Disciples , saying : whom do men say that the Son of man is ?

14. And they replied : some say John the Baptist : others Elias : others Jeremy , or one of the Prophets.

15. Jesus saith to them : but whom do you say that I am ?

16. Simon Peter answering said : Thou art the Christ , the Son of the living God.

17. And Jesus answered , and said to him : happy art thou Simon Bar-jona , because Flesh and Blood hath not revealed it to thee , but my Father , who is in Heaven.

18. And I say to thee , that thou art Peter , \* and upon this Rock I will build my Church , and the Gates of Hell shall not prevail against it.

19. And to thee I will give the Keys of the Kingdom of Heaven , and whatsoever thou shalt bind on Earth , shall be bound in Heaven ; and whatsoever thou shalt loose on Earth , shall be loosed also in Heaven.

20. Then he charged his Disciples , not to tell any one that he was Jesus the Christ.

21. From that Time Jesus began to shew to his Disciples , that he must go to Jerusalem , and suffer many things from the Elders , and from the Scribes , and Chief Priests , and be put to Death , and the third Day rise again.

22. And Peter taking him aside , began to expostu-

\* a Rock.

late with him , saying : Lord , far be it from thee : this shall not happen to thee.

23. Who turning , said to Peter : Go after me Satan : thou art a Scandal to me , because thou do'st not relish the things that are of God , but the things that are of men.

24. Then Jesus said to his Disciples : if any one will come after me , let him deny himself , and take up his Cross , and follow me.

25. For whosoever would save his Life , shall lose it : and whosoever shall lose his Life for my sake , shall find it.

26. For what doth it avail a man , if he gain the whole world , and incur the loss of his own Soul ? Or what shall a man give in Exchange for his Soul ?

27. For the Son of man shall come in the Glory of his Father with his Angels : and then he will reward every one according to his works.

28. Amen I say to you , there are some standing here , who shall not taste Death , till they see the Son of man coming in his Kingdom.

#### AN NOT A T I O N S.

V. 4. *And can you not discern the signs of Times ?* i , e , of the present Time , by which you might know the coming of me your Messias , when the Scepter hath fail'd in the Tribe of Juda ; when the 70. Weeks of Daniel are expired ; when you see those Miracles wrought before your Eyes , which were prophesied of your Messias.

V. 16. *Thou art the [a] Christ , the Son of the living God* , not by Grace only , or by Adoption , as Saints are the Sons of God , but by Nature , and from all Eternity , the true Son of the living God.

V. 18. *Thou art Peter ( a Rock ) and upon this Rock , &c. i , e . upon thee* , according to the literal , and general Exposition of the ancient Fathers , *will I build my Church.* — It is true S. Aug. in one or two places , thus expounds these words , *and upon this Rock* , i , e , upon my self : or upon *this Rock , which Peter hath confess'd* : yet he owns that he had also given the other Interpretation , by which Peter himself was the Rock. Some Fathers also have expounded it , *upon the Faith* , which Peter confess'd , but then they take not Faith , as separated from the Person of Peter , but on Peter , as holding the true Faith. — No one quest'ion's but that Christ himself is the great Foundation-Stone , the Chief Corner-Stone ; as S. Paul tells the Ephesians

c. 2. v. 20. But 'tis also certain, that all the Apostles, may be call'd Foundation-Stones of the Church as represented Apoc. 21. 14. In the mean time S. Peter ( call'd therefore *Cephas*, a Rock ) was the first, and Chief Foundation-Stone among the Apostles, on whom Christ promised to build his Church.

v. 19. *To thee will I give the Keys*, &c. This is another metaphor expressing the Supream Power, and Prerogative of the Prince of the Apostles. The Keys of a City, or of it's Gates, are presented, or given to the Person, that hath the Chief Power. We also own a power of the Keys, given to the other Apostles, but with a subordination to S. Peter, and to his Successor, as Head of the Catholick Church. — *And whatsoever thou shalt bind*, &c. All the Apostles, and their Successors, partake also of this Power of *binding* and *loosing*, but with a due Subordination to one Head, invested with the Supream Power.

v. 21. *From that Time*, &c. Now when the Apostles firmly believed, that Jesus was the Messias, and the true Son of God, he saw it necessary to let them know, he was to die an infamous Death on the Cross, that they might be disposed to believe that Mystery.

v. 22. *Peter taking him aside*, out of a tender Love, respect, and zeal for his Honour, began to expostulate with him, and as it were to *reprehend him*, (c) saying, Lord far be it from thee, God forbid, &c.

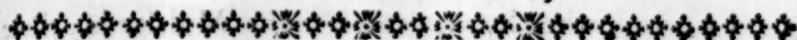
v. 23. *Go after me Satan*. The words may signify, begone from me, but out of respect due to the Expositions of the ancient Fathers, who would have these words to signify, *come after me*, or *follow me*, I have put with the Rhems-Translation, *go after me*. — *Satan* is the same, as an Adversary: and Peter thro' a mistaken zeal, became an Adversary to the Designs of Christ, and the manner of our Redemption.

v. 25. 26. *He that would save his Life*. Literally, *his soul*. In the style of the Scriptures, the word *soul*, is sometimes put for the Life of the Body, sometimes for the whole man. — v. 26. *And incur the loss of his soul*. Christ seems in these words to pass from the Life of the Body, to that of the Soul.

v. 28. *Till they see the son of Man coming in his Kingdom*. Some expound this, as fulfill'd at his Transfiguration, which follows in the next Chapter. Others understand it of the Glory of Christ, and of his Church, after his Resurrection, and Ascension, when he s'hould be owned for Redecmer of the world: and this state of the Christian Church, might be call'd the Kingdom of Christ.

(a) v. 16. *Tu es Christus, Filius Dei vivi*. ὁ χριστός, ὁ υἱὸς τοῦ ζῶντος. Where the Greek Articles seem significant. — (b) v. 8. S. Aug. Sermon. 13. de Verbis Divini, In the new Edit. Sermon. 76. t. 5. pag. 415. expounds these words, *super hanc Petram, i. e. super hanc Petram, quam confessus es, super meipsum*. See also tract. 24. in Joan. t. 3. p. 822. But he elsewhere gave the common Interpretation as he says l. 1. Retrac. and in Psal. 69. *Petrus, qui paulo ante Christum confessus erat filium Dei, & in illa Confessione appellatus erat*

*Petra*, super quam fabricatur Ecclesia, &c. See S. Hierom on this place l. 3. p. 97. *adificabo* (inquit Christus) super te Ecclesiam meam. S. Chrys. hom 55. in Matt. &c. — (c) v. 22. *Increpare* *iniquum* by saying, *absit a te Domine*, *ἰδιώσῃ σοι*, *propitius sit tibi Deus* &c. — (d) v. 23. *Vade post me*, *ὑπάγε μετὰ μου*.



## C H A P. XVII.

1. **A**Nd six Days after Jesus taketh to him Peter, and James, and John his Brother, and leadeth them up to a high mountain apart :
2. And he was transfigured before them : And his face shined as the Sun, and his Garments became white as Snow.
3. And behold there appear'd to them Moyſes, and Elias talking with him.
4. And Peter said to Jesus : Lord it is good for us to be here : If thou wilt, let us make here three Tabernacles, one for thee, one for Moyſes, and one for Elias.
5. While he was yet speaking, behold a bright Cloud overshadowed them ; and behold a voice out of the Cloud, saying : this is my beloved Son, in whom I am well pleas'd : hear ye him.
6. And the Disciples hearing it, fell on their Faces, and were very much affraid.
7. And Jesus came, and touch'd them, and said to them : rise and fear not.
8. And looking up, they saw no one but Jesus alone.
9. And as they were going down from the Mountain, Jesus charg'd them, saying : tell the Vision to no one, till the Son of man rise from the Dead.
10. And the Disciples put this Question to him, saying : why then do the Scribes say that Elias must first come ?
11. He replied, Elias is indeed to come, and will restore all things.



12. But I say to you that Elias is already come, and they knew him not, but did with him whatsoever they pleas'd. So is the Son of man to suffer from them.

13. Then the Disciples understood, that he had spoke to them of John the Baptist.

14. And when he was come to the Multitude, there came to him a Man casting himself on his knees before him, saying: Lord take compassion on my Son, for he is a Lunatick, and suffers grievously: for he often falls into the Fire, and frequently into the water.

15. And I brought him to thy Disciples, and they could not cure him.

16. Jesus answering, said: ô incredulous, and perverse Race, how long shall I be with you? how long shall I suffer you? bring him hither to me.

17. And Jesus rebuked him, and the Devil went out of him, and the Boy was cur'd from that very hour.

18. Then the Disciples came to Jesus in private, and said: why could not we cast him out?

19. Jesus said to them: because of your Incredulity. Amen I say to you, if you have Faith, as a Grain of mustard seed, you shall say to this mountain, pass from hence thither, and it shall pass, and nothing shall be impossible to you.

20. But this Kind is not cast out but by Prayer, and Fasting.

21. And when they were conversing together in Galilee, Jesus said to them: the Son of man, shall be deliver'd into the Hands of men:

22. And they shall kill him, and the third Day he shall rise again. And they were troubled exceedingly.

23. And when they were come to Capharnaum; they who received the *Tribute-Money* (call'd *Didrachma*) came to Peter, and said to him: your master doth he not pay the Tribute-money?

24. He said: yes. And when he was come into the

House ; Jesus prevented him saying : what thinkest thou Simon ? The Kings of the Earth of whom do they take Tribute, or Tax ? of their own Children , or of Strangers ?

25. And he said : of Strangers. Jesus answer'd : the Children then are free.

26. However that we may not Scandalize them , go to the Sea , and cast in a hook , and take the Fish that first cometh up, and having open'd it's mouth , thou shalt find a stater , \* take that , and give it to them for me , and thee.

\* In value two Didrachmas.

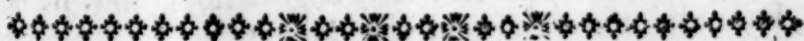
## A N N O T A T I O N S.

Ÿ. 10. 12. *Elias is indeed to come . . . and I say to you , Elias is already come.* i , e , the Prophet Elias will come again in person before my second coming to Judgment , and will *reestablish all things* , by the Conversion of the Jews to the Christian Faith , according to the common opinion. But John the Baptist , who was Elias in Spirit , is already come. See Matt. 11. 14.

Ÿ. 19. *If you have Faith as a Grain of Mustard seed.* Christ insinuates to his Apostles , as if they had not yet Faith enough to work great Miracles , which require a firm Faith , join'd with a lively Confidence in God. The mustard seed is brought in with an allusion to it's hot , and active qualities.

Ÿ. 22. *They were troubl'd exceedingly* , not being able to comprehend the mystery of Christ's sufferings , and Death , which was so opposit to the Notions they had of the glorious Kingdom of the Messias.

Ÿ. 23. *Who receiv'd the Tribute-money* , in value about 15. pence our money. Lit ; *the Didrachma* , τὰ δίδραχμα. — 26. A stater , or shekel was equivalent to two Didrachmas , or 4. Drachmas , and was the Tribute to be paid for two Persons.



## CHAP. XVIII.

1. **A**T that same hour the Disciples came to Jesus saying : who thinkest thou , is the greatest in the Kingdom of Heaven ?

2. And Jesus calling to him a little Child , set him in the mid'st of them ,

3. And said : Amen I say to you , unless you be con-

verted, and become as little Children, you shall not enter into the Kingdom of Heaven.

4. Whosoever therefore shall humble himself like this little Child, he is the greatest in the Kingdom of Heaven.

5. And Whosoever shall receive one such a little one in my Name, receiveth me.

6. But whosoever shall Scandalize one of these little ones, who believe in me, it were better for him that a millstone, such as is turn'd by an Ass, were hung at his neck, and that he were drowned in the Depth of the Sea.

7. Wo to the world because of Scandals. It is indeed necessary that Scandals come: nevertheless wo to that man, by whom Scandal doth come.

8. And if thy Hand, or thy Foot Scandalize thee, cut it off, and cast it from thee: It is better for thee to enter into Life disabled, or lame, than having two Hands, or two Feet to be cast into Everlasting Fire.

9. And if thy Eye Scandalize thee, pluck it out, and cast it from thee: It is better for thee to enter into Life with one Eye, than having two Eyes to be cast into Hell Fire.

10. See you do not condemn one of these little ones: for I say to you, that their Angels in Heaven always behold the Face of my Father, who is in Heaven.

11. For the Son of man is come to save that which was lost.

12. What think you? If a man have a hundred sheep, and one of them shou'd go astray, doth he not leave the ninety nine in the Mountains, and goeth to seek, that which is gone astray?

13. And if it happen that he find it; Amen I say to you, that he rejoiceth more over that, than over the ninety nine, that went not astray.

14. In like manner it is not the will of your Father who is in Heaven, that any one of these little ones shou'd perish.

15. And if thy Brother hath sinn'd against thee, go;

and reprehend him betwixt thee, and him alone: if he hear thee, thou shalt have gain'd thy Brother.

16. But if he will not hear thee, take with thee one or two more, that in the mouth of two, or three witnesses every word may stand good.

17. But if he will not hear them; tell it to the Church: and if he will not hear the Church, let him be to thee as a Heathen, and a Publican.

18. Amen I say to you, whatsoever you shall bind upon Earth, shall be bound in Heaven: and whatsoever you shall loose upon Earth, shall be also loosed in Heaven.

19. Again I say to you, that if two of you agree together on Earth, about any one thing they shall ask, it shall be granted them by my Father, who is in Heaven.

20. For where two, or three are gathered together in my Name, there am I in the midst of them.

21. Then Peter coming to him, said: Lord how often shall my Brother sin against me, and I forgive him? To seven times?

22. Jesus saith to him: I say not to thee to seven times; but to seventy times seven.

23. The Kingdom of Heaven therefore is like to a King, who had a mind to call his servants to an account.

24. And when he began to make an account, there was presented to him one, who ow'd him ten thousand Talents.

25. And when he had not wherewith to pay, his Lord commanded that he shou'd be sold, and his Wife, and Children, and all that he had, and Payment to be made.

26. But that Servant falling down *at his feet*, begg'd of him, saying: have Patience with me, and I will pay thee all.

27. And the Lord of that servant, moved with Compassion, dismiss'd him, and forgave him the Debt.

28. But when that servant was gone forth he found one of his Fellow-servants, who owed him a hundred *Roman*



pence, \* and laying hold on him he throttled him, saying: pay what thou owest.

29. And his Fellow-Servant falling down at his Feet, begg'd of him, saying: have patience with me, and I will pay thee all.

30. And he would not: But went, and cast him into Prison, till he shou'd pay the Debt.

31. Now his Fellow-servants seeing what pass'd, were exceedingly troubled: and they came, and told their Lord, all that had happen'd.

32. Then his Lord call'd him, and said to him: wicked servant, I forgave thee all the Debt, because thou did'st desire it of me:

33. Ought not thou then to have had compassion on thy Fellow-servant, as I had Compassion on thee?

34. And his Lord being angry, deliver'd him over to the Torturers, till he paid the whole Debt.

35. So shall my Heavenly Father do to you, unless every one of you forgive his Brother from your Heart.

#### A N N O T A T I O N S.

¶ 1. *Who is the greatest in the Kingdom of Heaven?* The Apostles not yet perfect in Faith, nor in the school of Christ, had been disputing one with another, which of them seem'd the greatest, and to deserve the highest preferment in the temporal Kingdom of Christ. See Mar. 9. 33. and Luc. 9. 46.

¶ 3. *You shall not enter &c. i, e,* you shall have no place in my Kingdom of Glory in Heaven, where none shall find admittance, but they that are truly humble.

¶ 5. *He that shall receive.* To receive in the style of the Scriptures, is to honour and favour, to be charitable, and kind to any one.

¶ 6. *But whosoever shall scandalize,* shall by their evil Doctrine, or Example, draw others into sinful ways. The words *scandalize*, and *scandal*, being sufficiently understood, and authoriz'd by use, both in English and French, might I thought be retain'd. The words *offend*, and *offences* in the Prot. Translation, do not express sufficiently the sense.

¶ 7. *It is necessary,* not absolutely, but the weakness, and wickedness of the world considered, *that scandals shou'd happen.*

¶ 8. *If thy Hand ... Foot ... Eye.* These comparisons are to make us sensible, that we must quit and renounce, what's most dear to us, sooner than remain in the Occasions of offending God.

¶ 10. *Their Angels.* The Jews also believ'd that men had their  
\* a coin call'd a denarius

good Angels, or Angels appointed to be their Guardians. See Gen. 48. 16.

¶ 12. *If a man have a hundred sheep.* This is to shew the Goodness, and mercy of God towards sinners. By the *one sheep*, some understand all mankind, and by the 99. the Angels in Heaven.

¶ 17. *Tell it to the Church.* This not only shews the order of fraternal Correction, but also every man's Duty in submitting to the Judgment of the Church.

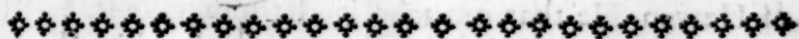
¶ 18. *Whatsoever you shall bind.* &c. The Power of *binding* and *loosing*, which in a more eminent manner was promised to S. Peter, is here promised to the other Apostles, and their successors, Bishops, and Priests.

¶ 22. *To seventy times seven* i, e, 490. Times: but 'tis put by way of an unlimited number, to signify we must pardon private Injuries, tho never so often done to us.

¶ 24. *Ten thousand Talents.* It is put as an Example for an immense sum. It is not certainly agreed what was the value of a Talent. A Talent of Gold is said to be 4900<sup>l</sup>. of Silver, 375<sup>l</sup>. see Waltons Prologomena Dr. Harris's Lexicon, &c.

¶ 28. *A hundred Roman Pence.* To translate *Denarius*, a Penny without any addition, gives the English Reader a false notion, and looks oddly. Each piece call'd a Denarius, was about 7<sup>d</sup>. half-penny of our money.

¶ 35. *So will my Heavenly Father do to you.* In this Parable the master is said to have remitted the debt, and yet afterwards to have punish'd the servant for it. God doth not in this manner with us. But we may here observe, once for all, that in Parables, diverse things are only ornamental to the Parable it self; and a caution, and restriction is to be used in applying them.



## CHAP. XIX.

1. **N**OW it came to pass, when Jesus had finish'd these Discourses, he departed from Galilee, and came into the Confines of Judea beyond the River Jordan.

2. And great multitudes follow'd him, and he cured them there.

3. And the Pharisees came to him trying him, and saying: Is it lawful for a man to dismiss his wife for any cause whatsoever?

4. Who answering, said to them: have you not read that he who made man from the Beginning, made them a male, and a female, and said:

5. For this cause a man shall leave his Father, and

mother, and adhere to his Wife, and they two shall be one Flesh.

6. Therefore now they are not two, but one Flesh. What therefore God hath join'd, let not man separate.

7. They say to him: why therefore did Moyses command to give a Bill of Divorce, and dismiss her?

8. He saith to them: that Moyses on the account of the hardness of your Hearts, permitted you to dismiss your Wives: but from the beginning it was not so.

9. And I say to you, that whosoever shall dismiss his wife, unless it be for Adultery, and shall marry another, committeth Adultery: and he that shall marry her that is dismissed, committeth Adultery.

10. His Disciples say to him: if such be the Case of a man with his Wife, it is not convenient to marry.

11. Who said to them: all take not this word, but they, to whom it is given.

12. For there are Eunuchs, who have been born so from their mother's womb: and there are Eunuchs who have been made so by men: and there are Eunuchs, who have made themselves Eunuchs for the Kingdom, of Heaven. He that can take it, let him take it.

13. Then were little Children presented to him, that he might lay his Hands upon them, and pray. But the Disciples rebuked them.

14. And Jesus said to them: suffer the little ones, and forbid them not to come to me: for to such belongeth the Kingdom of Heaven.

15. And when he had laid his hands upon them, he went from thence.

16. And behold one came, and said to him: good master, what good must I do to obtain Life everlasting?

17. Who replied: why dost thou talk of good? there is but one good, to wit God. But if thou wilt enter into Life, keep the Commandments.

18. He saith to him: which? and Jesus said: thou shalt not murder: thou shalt not commit Adultery: thou shalt not Steal: thou shalt not bear false witness:

19. Honour thy Father, and thy Mother: and, thou shalt love thy Neighbour as thyself.

20. The young man saith: I have kept all these from my youth, what is yet wanting to me?

21. Jesus said to him: if thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have Treasure in Heaven: and come, and follow me.

22. But when the young Man had heard this word, he went melancholy away, for he had great Possessions.

23. And Jesus said to his Disciples: Amen I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven.

24. And again I tell you: It is easier for a Camel to pass thro' the Eye of a Needle, than for a rich man to enter into the Kingdom of Heaven.

25. Now the Disciples having heard these things, wonder'd very much, and said: who then can be saved?

26. And Jesus looking, said to them: this is impossible with men: but with God all things are possible.

27. Then Peter said to him: behold we have left all things, and have follow'd thee: what then shall we have?

28. And Jesus said to them: Amen I say to you, that you, that have follow'd me; at the Regeneration when the Son of man shall sit on the seat of his majesty, you shall also sit upon twelve seats, judging the twelve Tribes of Israel.

29. And every one, that shall have left his house, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my name's sake, shall receive a hundred fold, and possess life everlasting.

30. And many that are first, shall be last, and the last, shall be first.

## A N N O T A T I O N S.

V. 3. To dismiss his Wife for every cause, (a) or upon every occasion. They did not doubt of it, if the cause was considerable.



ŷ. 5. *These two shall be one Flesh.* [b] I translate thus with submission to better Judges, yet the sense may be, by a kind of Hebraism, they shall be esteem'd as one person.

ŷ. 8. *Moyſes because of the Hardneſs of your Heart, permitted you &c.* Whether this was permitted in the old Law, ſo that the man, who was divorced from his wife, could marry another woman, is diſputed. Some think this ſecond marriage was ſtill unlawful, tho' tolerated, and not puniſhed. At leaſt in the new Law, a Divorce upon juſt cauſes may be ſometimes permitted, but this do's not make it lawful for the man, or woman ſo ſeparated, to marry another.

ŷ. 11. *All take not (c) or receive not this word.* To translate all cannot take, or cannot receive this word, is neither conformable to the Latin, nor G. Text. To be able to live ſingly, and chaſtely is given to every one that aſketh, and prayeth for the Grace of God to enable him to live ſo.

ŷ. 12. *There are Eunuchs, who have made themſelves Eunuchs.* It is not to be taken in the Literal ſenſe, but of ſuch, who have taken a firm, and commendable Reſolution of leading a ſingle Life — *He that can take it, let him take it:* Some think that *to take* in this, and the foregoing verſe, is to *underſtand*, and ſo will have the ſenſe to be, he that can underſtand, what I have ſaid of different Eunuchs, *let him underſtand it*, as when Chriſt ſaid elſewhere, *he that hath Ears to hear, let him hear.* But others expound it as an Admonition to men, and women, not to engage themſelves in a vow of living a ſingle Life, unleſs after a ſerious Deliberation, they have good Grounds to think they can duly comply with this vow: otherwiſe let them not make it. Thus S. Hierom on this place, and S. Chryſ. where they both expreſſly take notice, that this Grace is granted to every one, that aſketh, and beggeth for it by Prayer.

ŷ. 13. *That he might lay his Hands on them.* It was the Cuſtom to preſent Children to men reputed Holy, as it is now the Cuſtom for Biſhops, and Priests, to pray, and give a Bleſſing to others.

ŷ. 16. *Behold one came.* S. Luke 18. 18. calls him a Prince or Lord. Some conjecture this young Man, came only in a diſſembling way to try, or tempt our Saviour, as the Pharisees ſometimes did, and without any deſign to follow his Advice; but by all the Circumſtances related of him, by the Evangelists, particularly, when S. Mark. c. 10. 22. tells us *he went away ſad*, he ſeems to have come with ſincerity, but without reſolutions ſtrong enough to leave his worldly goods, and Poſſeſſions.

ŷ. 17. *Why doſt thou mention good?* In the ordinary G. Copies, *why doſt thou call me good?* — *There is but one good*, towit, God, or as in S. Mark, and S. Luke, *None is good, but only God, or God alone.* The ſenſe is, that only God is good *necessarily*, and by his own Nature. The Arians bring this place to ſhew, that Chriſt is not truly, and properly God: but by this way of ſpeaking, Chriſt do's not deny that he is good, even by his nature, and conſequently God; but ſeems to ſpeak in this manner, to make the man know who he was,

Ψ. 21. *If thou wilt be perfect.* This shews there is a Difference betwixt things, that are of precept, and those that are of counsel only, which they aim at, that aspire to the greatest Perfection.

Ψ. 24. *It is easier for a Camel &c.* This might be a Common saying to signify any thing impossible, or very hard. Some by a *Camel* would have to be meant a *Cable*, or Ship-rope, but that is differently writ in Greek, and here is commonly understood a true *Camel*.

Ψ. 28. *You shall sit on twelve Seats*, or Thrones, meaning at the general resurrection, when Christ will appear on the Throne of his majesty, with his Heavenly Court, and with his Elect, shall condemn the wicked world.

Ψ. 29. *Shall receive a hundred-fold.* In S. Mark we read a hundred fold now in this Time, and in the world to come, Life everlasting. Which hundred fold, is to be understood of the Blessings in this Life, of interiour Consolations, of the Peace of a good Conscience, and in general, of Spiritual Gifts, and Graces, which are much more valuable, than all Temporal goods. And besides these Spiritual Graces in this world, he shall have everlasting Glory in the world to come.

(a) Ψ. 3. *Quacunque ex causa*, κατὰ πᾶσαν αἰτίαν, *ex qualibet causa.*

(b) Ψ. 5. *Erunt duo in carne unā*, δύο εἰς σάρκα μίαν, *in carnem unam*, as Gen. 2. 7. *factus est homo in animam viventem.* See Maldon.

(c) Ψ. 11. *Non omnes capiunt*, ὃ πάντες χωρεῖν. Maldonat will needs have χωρεῖν to signify intelligere, as it do's sometimes. But S. Hier. on this place, unusquisque consideret vires suas, &c. And S. Chrys. hom. 63. ut singulare esse certamen perdisca. The said S. Hier. adds. Sed his datum est, qui petierunt; qui voluerunt, qui ut acciperent, laboraverunt. And S. Chrys. His enim datum est, qui sponte id eligunt. διδοῖται γὰρ ἰκένοις τοῖς βυλομένοις Ed. Sav. p. 397.

[d] Ψ. 17. *Quid te interrogas de bono?* ἐρωτᾷς περὶ ἀγαθῶν; In the Common G. Copies τί με λέγεις ἀγαθόν. — [e] Ψ. 24. *Camelum*, κάμηλον, which is observed to be different from κάμιλος, a Cable, or ship-rope. See Mr. Legh Critica Sacra.

## CHAP. XX.

1. **T**He Kingdom of Heaven is like to Master of a Family, who went forth early in the morning to hire Workmen into his Vineyard.

2. And having agree'd with the workmen for a Roman \* penny a Day, he sent them into his Vineyard.

\* a denarius

3. And going out about the third Hour, he saw others standing in the Market-place idle,

4. And he said to them : go you also into my Vineyard, and I will give you what shall be just.

5. And they went *away*. And again going out about the sixth, and the ninth hour, he did in like manner.

6. He went out also about the eleventh hour, and found others standing, and saith to them : why stand you here all day idle ?

7. They reply : because no one hath hired us. He saith to them ; go you also into my Vineyard.

8. And when it was Evening, the Lord of the Vineyard saith to his Steward : call the workmen, and pay them their hire, beginning with the last, and so on to the first.

9. When they came therefore, who had come about the eleventh hour, they receiv'd every one a *Roman* penny.

10. The first also coming, imagined they were to receive more : but they receiv'd also a penny a piece.

11. And receiving it, they murmur'd against the Master of the house,

12. Saying : These last have work'd *but* one hour, and thou hast made them equal to us, who have born the *whole* day, and the heats.

13. But he answering said to one of them : Friend, I do thee no wrong : did'st thou not agree with me for a penny ?

14. Take what is thine, and go thy way. It is my will to give to this last, even as to thee.

15. Is it not lawful for me to do as I will ? Is thy Eye evil, because I am good ?

16. So shall the last be first, and the first Last. For many are call'd, but few are choser.

17. And Jesus going up to Jerusalem, took the twelve Disciples aside, and said to them :

18. Behold we go up to Jerusalem, and the Son of man shall be deliver'd to the Chief Priests, and to the

Scribes, and they shall condemn him to Death,

19. And shall deliver him over to the Gentils, to be mocked, and to be Scourged, and to be Crucified, and the third day he shall rise again.

20. Then came to him the Mother of the Sons of Zebedee with her Sons, adoring him, and asking some thing of him.

21. Who said to her : what Desirest thou ? She saith to him : command that these my two Sons, may sit, one at thy right Hand, the other at thy left in thy Kingdom.

22. But Jesus answer'd and said : you know not what you ask. Can you drink the cup, which I am to drink ? they say to him : we can.

23. He replieth : my Cup indeed you shall drink : but to sit at my right or left hand, is not mine to give to you, but to those, for whom it is prepared by my Father.

24. And the ten hearing it, were moved with Indignation at the two Brothers.

25. But Jesus call'd them to him, and said : you know that the Princes of Nations lord it over them : and they who are greater, exercise Power over them.

26. It shall not be so among you : but whosoever would be greater among you, let him be your minister.

27. And he who would be the first among you, shall be your servant.

28. As the Son of man came not to be served, but to serve, and give his Life a Ransom for many.

29. Now when they were going out from Jericho, a great multitude follow'd him :

30. And behold two blind men, who were sitting by the way-side, heard that Jesus pass'd by : and they cried out, saying : Lord, Son of David, have mercy on us.

31. And the People rebuk'd them, that they shou'd hold their Peace. But they cried out the more, Lord son of David, have mercy on us.

32. And Jesus stood still, and call'd them, and said : what would you have me to do for you ?



33. They say to him : Lord , that our Eyes may be open'd.

34. And Jesus taking Compassion on them, touch'd their Eyes. And presently they receiv'd their sight, and follow'd him.

# A N N O T A T I O N S.

Ÿ. 1. *The Kingdom of Heaven* , i , e , the Church of Christ.

Ÿ. 2. *For a Roman Penny* , a Denarius , in our Money 7d <sup>1</sup>/<sub>2</sub>.

Ÿ. 3. *About the 3d Hour*. As the Jews divided their Nights into 4. watches , each watch comprehending three Hours ( see the Notes on c. 14. Ÿ. 25. p. 60. ) so they divided their days into four greater Hours , from sunrise to sunset , and each of these Great Hours , contain'd three lesser Hours ; so that the whole Day from Sun-rise to sunset , consisted of 12. Hours , as also did the Night. The first of the Great Hours , ( comprehending the three first lesser Hours ) contain'd half of the space betwixt the Rising of the Sun , and mid-Day ; and the End of this Time , was call'd the *Third Hour*. The next Great Hour , was from that Time till mid-Day , call'd the *Sixth Hour*. The following Great Hour contain'd half of the Time betwixt noon , and the setting of the Sun , the End of which , was call'd the *Ninth Hour*. The 4<sup>th</sup> Great Hour , comprehended the last three lesser Hours remaining till Sunset , so that at the end of the *Eleventh Hour* , mention'd here Ÿ. 6. began the last lesser Hour of the twelve Hours of the Day ; of which our Saviour said , Jo. 11. 9. *are there not twelve Hours in the Day* ?

As to the moral sense of the Parable , by the *Day* , is commonly expounded all the Time , from the *Creation* to the End of the world , and so the third Hour is reckon'd from *Adam* to *Noe* : the 6<sup>th</sup> from *Noe* to *Abraham* : the 9<sup>th</sup> from *Abraham* to *Moses* : and from the Ninth to the Eleventh , was from *Moses* till *Christ's* coming : and the Time from *Christ* to the *End of the world* , is the 12<sup>th</sup> Hour , of which S. John says , 1. Jo. 2. 18. *my children it is the last Hour*. Other Interpreters by the *Day* understand *Human Life* : and by the different Hours , *Infancy* , *youth* , *the age of manhood* , *old Age* , and the last Hour man's *decrepitate Age*. God is Master , and Disposer of all , who by his Grace , calls some sooner , some later : *The Market Place* , in which men are so often found idle , as to the great Concern of their Eternal Salvation , is the *world*. The Design of this Parable , was to shew that the Gentils , tho' call'd later than the Jews , should be made Partakers of the Promises made to the Jews ; this is also the meaning of the 16. Verse , where it is said : *the last shall be the first , and the first last*.

Ÿ. 7. *No one hath hired us*. S. Chryl. again puts us in mind , that in Parables all the parts are not significant , but some things to be taken as mere Ornaments of Parabolical Discourses , as here *murmurings* , which cannot be found in Heaven : nor can men pretend they *are not*

hired into God's service; God hath given lights, call'd, hired, and promis'd Heaven to all. — The Rewards in Heaven are also different. And they who are last call'd, if they labour with greater Fervour, may deserve a greater reward, than others call'd before them.

Ÿ. 19. *The third Day he shall rise again.* We may take notice, that as often as Christ mention'd his sufferings, and Death, he also joind his Resurrection, that they might take notice, and not lose their Faith.

Ÿ. 21. *Say (command) that these two Sons of mine &c.* In S. Mark 10. 35. we find that the Sons themselves made this Petition: Both the Sons, and their mother might make it; at least the Sons may be said to have done, what they got their mother to desire for them: and therefore Christ directed his answer to them: *you know not what you ask.* You think (says S. Chrysostom) of temporal Preferments, of Honours, and Crowns, when you shou'd be preparing your selves for conflicts and Battles.

Ÿ. 22. *The Cup.* It is a Metaphor signifying Christ's sufferings, and Death. See Psalm. 10. 7. Psalm. 74. 9. Isay 51. 17. The Apostles replied: *we can drink thy Cup.* Their Answer shew'd their Readiness, but want of Humility.

Ÿ. 23. *my cup indeed you shall drink.* S. James was the first Apostle, that suffer'd Martyrdom at Jerusalem, Acts 12. 2. And S. John at Rome was put into a Caldron of boiling Oil, and banish'd into Patmos.

— *It is not mine to give to you.* (a) The Arians objected these words against Christ's divinity. S. Aug: answers that the words are true if taken of Christ, as he was man. The easier Answer is, that it was not his to give to them, while they were in those Dispositions of Pride, and Ambition. *It is not mine to give to you:* So that the Distinction made, is not betwixt the Father, and his Eternal son, as if the Father could give, what the Son could not, but betwixt persons worthy, and not worthy of such a Favour. — It is true the words *to you*, are now wanting in the G. MSS. and must have been wanting in some of them in the 4th. or at least 5th. Century, since we find them not in S. Chrysostom; S. Aug. also in one place omits them, but sometimes lays great Stress upon them: Christ's meaning being no more, than that heaven was not his to give to them, that is, to the Proud &c. S. Amb. reads them: and what is still of greater weight, S. Hierom hath them in the Text of the New Testament, which he corrected from the best G. MSS.

Ÿ. 24. *The ten ... were mov'd with Indignation against the two Brothers,* who had petition'd for the First, and Chief Places.

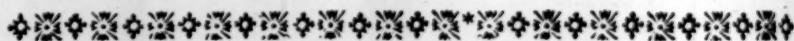
Ÿ. 25. *Princes of Nations rule over them.* Tyrannize over those that are under them, by arbitrary and violent Proceedings.

Ÿ. 28. *A Redemption for many i, e, for all,* as it is sometimes the style of the Scriptures. see S. Paul. 1. Tim. 2. 6.

Ÿ. 30. *Two blind men.* S. Mark 10. 46. when he seems, to relate the same Passage, mentions but one, call'd, *Bartimeus*: perhaps because he was the more famous of the two.

[a] Ÿ. 23. *Non est meum dare vobis:* Now we read only in the

G. *ὅτι ἵσταν ἡμῶν δύνανται*. It is so also in S. Chrys. in S. Cyril in Thesauro Assertionē 26. Tom. 5. p. 243. where he answers this Objection of the Arians. Nor is *ὅτι* in the G. text of S. Epiphan. har. 69. p. 742. tho' it be put there in the Latin Translation. S. Aug. has not vobis. l. 1. de Trin. c. 12. p. 765. G. tom. 8. But in Psal. 103. tom. 4. p. 1157. he says : Quid est non est meum dare vobis ? non est meum dare superbis. S. Amb. l. 5. de Fide tom. 4. c. 3. p. 147. Non dixit non est meum dare , sed non est meum dare vobis , hoc est , non sibi potestatem deesse asserens , sed meritum creaturis. Besides the Fathers who did not read vobis in the Text , shew by their Expositions , that they took the sense to be the same , and no ways favourable to the Arians. See S. Aug. l. 1. de Trin. p. 766. A. non est meum dare , ac si diceretur , non est humana potestatis hoc dare , ut per illud intelligatur hoc dare , per quod Deus est equalis Patri , &c. See S. Chrys. hom. 66. S. Cyril in Thesauro assert. 26. p. 243. S. Epiphan. har. 69. page. 782. &c.



## CHAP. XXI.

1. **N**OW when they drew near to Jerusalem , and were come to Bethphage to the Mountain of Olives , then Jesus sent two Disciples ,

2. Saying to them : go into the Town which is over against you , and immediately you shall find an Ass tied , and a Colt with her : loose them , and bring them to me :

3. And if any one say any thing to you : answer that the Lord stands in need of them : and presently he will let them go.

4. All this was done that it might be fulfill'd which was spoken by the Prophet , saying :

5. Tell the Daughter of Sion : behold thy King cometh to thee meek , sitting upon an Ass , and upon a Colt , the Fole of her that is used to the Yoke.

6. And the Disciples going did as Jesus commanded them.

7. And they brought the Ass , and the Colt ; and laid their Garments upon them : and they set him thereon.

8. And a very great multitude spread their Garments in the way : Others cut down Boughs from the Trees , and strow'd them in the way.

9. And the People that went before, and that follow'd, cried out, and said: Hosanna to the Son of David: blessed *be* he, who cometh in the Name of the Lord: Hosanna in the highest.

10. And when he had entred Jerusalem, the whole City was alarm'd, saying: who is this?

11. And the People answer'd: 'this is Jesus the Prophet from Nazareth in Galilee.

12. And Jesus entred into the Temple of God, and cast out all who were selling, and buying in the Temple, and overthrew the Tables of the Money-changers, and the Chairs of such as sold Pigeons.

13. Saying to them: It is written: my House shall be call'd the House of Prayer, but you have made it a Den of Thieves.

14. And the blind, and the lame came to him in the Temple, and he cured them.

15. Now the chief Priests, and the Scribes seeing the wonderful things that he did, and the Children crying out in the Temple, and, saying: Hosanna to the Son of David, were moved with Indignation.

16. And they said to him: hearest thou what these say? Jesus replied: Yes; have you never read, "that out of the mouth of Infants, and sucking Babes thou hast perfected Praise?"

17. And leaving them, he went forth out of the City to Bethania: and remained there.

18. And in the morning returning to the City, he was hungry.

19. And seeing a Fig-tree by the way-side, he came to it: and he found nothing on it but leaves only: and said to it: Let no Fruit grow on thee hence forward for ever: and presently the Fig-tree withered.

20. And the Disciples seeing it wonder'd, and said: how soon it hath withered away?

21. And Jesus answer'd and said to them: Amen I say to you, If you shall have Faith, and stagger not, you shall not only do this of the Fig-tree, but if you shall also say to this mountain; take *thy self*



away, and cast thyself into the Sea, it shall be done.

22. And all things whatsoever you shall ask in Prayer with Faith, you shall receive.

23. And when he was come into the Temple, the Chief Priests, and the Elders of the People, came to him as he was teaching, and said: by what Power do'st thou these things? and who hath given thee this Power?

24. Jesus answering said to them: I have also one word to ask you: which if you tell me, I will likewise tell you by what Power I do these things.

25. The Baptism of John from whence was it? from Heaven or from men? but they thought with themselves, saying:

26. If we say from heaven, he will answer: why then did you not believe him? and if we say from men, we are afraid of the multitude: for all of *them* look'd upon John as a Prophet.

27. And they answer'd, and said to Jesus: we know not. He also said to them: neither do I tell you by what power I do these things.

28. But what think you *of this*? A certain man had two Sons, and coming to the first, he said: Son go, and work to day in my Vineyard.

29. But he answer'd, and said: I will not, but afterwards he repented, and went.

30. And going to the other, he said the same thing: and he answer'd: I go Sir, but went not.

31. Which of the two did the will of his Father? they say to him, the first. Jesus said to them: Amen I say to you, that Publicans, and Harlots shall go before you into the Kingdom of God.

32. For John came to you in the way of Justice, and you did not believe him, but the Publicans, and Harlots believ'd him; and you seeing *this*, did not even repent afterwards, so as to believe him.

33. Give ear to another Parable. There was a Master of a Family, who planted a Vineyard, and he compass'd it about with a Hedge, and dug in it a

wine-press, and built a Tower, and let it out to husband-men: and travell'd abroad.

34. And when the Time of the Fruit drew near, he sent his servants to the Husband-men, that they might receive the fruits of it.

35. And the Husband-men having laid hold of his servants, one they beat, another they kill'd, and another they stoned.

36. Again he sent other Servants more in number than the former: and they did the like by them.

37. Now last of all he sent to them his son, saying: they will reverence my Son.

38. But the Husband-men seeing the son, said within themselves: this is the Heir, come let us kill him, and we shall have his Inheritance.

39. And having laid hold on him, they cast him out of the Vineyard, and kill'd him.

40. When therefore the Master of the Vineyard shall come, what will he do to those Husband-men?

41. They say to him: Those evil men he will bring to an evil End, and will let out his Vineyard to other Husband-men, who may render him fruit in due Season.

42. Jesus said to them: Have you never read in the Scriptures, "the Stone which the builders rejected, the same is become the Head of the Corner? by our Lord was that done, and it is wonderful in our Eyes."

43. Therefore I say to you, that the Kingdom of God shall be taken from you, and given to a Nation yielding the Fruits thereof:

44. And he that shall fall upon this Stone, shall be broken, but on whom this Stone shall fall, him it shall bruise to pieces.

45. And when the Chief Priests, and Pharisees had heard his Parables, they knew that he spoke of them.

46. And seeking to lay hands on him, they fear'd the multitudes, because they look'd upon him as a Prophet.

## A N N O T A T I O N S.

Ÿ. 2. *An Aſs Tied*, (a) *and a colt with her*. This Colt, which never yet had been rid upon, represented the People of the Gentils, to whom God had not given a written Law, as he had done to the Jews. Here was manifeſtly fulfill'd the Prophecy of Zachary c. 9. It was now the firſt day of the week, in which Chriſt ſuffer'd, he was pleas'd to enter into Jeruſalem in a kind of Triumph, the People making acclamations to him, as to their King and Meſſias.

Ÿ. 9. *Hofanna* (b) *to the Son of David*. *Hofanna*, ſays S. Jerom, is the ſame as, *Save I beſeech thee* pſal. 117. Some will have the word *Hofanna*, directed to Chriſt himſelf, and the ſenſe to be, ſave us, ô thou Son of David: others underſtand *Osanna* directed to God, as if the People ſaid, ſave ô Lord this our King, by which the People wiſh'd Peace, ſafety, and Proſperity to Jeſus their Meſſias.

Ÿ. 11. *The Prophet* of, or from *Nazareth*. It was amidſt theſe Acclamations, that Chriſt wept, and foretold the deſtruction of the City. Luke 19. 42.

Ÿ. 12. *Into the Temple*. Into that part of it, call'd the Court of the Gentils, where Pigeons were to be Sold for Sacrifices, where there were Tables of Money-Changers, &c. S. Hierom here admires this as one of the greateſt of Chriſt's Miracles, that a poor man ſhould be permitted to caſt the *Buyers* and *Sellers* out of the Temple, to overturn their Stalls, their Money-tables, &c. without any Oppoſition.

Ÿ. 16. *Did you never read? out of the Mouths*, &c. The words are pſal. 8. 3. which ſome apply to the Praises the People gave to David, when he had conquered Goliath, but Chriſt applies them to the preſent Circumſtances.

Ÿ. 19. *Nothing on it but Leaves*. What wonder? when, as S. Mark witneſſeth, it was not *the Season*, or a *Season for Figs*. This fruitleſs Tree was a Figure of the Jews, who at this Time, brought not forth the Fruits of Faith, and good works: but there's no Time, nor ſeaſon, at which the ſervants of God can be excus'd from bringing forth the Fruits of good works.

Ÿ. 24. 25. *The Baptiſm of John*, by which is alſo underſtood his Doctrin, and Preaching, *was it from Heaven or not?*

Ÿ. 26. *He will then answer us: why then did you not believe him?* When he divers times bore witneſs to you, that I am your Meſſias.

Ÿ. 28. *A Certain Man had two Sons*, &c. The Ancient Interpreters by the firſt ſon, generally underſtand the Gentils, as alſo Publicans, and Scandalous ſinners: and by the ſecond, the Jewish People. The Gentils, &c. who at the firſt did not, would not worſhip, and ſerve God; yet afterwards they, as alſo Publicans, and many ſinners, receiv'd the Faith, and being converted, became faithful ſervants of God, and Saints: the Jews, or the greateſt part of them, who pretended to be Gods ſervants, and his People, rejected the Goſpel, and their Meſſias: therefore this commination follows, *the Publicans*, &c. *Shall go before you into the Kingdom of God*.

ψ. 33. *A certain master of a Family*, &c. This *master*, is God : The *vineyard*, the Jews : the *Husband-men*, the Jewish Priests : The *Servants*, God's Prophets, sent from time to Time. The *Son* ( call'd Mark 12. 6. *his only*, and *most dear Son* ) is our Saviour Christ, whom they persecuted to Death.

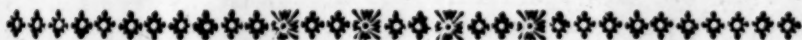
ψ. 41. *Those evil men he will bring to an evil End*. This answer was made by some of them. Yet S. Luke 20. 16, tells us, that others among them, ( whom we may take to be the Scribes and Pharisees ) cried out : *God forbid*, seeing well enough, that this was a Prediction of their future Ruine.

ψ. 42. *The Head of the Corner*. By these words, Psal. 117. which the Jews themselves expounded of their Messias, Christ shew'd them, that alth'o they, who shou'd have been the Architects, had rejected him, yet he shou'd be the *Chief Corner-stone* to unite the Jews, and the Gentils converted into one Christian Church, militant on Earth, and Triumphant in Heaven. See Acts 4. 11.

ψ. 43. *The Kingdom of God shall be taken from you*. By this dreadful conclusion he tells them in plain Terms, that they shall be forsaken, and punish'd for their Blindness, and Obstinacy.

(a) ψ. 2. *A Prophecy of the coming of the Messias was here so manifestly accomplish'd in the Person of Jesus, that I cannot but set down the words of the Prophet Zachary c. 9. Ecce Rex ... tuus veniet tibi justus & Salvator, ipse pauper. & ascendens super Asinam, & super pulum filium Asinæ. They are no less clear in the Hebrew, and other languages. See the Protestant Translation in the Prophet Zechariah.*

(b) ψ. 9. *Hosanna filio David, וְיִשְׁמְעוּ אֲבִיבִים*. See Maldonat.



## CH A P. XXII.

1. **A**ND Jesus speaking again in Parables to them, said :

2. The Kingdom of Heaven is like to one that is a King, who made a Marriage Feast for his Son.

3. And he sent his servants to call the invited to the Marriage, and they would not come.

4. Again he sent other servants, saying : tell the invited : behold I have prepared my dinner : my oxen and Fatlings are kill'd, and all things are ready : come to the Marriage.

5. But they neglected : and went their ways, one



to his Farm-house , another to his merchandise,  
 6. And the rest laid hold on his servants , and having treated them outrageously , murder'd them.

7. Which when the King had heard , he was angry , and sending his Troops , he destroy'd those murderers , and burnt their City.

8. Then he saith to his servants : the Marriage indeed is ready , but they that have been invited , were not worthy.

9. Go therefore into the streets , *and* ways , and whomsoever you find , call to the Marriage.

10. And his servants going out into the ways , gathered together all that they found , bad , and good : and the Marriage-Feast was fill'd with Guests.

11. Now the King went in to see those that were at Table , and saw there a man not Cloath'd with a wedding-garment.

12. And saith to him : Friend , how camest thou hither not having on a wedding-Garment ? but he was silent.

13. Then the King said to the waiters : having bound his Hands and Feet , cast him into exterior Darknels : there shall be weeping , and gnashing of Teeth.

14. For many are call'd , but few are chosen.

15. Then the Pharisees going away , consulted together how to take hold on him in his discourse.

16. And they send to him their Disciples with the Herodians , saying : master we know that thou art sincere , and teachest the way of God in Truth , without regard to any one : for thou do'st not respect the Person of men.

17. Tell us therefore what is thy opinion : Is it lawful to give Tribute to Cesar , or not ?

18. But Jesus knowing their malice , said : why do you tempt me you Hypocrites ?

19. Shew me a piece of the Tribute-money : and they presented him a *Roman* penny.

20. And Jesus saith to them : whose Image , and Inscription is this ?

21. They reply: Cesar's. Then he saith to them: render therefore to Cesar, the things that are Cesars, and to God, the things that are God's.

22. And hearing *this* they wonder'd: and leaving him, went away.

23. On that Day came to him the Sadducees; who say there is no Resurrection, and put this question to him.

24. Saying: Master, Moyfes said: If any man die not having a son, that his Brother shou'd marry his wife, and raise up issue to his Brother.

25. Now there were with us seven Brothers: and the first being married, died: and having no Issue, left his wife to his Brother.

26. In like manner the second, and the third, and so on to the seventh.

27. Last of all died also the woman.

28. At the Resurrection therefore whose wife of the seven shall she be: for all of them had her?

29. And Jesus answering said to them; you are in an Errour, not knowing the Scriptures, nor the Power of God.

30. For at the Resurrection, they shall neither marry, nor be married: but shall be as the Angels of God in Heaven.

31. But concerning the Resurrection of the dead, have you not read what God spoke, saying to you?

32. I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living.

33. And the People hearing, were in admiration at his Doctrine.

34. Now the Pharisees hearing that he had silenced the Sadducees, met together.

35. And one of them, a Doctor of Law, to try him, ask'd him this question:

36. Master, which is the great Commandment in the Law?

37. Jesus saith to him: thou shalt love thy Lord God,

with thy whole Heart , with thy whole soul , and with thy whole mind.

38. This is the greatest , and the first Commandment.

39. And the second is like to this : thou shalt love thy Neighbour as thy self.

40. On these two Commandments depend the whole Law , and the Prophets.

41. And the Pharisees being met together , Jesus asked them :

42. Saying : What is your opinion concerning the Christ ? whose Son is he ? they reply : David's.

43. He saith to them : how then doth David in Spirit , call him Lord , saying :

44. " The Lord said to my Lord : sit thou on my right hand , till I make thy Enemies thy Foot-stool " ?

45. If then David call him Lord , how is he his Son ?

46. And no one was able to answer him a word : neither durst anyone from that Day ask him any more Questions.

#### AN NOT A T I O N S.

¶ 2. *Is like to a King &c.* This parable seems different from that Luke 14. 16. See S. Aug. l. 2. de Conf. Evang. c. 70. The main design in this Parable , is to shew , the Jews that they were all invited to believe in Christ , tho' so few of them believed. The *King* is God : *his son* is Jesus Christ : the *Spouse* is the Church : The *Marriage* , Christ's Incarnation : the *Feast* , Graces in this Life , and Glory in the Next. *His servants* were the Prophets , and lastly his Precursour S. John. — *My Fatlings* , which I have prepared , and made fat for the Feast : but this is but an Ornament of the Parable.

¶ 6. *Murder'd them.* Thus the Jews had many times treated the Prophets..

¶ 12. *Not cloathed with a Wedding-garment.* By this one person are represented all sinners , void of the Grace of God.

¶ 16. *The Herodians.* They who adhered to Herod , and the Romans , and maintain'd the subjection of the Jews to them ; whereas the Jews look'd upon the Roman's Power over them as an unjust Usurpation.

¶ 17. *Is it Lawful* , reasonable , and just , *to give Tribute to Cesar?* It was at that Time a Question much agitated among them , whether they , being the peculiar People of God , ought to be subject , and pay taxes , to Cesar , or to any Prince whatsoever , or be exempt from them.

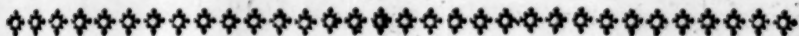
¶ 18. *Jesus knowing their malice.* They thought he could give no answer, but what would either ruine his Credit, or cost him his Life. If he answer'd that Taxes were to be paid, they concluded he would lose his great Reputation among the Jews: if he said, it was not lawful to pay those Taxes, the Herodians there present, would come in as witnesses against him, and they could easily get him put to Death, as an Enemy to Cesar.

¶ 21. *Render the things that are Cesar's, &c.* He neither directly decided the Question, nor offended the Herodians. They admired his wisdom, were quite disapointed, and retired with Confusion.

¶ 32. *He is not the God of the dead, but of the living.* The Sadducees were a profane Sect, who denied the Resurrection of the Body, and the existence of Angels and Spirits, and any future state in another world. See Acts 23. 8. nor did they receive any Books but the five Books of Moyſes: Christ therefore from a passage Exod. 3. 15. shew'd them that Abraham, Isaac, and Jacob, had still a being, because God 200 years after the Death of the last, said thus to Moyſes, *I am the God of Abraham &c.* He did not say, as S. Chryſ. takes notice, *I was the God of Abraham*, &c. therefore these souls had a being: for the Lord would not call himself the God of those, who were not at all: no one calling himself Lord or King of those who are no more.

¶ 34. *The Pharisees hearing that he had silenc'd their Adversaries the Sadducees. &c.; Some of them,* says S. Luke 20. 39. applauded him, saying, *Master, thou hast said well.*

¶ 45. *If David call him his Lord, how is he his son?* It was allow'd of as a certain Truth, that the Messias was to be the son of David, Christ shews them by David's own words, that he was *the Lord* as well as the *son of David*: and this is what they could not answer to.



## CHAP. XXIII.

1. **T**hen Jesus spoke to the People, and to his Disciples,

2. Saying: the Scribes, and Pharisees have sat on the Chair of Moyſes:

3. Observe therefore, and do all whatsoever they shall say to you: but do not according to their works: for they say, and do not.

4. For they bind heavy, and unsupportable Burdens, and lay them upon men's shoulders: but will not move them with their Finger.

5. But they do all their Actions to be seen by Men: For they make their Phylacteries broad, and enlarge the Fringes of their Garments:



6. And they love the uppermost places at Feasts, and the first seats in Synagogues,

7. And to be saluted in the Market-place, and to be call'd by men, Rabbi.

8. But be not you call'd Rabbi : For you have one Master, and you are all Brethren.

9. And call no one your Father upon Earth : for you have one Father, who is in Heaven.

10. Neither be you call'd Masters : for you have one Master Christ.

11. He that is the greatest among you, shall be your Servant.

12. And he that shall exalt himself, shall be humbled : and he that shall humble himself, shall be exalted.

13. Wo unto you Scribes and Pharisees Hypocrites : for you shut the Kingdom of Heaven against men : and you neither enter yourselves, nor suffer those to enter, who are going in.

14. Wo unto you Scribes, and Pharisees Hypocrites : for you devour the Houses of widows, making long Prayers: for this shall you receive a greater Condemnation.

15. Wo unto you Scribes, and Pharisees, Hypocrites: for you compass sea, and Land, to make one Profelyte; and when he is become one, you make him the child of Hell doubly more than yourselves.

16. Wo unto you blind Guides, who say : whosoever shall swear by the Temple, it is nothing : but he that sweareth by the Gold of the Temple, becometh a debtor.

17. Foolish, and blind as you are : which is greater, the Gold, or the Temple, which Sanctifieth the Gold?

18. And *you say* whosoever shall swear by the Altar, it is nothing; but he that shall swear by the Gift that is upon it, becomes a debtor.

19. Blind as you are, which is the greater? The Gift, or the Altar that sanctifieth the Gift?

20. Whosoever therefore sweareth by the Altar, sweareth by it, and by all that is upon it.

21. And whosoever shall swear by the Temple ,  
sweareth by it , and by him that dwelleth therein.

22. And he that sweareth by Heaven , sweareth  
by the Throne of God , and by him who is seated  
thereon.

23. Wo unto you Scribes , and Pharisees Hypo-  
crites , for you Tithe Mint , and Anise , and Cum-  
min , and have left the weightier matters of the Law ,  
Justice , mercy , and Faith : these you ought to do ,  
and not leave those undone.

24. Blind Guides *as you are* , who strain out a Gnat ,  
and swallow a Camel.

25. Wo unto you Scribes , and Pharisees Hypo-  
crites , for you make clean the outside of the Cup , and  
of the dish , but inwardly you are full of Extortion ,  
and uncleanness.

26. Blind Pharisee , first make clean the inside of  
the Cup , and of the dish , that the outside may be  
made clean.

27. Wo unto you Scribes , and Pharisees Hypo-  
crites : for you are like to whitened Sepulchres , which  
outwardly appear beautiful to men , but within are  
full of dead men's bones , and of all corruption.

28. So also do you appear outwardly indeed just to  
men , but within you are full of Hypocrisy , and  
Iniquity.

29. Wo unto you Scribes , and Pharisees Hypocrites ,  
who build up the Tombs of the Prophets , and adorn  
the Monuments of the Just ,

30. And say : had we been in the days of our Fa-  
thers , we would not have been partakers with them in  
the blood of the Prophets.

31. Wherefore you bear witness against yourselves ,  
that you are the Children of them , who kill'd the  
Prophets.

32. And do you also fill up the measure of your  
Fathers.

33. Ye Serpents , ye Brood of Vipers , how can you  
fly from the condemnation of Hell ?

34. Wherefore behold I send to you Prophets, and wise men, and Scribes, and some of them you shall kill, and Crucify, and some you shall scourge in your Synagogues, and persecute from City to City,

35. That upon you may come all the Innocent Blood, that hath been shed upon the Earth, from the Blood of Abel the Just, even unto the Blood of Zacharias, the son of Barachias, whom you kill'd between the Temple, and the Altar.

36. Amen I say to you, all these things shall come upon this Generarion.

37. Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them who are sent to thee: how often would I have gathered together thy Children, as a Hen gathereth her chickens under her wings, and thou wouldest not?

38. Behold your House shall be left desolate to you.

39. For I say to you, you shall not see me henceforward, till you say, Blessed is he that cometh in the name of the Lord.

#### A N N O T A T I O N S.

¶ 4. *Heavy and insupportable Burdens.* Some understand in general the Ceremonies of the Law of Moyse, but Christ seems rather here to mean the vain Customs, Traditions, and Additions, introduced by the Jewish Doctors, and by their Scribes, and Pharisees.

¶ 5. *They make broad their Phylacteries.* (a) These were Pieces, or Scrolls of Parchement, on which were written the ten Commandments, or some sentences of the Law, which the Jews were accustomed to fasten to their Foreheads, or their Arms, to put them in mind of their Duty: Thus they interpreted those words, Deut. 6. 8. *Thou shalt tie them as a sign on thy Hand: and they shall be, and move before thy Eyes.* Perhaps all the Jews, and even our Saviour himself, wore them: and that he only blames the Hypocrisy, and vanity of the Scribes, and Pharisees, who affected to have them larger than others: and the like they did, as to the Fringes, which the Jews wore on their Garments.

¶ 7. *Rabbi.* A Title like that of *master*, or *Doctor*. Judas gave it to our Saviour Matt. 26. 49. And the Disciples of S. Jo. the Baptist, call him so, Jo. 3. 26. Christ blames their Pride, and vanity in affecting such Titles, rather than the Titles themselves.

ŷ. 14. *You devour the Houses of widows.* Here our B. Saviour severely reprehends the Hypocrisy, and other vices of the Scribes, and Pharisees, a little before his Death, to make them enter into themselves, and to hinder them from seducing others. — *One Profelyte.* The word signifies *one that cometh over* to another Religion, or another Party. Here is meant one converted to the Jewish Religion — *a Child of Hell* i. e., guilty of Hell-fire, as he that deserves Death, is call'd, *a child of Death.* — *By Double more than yourselves:* i. e., to deserve much greater Punishment.

ŷ. 15. *He that shall swear by the Temple; It is nothing, &c.* To understand this obscure Place, we may take notice, that a good Part of what was offer'd on the Altar, and given to the Treasury of the Temple; fell to the share of the Jewish Priests: and therefore it was not their Interest to have such Promises, or Oaths dispens'd with. This made them teach the People, that if any one had made a promisory Oath or a vow, to give their money, or goods *to the Temple*, or *to the Altar* it self, as it is said, ŷ. 18. such Oaths, or Promises were not obligatory, or might easily be dispens'd with. But if any one had sworn, or vow'd to give any thing to the *Treasury of the Temple*, or to join it to the *offerings to be made* on the Altar, then such Oaths, and Promises, which turn'd to their Profit, were by all means to be kept. S. Jerom expounds it of Oaths in common discourse; as if they taught the People, that when any one swore *by the Temple*, or *the Altar*, it was not so considerable, as to swear *by the Gold in the Temple*, or *by the Offerings* there made: for in the latter Cases, they were to make satisfaction according to the Judgment of the Jewish Priests. And to correct their Covetous Proceedings, Christ tells them, that the Temple, and the Altar, were greater than the Gold, — and the offerings.

ŷ. 23. *You Tythe Mint, and Anise, and Cummin.* The Tythes of these small things, are not found in the Law. Nor yet doth Christ blame them so much for this, as for neglecting more weighty matters; and tells them by a Proverb, *that they strain out a Gnat, and swallow a Camel.*

ŷ. 29. *Who build up the Tombs of the Prophets.* They are not reprehended, says S. Chrys., for this Action, but for the Hypocrisy with which they did it: and for pretending to be averse from the wicked dispositions of those, who put the Prophets to Death, when at the same Time, they were contriving, and had resolv'd to do the like to Jesus Christ, their Messias, the Lord of all the Prophets.

ŷ. 30. *You bear witness, by your carriage, and malice against me, that you are Children,* who imitate the malicious Proceedings of your Fore-fathers, *and consent to their works.*

ŷ. 32. *Fill you up, &c.* 'Tis not a command, but a permission, and a prediction — *Serpents, Brood of Vipers, wicked Children, of wicked Fathers.*

ŷ. 35. *From the Blood of Abel, &c.*: Not that the Jews, to whom Christ spoke, shou'd be punish'd for Crimes, which they



themselves did not commit, nor be more severely punish'd, than they themselves deserv'd; but he speaks of the Jewish People which, by putting to death their Messias, shou'd shortly fill up the number of their sins, so that God would destroy their whole Nation, as if the blood of Abel, and of the Prophets unjustly murder'd, came upon them at once. See Maldonate.

Of *Zacharias the Son of Barachias*, (b) Some think this was Zachary, number'd among the lesser Prophets, whose Father's name was Barachias, but we do not read of his being murder'd in this manner. The more common opinion is, that here is meant Zachary, who preaching to the People, 2. Paralip. 24. 20. was stoned to death in the very place; where Christ was now speaking. But there he is call'd the *Son of Joiada*, and not of *Barachias*: some conjecture his Father might have both names: and S. Hierom tells us, that in an ancient Copy of S. Matthew, call'd the *Gospel of the Nazarens*, he found this Zacharias, of whom our Saviour speaks, call'd the Son of Joiadas.

ψ. 39. *Till you say, blessed be that cometh.* Hereafter you shall own me for your Messias, and the world's Redeemer, at least at the day of Judgment.

(a) ψ. 5. *Phylacteria. Φυλακτήρια. Conservatoria, or preservatoria.* See S. Jerom on this Place. p. 188. and S. Chrys. hom. 72. in matt.

(b) ψ. 35. *In Evangelio quo utuntur Nazareni, pro filio Barachia, filium Joiada reperimus Scriptum.*



## C H A P. XXIV.

1. **A**ND Jesus being come out of the Temple, was going away. And his Disciples came to shew him the Buildings of the Temple.

2. And he answering said to them: do you see all these? Amen I say to you, there shall not be left here a stone upon a stone, which shall not be thrown down.

3. And as he was sitting on the Mountain of Olives, his Disciples came to him in private, saying: tell us when these things shall come to pass, and what shall be the sign of thy coming, and of the End of the world.

4. And Jesus answering said to them: take heed lest any one seduce you.

5. For many will come in my Name, saying: I am the Christ. And will seduce many.

6. For you shall hear of wars, and Rumours of wars.

See that you be not disturbed : for these things must come to pass, but the end is not yet.

7. For Nation shall rise up against Nation, and Kingdom against Kingdom; and there shall be Plagues, and Famines, and Earthquakes in *different* places.

8. Now all these are the beginnings of Sorrows.

9. Then shall they deliver you up to tribulation, and shall put you to death : and you shall be hated by all Nations on the account of my Name.

10. And then shall many be Scandaliz'd : and shall betray one another, and hate one another.

11. And many false Prophets shall rise up, and seduce many :

12. And because Iniquity hath abounded, the Charity of many shall grow cold.

13. But he that shall persevere to the End, shall be saved.

14. And this Gospel of the Kingdom shall be preached in all the world, for a Testimony to all nations, and then shall the End come.

15. When therefore you shall see the Abomination of Desolation, which was spoken of by the Prophet Daniel, standing in the Holy Place, he that readeth, let him understand.

16. Then let those, who are in Judea, fly to the Mountains.

17. And he that is on the House-top, let him not come down to take any thing out of his House :

18. And he that is in the Field, let him not return back to take his Coat.

19. And wo unto those that are with Child, and to those that give suck in those Days.

20. And pray that your Flight may not happen in winter, or on the Sabbath.

21. For then shall be great Tribulation, such as hath not been since the beginning of the world, untill now, nor shall be.

22. And unless those days had been shortned, no one would be saved, but for the sake of the Elect, those days shall be shortned.

23. Then if any one shall say to you, behold here is the Christ, or there: believe it not.

24. For there shall rise false Christs, and false Prophets: and shall shew great signs, and Prodigies, so that the very Elect, were it possible, would be drawn into Errour.

25. Behold I have told you before-hand.

26. If therefore they shall say to you, behold he is in the Desert, go not out: behold he is in the inner Rooms, believe it not.

27. For as Lightning darterh out of the East, and shineth even unto the West; so shall be the coming of the Son of man.

28. Wheresoever there shall be a Body, thither also will Eagles resort.

29. And presently after the Tribulation of those days, the Sun shall be darkned, and the moon shall not give it's Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken:

30. And then shall appear the sign of the Son of man in Heaven: and then shall all the Tribes of the Earth lament; and shall see the Son of man coming in the clouds of Heaven with great Power, and Majesty.

31. And he shall send his Angels with a Trumper, and a loud Voice: and they shall gather together his Elect from the four winds, from the highest parts of the Heavens, to the utmost Bounds thereof.

32. Now from the Fig-tree learn a Parable; when the Branch thereof becomes tender, and the Leaves shoot forth, you know that summer is near:

33. So you also when you shall see all these things, know that it is near, *even* at the door.

34. Amen I say to you, this Generation shall not pass away till all these things come to pass.

35. Heaven and Earth shall pass away, but my words shall never pass away.

36. But as for that day, and Hour, no one knoweth, not the Angels in Heaven, but the Father, only.

37. Now as *it was* in the days of Noe, so also shall be the coming of the son of man.

38. For as in thole days before the Deluge, they were eating, and drinking, marrying, and giving in Marriage, even till the day that Noe entred into the Ark,

39. And they were not aware of the Deluge, till it came, and swept them all away: so shall be the coming of the Son of man.

40. Then two shall be in a Field: one shall be taken, and the other left.

41. Two women shall be grinding in a Mill; one shall be taken, and the other left.

42. Watch therefore, because you know not at what hour your Lord will come.

43. But know this, that if a master of a House knew at what hour a Thief would come, he would certainly watch, and would not suffer his house to be broken open.

44. Wherefore be you also prepared. For the Son of man will come at an hour when you know not.

45. Who is then a faithful, and prudent servant, whom his Lord hath placed over his Family, to give them victuals in *due* time.

46. Happy is that servant, whom his Lord, when he cometh, shall find so employed.

47. Amen I say to you, he shall place him over all his goods.

48. But if that evil servant shall say in his Heart: my Lord is long a coming:

49. And shall begin to strike his Fellow-servants, and to eat, and drink with drunkards:

50. The Lord of that servant shall come on a day, when he expecteth not, and at an hour when he knoweth not;

51. And he will separate him: and will appoint his share with Hypocrites. There shall be weeping, and gnashing of Teeth.



## ANNOTATIONS.

¶. 2. *A Stone upon a Stone.* We need not look on this as an Hyperbole. The Temple was burnt by the Romans, and afterwards even ploughed up. See S. Greg. Naz. orat. 2, cont. Julianum, Theodoret l. 3. Hist. c. 20. &c.

¶. 3. *Tell us when these things shall be : and what shall be the sign of thy coming : and of the End of the world ?* We must take good notice with S. Hierom, that three Questions are here joined together. 1. Concerning the Destruction of Jerusalem. 2. Of the Coming of Christ. 3. Of the End of the world. Christ's answers, and Predictions in this Chapter, are to be expounded with a reference to the three Questions. This hath not been consider'd by those Interpreters, who expound every thing here spoken by Christ, of the Destruction of Hierusalem : nor by others, who will have all understood of his coming to Judgment, and of the End of the world.

¶. 14. *And then the End shall come.* The End of the world, says S. Hierom. The Destruction of Jerusalem, says S. Chrys., and others.

¶. 15. *The Abomination of Desolation :* (b) or the abominable Desolation. Instead of these words, we read in S. Luke 21. 20. *When you shall see Jerusalem surrounded by an Army.* Christ said both the one, and the other. But the words in S. Luke, seem rather to give us a sign of the Ruine of Jerusalem, than of the End of the world. — *Spoken of by the Prophet Daniel.* The sense is, when you shall see that very Prophecy of Daniel, literally fulfill'd hereafter. What follow's in the Prophecy of Daniel, confirms this Exposition, when the Prophet adds, that the *Desolation shall continue to the End :* that the Jews from that Time, shall be *no more the People of God for denying their Messias :* and that they shall *put the Christ to death.*

But what then was this *Desolation*, which by the following verse, was to be a sign to the Christians to *fly out of Judea* ? Some expound it, of the Heathen Roman Army approaching and investing Jerusalem, call'd the *Holy City*. Others understand that Profanation of the Temple, made by the Jews themselves, a little before the siege under Vespasian, when in the civil dissensions, those call'd the *Zelots*, had possess'd themselves of the Temple, and placed their warlike Engines upon the Pinnacles, and a part, at least of the Temple, was defiled with the dead Bodies of those kill'd there. It was at that Time, that the Christians, according to Christ's Admonition, left Jerusalem, and Judea, and fled to Pella beyond the River Jordan. See Euseb. l. 3. Hist. c. 5.

¶. 20. *In winter :* an inconvenient season for flying away. — *Nor on the Sabbath,* when it was lawful to travel only about a mile.

¶. 22. *No one would be saved.* Lit. *no Flesh :* a Hebraism for no Person, would have escaped Death, had the war continued.

¶. 26. *Behold he is in the Desert.* This Prediction of *false Christs,*

may be understood before the destruction of Jerusalem, but chiefly before the End of the world.

18. *Wheresoever there is a Body*, (c) &c. This seems to have been a Proverb, or Common-saying among the Jews. Several of the ancient Interpreters, by this *Body*, understand Christ himself, who died for us; and they tell us, that at his second coming, the Angels and Saints, like Eagles, with incredible swiftness, will join him, at the Place of Judgment.

19. *The sun shall be darkn'd*, &c. These seem to be the dreadful signs, that shall forerun the Day of Judgment. — *The stars shall fall*, not literally, but shall give no Light.

30. *The sign of the Son of man*, &c. The Fathers generally expound this of the Cross of Christ, that shall be seen in the Air.

34. *This Generation shall not pass*. If it be to be understood of the destruction of Jerusalem, the sense may be; this Race of men now living: if of the last day of Judgment, this Generation of the Faithful, saith Theophylactus, [d] shall be continued, i. e. the Church of Christ, to the End of the world.

36. *No one knoweth but only the Father*. The words in S. Mark 13. 32. are still harder; *not the Angels, nor the Son, but the Father only*. The Arians objected this Place, to shew that Christ being ignorant of the Day of Judgment, could not be truly God. By the same words, *no one knoweth, but the Father only*. (as they expound them) the Holy Ghost must be excluded from being the True God. In answer to this difficulty: when it is said: *but the Father only*, it is certain that the Eternal son, and the Holy Ghost, could never be ignorant of the day of Judgment, because as they are one, and the same God, so they must have one, and the same nature, the same substance, wisdom, Knowledge, and all Absolute Perfections. 2. It is also certain that Jesus Christ knew the day of Judgment, and all things to come, by a knowledge, which he could not but have, because of the union, by which his human Nature was united to the Divine Person, and Nature. See Coloss. 2. 3. And so to attribute any Ignorance to Christ; was the Errour of those Hereticks, call'd *Agnostici*. 3. For tho' Christ, as man, knew the day of Judgment: yet this knowledge was not due to him *as he was man*, or *because he was man*, but he only knew the day of Judgment, because he was God, as well as man. 4. It is the common answer of the Fathers, that Christ here speaks to his Disciples, only as he was the Embassador of his Father; and so he is only to know, what he is to make known to men. He is said not to know, says S. Aug. [e] what he will not make others know, or what he will not reveal to them.

51. *He will separate him* Lit. *he will divide him*, or cut him asunder. The sense is, he will turn him out of Office, or punish him.

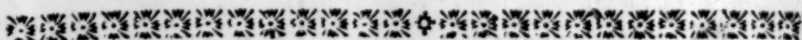
(a) 1. 3. S. Hier. on this place says. *Interrogant tria: quo tem-*

pore Jerusalem destrunda sit : quo venturus Christus : quo consummatio sæculi futura sit.

Ÿ. 15. Abominationem desolationis. βδελυγμὰ τῆς ἐρημώσεως. The same words are in the LXX. Dan. 9. see S. Hierom on this place, and S. Chrys. hom. 76. and 77. in Matt. — (c) Ÿ. 28. Corpus, in most G. Copies πῶμα, cadaver. See again S. Hierom, and S. Chrys. hom. 77. p. 492.

(d) Ÿ. 34. Generatio hac. Theophylact, ἡ γένεα τῶν Χριστιανῶν.

(e) S. Aug. l. 83. Q. quæst. 60. tom. 6. p. 33. Ed. Ben. dicitur nescire filium, quia facit nescire homines, i, e, non prodit eis, quod inutiliter scirent. See the same S. Aug. l. 1. de Trin. c. 12. tom. 8. p. 764. and 765. and lib. de Gen. cont. manich. c. 22. p. 659. tom. 1. — (f) Ÿ. 51. dividet eum. διχοτομήσει αὐτόν.



## CHAP. XXV.

1. **T**Hen shall the Kingdom of Heaven be like to ten Virgins, who taking their Lamps, went out to meet the Bride-groom, and the Bride.

2. But five of them were foolish, and five were wise.

3. And the five foolish, having taken their Lamps, took not Oil with them :

4. But the wise took Oil in their vessels with the Lamps.

5. Now the Bride-groom making delay, they all slumber'd, and slept.

6. And at mid-night an outcry was made : behold the Bride-groom cometh, go forth to meet him.

7. Then all those Virgins arose, and dressed their Lamps.

8. But the foolish said to the wise ; give us of your Oil : for our Lamps are extinguish'd.

9. The wise made answer : lest perhaps there be not enough for us, and for you, go rather to them that sell, and buy for yourselves.

10. But while they went to buy, the Bridegroom came, and they who were prepared, went in with him to the marriage, and the door was shut.

11. At last come also the other Virgins, saying : Lord, Lord, open to us.

12. But he answer'd, and said : Amen I say to you, I know you not.

13. Watch therefore, because you know not the day, nor the Hour.

14. For *it is*, just as a man who being about to take a journey into a foreign Country, call'd his servants, and delivered to them his goods.

15. And to one he gave five Talents, to another two, and to another one, to each one according to his respective capacity, and immediately went his way.

16. Now he that had receiv'd five Talents went, and employ'd them, and gain'd other five.

17. In like manner also he that had receiv'd two, gained other two.

18. But he who had receiv'd one, going away dug into the Earth, and hid his master's money.

19. After a long time the Lord of those servants came, and call'd them to account.

20. And he who had receiv'd five Talents, coming brought other five Talents, saying : Lord, thou did'st deliver to me five Talents, behold I have gain'd over and above other five.

21. His Lord replied : well done thou good, and faithful servant, because thou hast been faithful over few things, I will place thee over many things : enter into the Joy of thy Lord.

22. And he came also, who had receiv'd two Talents, and said : Lord thou didst deliver to me two Talents, behold I have gain'd two more.

23. His Lord replied : well done thou good, and faithful servant, because thou hast been faithful over few things, I will place thee over many things, enter into the Joy of thy Lord.

24. But he who had receiv'd one Talent, coming said : Lord I know that thou art a hard man, thou reapest where thou hast not sown : and thou gatherest where thou hast not sown abroad ;

25. And being affraid, I went, and hid thy Talent in the ground : behold thou hast what is thine.



26. And his Lord answer'd , and said to him: thou evil , and slothful servant , thou did'st know that I reap where I sow not , and gather where I have not spread abroad :

27. Thou shouldest therefore have put my money into the Banker's hands , and at my return I should have receiv'd my own with usury.

28. Therefore take away the Talent from him, and give it to him that hath ten Talents.

29. For to every one that hath , shall be given , and he shall abound : but from him that hath not , shall be taken away even that which he seemeth to have.

30. And the unprofitable servant cast into Exterieur darkness: there shall be weeping , and gnashing of Teeth.

31. And when the Son of man shall come in his majesty , and all the Angels with him , then shall he sit upon the Throne of his majesty :

32. And all Nations shall be assembled before him: and he shall separate them one from another , as a shepherd separateth the sheep from the Goats :

33. And he shall place the sheep on his right hand , and the Goats on the Left.

34. Then shall the King say to those , who shall be on his right Hand ; come ye Blessed of my Father, possess the Kingdom prepared for you from the Foundation of the world.

35. For I was hungry , and you gave me to eat , I was thirsty , and you gave me to drink , I was a stranger , and you took me in :

36. I was naked , and you cloathed me: sick , and you visited me ; I was in Prison , and you came to me.

37. Then shall the just answer him , saying : Lord when did we see thee hungry , and fed thee ? thirsty , and gave thee to drink ?

38. Or when did we see thee a stranger , and took thee in ? or naked , and cloathed thee ?

39. Or when did we see thee sick , and in Prison , and came to thee ?

40. And the King shall answer them : Amen I say to you , in as much as you did it to one of these least of my Brethren , you have done it to me.

41. Then shall he also say to them , who shall be on his left hand : depart from me ye cursed into Everlasting Fire , which was prepared for the Devil , and his Angels.

42. For I was hungry , and you gave me not to eat , I was thirsty , and you gave me not to drink.

43. I was a stranger , and you took me not in , naked , and you did not cloath me , sick , and in Prison , and you did not visit me.

44. Then shall they also answer him , saying : Lord when did we see thee hungry , or thirsty , or a stranger , or naked , or sick , or in Prison ? and did not assist thee ?

45. Then shall he answer them , saying : Amen I say to you , in as much , as you did it not to one of these least , neither have you done it to me.

46. And these shall go into Everlasting punishment , but the just into Life everlasting.

#### A N N O T A T I O N S.

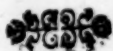
¶ Ten Virgins. By these are signified all mankind. By the *Bridegroom* , Christ : by the *Bride* , the Church : By *oil* , Grace and Charity. ¶ 15. In the Parable of the *Talents* , the *master* is God, *Talents*, Graces , &c.

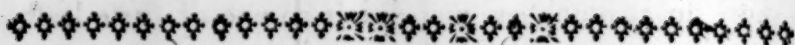
¶ 24. *I know thou art a hard Man*. This is an insignificant part , that is , an Ornament of the Parable only , as also when it is said , *I shou'd have receiv'd mine with usury*.

¶ 29. *To him that hath* , &c. i , e , who hath , so as to have made good use of , or to have improved , what was committed to his trust , and management. See the notes Matt. 13. ¶ 12.

¶ 35. *For I was hungry* , &c. We may take notice , that the wicked at the day of Judgment , are said to be condemn'd for having omitted to perform good works.

¶ 41. and 46. *Into Everlasting fire* , and into *Everlasting Punishments*. This clearly shews against Origen , that not only the *Fire* in Hell , but also the *Torments* , or *Punishments* , shall be *Eternal* , and without End.





## CHAP. XXVI.

1. **N**OW it came to pass, when Jesus had finish'd all these Discourses, he said to his Disciples,
2. You know that after two Days is to be the Pasche, and the Son of man shall be deliver'd up to be crucified.
3. Then assembled together the Chief Priests, and the Elders of the People into the Court of the High Priest, who was call'd Caiphas.
4. And they consulted together, how by *some* deceitful contrivance they might lay hold on Jesus, and put him to Death.
5. But they said: not on a Festival Day, lest perhaps a Tumult shou'd happen among the People.
6. Now when Jesus was in Bethania in the House of Simon the Leper.
7. There came to him a woman having an Alabaster box of precious Ointment, and poured it upon his Head as he was at Table.
8. But the Disciples seeing *this*, were angry, and said: to what purpose this waste?
9. For this might have been sold for a great deal, and given to the poor.
10. And Jesus knowing *it*, said to them: why do you molest this woman? for she hath done a good work towards me.
11. For the poor you have always with you; but me you have not always.
12. And in pouring this Ointment on my Body, she hath done it in order to my Burial.
13. Amen I say to you: wheresoever in the whole world this Gospel shall be preach'd, that which she hath done, shall be told in memory of her:
14. Then one of the twelve, who was call'd Judas Iscariot, went to the Chief Priests,

15. And he said to them : what will you give me , and I will deliver him up to you ? and they agreed with him for thirty Pieces \* of Silver.

16. And from that Time , he sought for an Opportunity to betray him.

17. Now on the first Day of the *Feast* of unleaven'd bread , the Disciples came to Jesus , saying : where wilt thou that we prepare for thee to eat the Pasche ?

18. And Jesus replied : go into the City to a certain man , and say to him : the Master saith : my time is near at hand , with thee I keep the Pasche together with my Disciples.

19. And the Disciples did as Jesus had order'd them , and prepar'd the Pasche.

20. And the Evening being come , he set himself at Table with his twelve Disciples.

21. And as they were eating , he said to them : Amen I say to you , that one of you is about to betray me.

22. But they being exceedingly troubl'd , began each of them to say ; Lord is it I ?

23. And he answer'd and said : he that dippeth his hand with me in the dish , shall betray me.

24. The son of man indeed goeth , as it is written of him : but wo be to that man , by whom the Son of man shall be betray'd : It were better for him , if that man had not been born.

25. And Judas who betray'd him , answer'd and said : Rabbi is it I ? He replied : thou hast said it.

26. And as they were at supper , Jesus took bread , and blessed , and Broke , and gave it to his Disciples , and said : take , and eat : This is my Body.

27. And having taken the Chalice he gave thanks , and gave it to them , saying : Drink ye all of this.

28. For this is my blood of the new Testament , which shall be shed for many to the Remission of Sins.

29. And I say to you , I will not henceforth drink

\* Each piece was an *Argentus* .



of this Fruit of the vine, untill that Day, when I shall drink it with you new in the Kingdom of my Father.

30. And a Hymn being said, they went out to the mountain of Olives.

31. Then Jesus saith to them : All you shall be scandalized in me this Night : for it is written : I will strike the shepherd, and the sheep of the Flock shall be dispersed.

32. But after that I shall be risen again, I will go before you into Galilee.

33. And Peter answering said to him : altho' all should be scandalized in thee, I will never be scandalized.

34. Jesus saith to him : Amen I say to thee, that this very Night before the Cock crow, thrice shalt thou deny me.

35. Peter saith to him : tho' I were to die with thee, I wil not deny thee. The like said all the Disciples.

36. Then Jesus cometh with them into a Village call'd Gethsemani, and said to his Disciples : sit here till I go, and pray yonder.

37. And having taken with him Peter, and the two Sons of Zebedee, he began to be sorrowful, and sad.

38. Then he saith to them : my soul is sorrowful even to death : stay here, and watch with me.

39. And having gone a little further, he fell on his Face, praying, and saying : ô my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.

40. And he cometh to his Disciples, and findeth them sleeping, and saith to Peter : So could you not watch one hour with me ?

41. Watch, and pray that you enter not into Temptation. The Spirit is indeed willing, but the Flesh is weak.

42. He went away again a second Time, and pray'd Saying : ô my Father, if this cup can not pass away, except I drink it, thy will be done.

43. And he cometh again, and findeth them sleeping : for their Eyes were become heavy.

44. And having left them, he went again, and pray'd a third time, saying the same words.

45. Then he cometh to his Disciples, and saith to them: sleep now, and take your rest: behold the Hour is at hand, and the Son of man shall be betray'd into the hands of sinners.

46. Rise, let us go: behold he approacheth, who shall betray me.

47. While he was yet speaking, behold Judas one of the twelve came, and with him a great multitude with swords, and clubs, sent from the chief Priests, and the Elders of the People.

48. And he that betray'd him, gave them a Sign saying: whomsoever I shall kiss, 'tis he, lay hold on him.

49. And immediately coming up to Jesus, he said: hail Rabbi. And kiss'd him.

50. And Jesus said to him: Friend, what art thou come for? Then they drew near, and laid hands on Jesus, and held him.

51. And behold one of those, who were with Jesus, stretching forth his hand, drew his sword, and striking the Servant of the high Priest, cut off his Ear.

52. Then Jesus saith to him: put up thy sword into it's place: for all those, who shall take the sword, shall perish by the sword.

53. Thinkest thou, that I cannot ask my Father; and he will presently give me more than twelve Legions of Angels?

54. How then shall the Scriptures be fulfill'd, that so it must be done?

55. At that same hour, Jesus said to the multitudes: you are come out as it were to a Thief with swords, and Clubs to seise me: I sat daily with you teaching in the Temple, and you laid not hold on me.

56. And all this was done, that the Scriptures of the Prophets might be fulfill'd. Then all his Disciples abandoning him, fled away.

57. But they laying hold on Jesus, led him to Cai-phas the high Priest, where the Scribes, and Elders were met.

58. And Peter follow'd him afar off, even into the Court of the high Priest: and having entred in, sat with the Servants to see the End.

59. Now the chief Priests, and the whole Council sought for false witnesses against Jesus, that they might put him to Death:

60. And they found none, when many false witnesses had come in: at last came in two false witnesses,

61. And said: This Man said, I can destroy the Temple of God, and in three Days build it up again.

62. And the high Priest rising up, saith to him: answerest thou nothing to the things, which these men witness against thee:

63. But Jesus was silent. And the high Priest rising up saith to him: I adjure thee by the living God, that thou tell us if thou art the Christ, the son of God.

64. Jesus replied: thou hast said it: nevertheless I say to you: hereafter you shall see the son of man sitting at the Right Hand of the Power of God, and coming in the clouds of Heaven.

65. Then the high Priest rent his Garments, saying: he hath blasphem'd: what need we any more witnesses? behold now you have heard the Blasphemy.

66. What is your Opinion? But they answer'd & said: he is guilty of Death.

67. Then they spit on his Face, and buffeted him, and others struck him on the Face with the palms of their Hands,

68. Saying: prophesy to us O Christ, who is he that struck thee?

69. But Peter sat without in the Court: and there came to him a certain Servant-maid, and said: thou also wast with Jesus the Galilean.

70. But he deny'd it before them all, saying: I know not what thou meanest.

71. And as he was going out of the Gate, another Servant-maid saw him: and saith to them that were there: this man was also with Jesus of Nazareth.

72. And he again denied it with an Oath, saying: I know not the man.

73. And

73. And after a little while, they that Stood by, came, and said to Peter: surely thou art one of them; for even thy speech plainly discovereth thee.

74. Then he began to curse, and swear, that he knew not the man. And presently the Cock crew.

75. And Peter remembred the word of Jesus, which he had said: before the Cock crow, thrice shalt thou deny me: and going forth, he wept bitterly.

### ANNOTATIONS.

In the Notes on these two following chapters, I shall join all the chief circumstances, related by the other Evangelists, that the Reader may have a fuller, and more exact view, of the History of Christ's sufferings and death.

¶ 2. *You know that after two Days is to be the Pasche,* (a) Or the Feast of the Pasche. The Protestants translate, *of the Pass-over*. The French all retain the same word in their Language *Pâque*, as the Author of the Latin-Vulgate, and all the Greek versions have done. It is indeed an evident mistake (as S. Aug. observ'd) to take *Pascha* for a Greek word; as Mr. N... has done, who in his note on this Place says; *Pascha* in Greek, is a Passion, or suffering. It is certain that the word *Pascha*, or *Pasche*, is from a Hebrew derivation, signifying a *passing by*, or *passing over*. Yet it must also be observ'd, that this same word *Pascha*, has diverse and different significations: sometimes it is put for the *Paschal Lamb*, that was sacrificed, as Luke 22. 7. elsewhere for the *first day* of the *Paschal Feast*, and solemnity, which lasted seven days, as in this place, and Ezech. 45. 21. Again it is taken for the Sabbath-day, that happen'd within the 7. Days of the Solemnity. Jo. 19. 14. And it is also used to signify all the Sacrifices, that were made during the 7. days Feast, as John. 18. 28.

¶ 3. *Then were gathered,* &c. This Assembly, or Council of the Sanhedrim, is thought to have been held on Wednesday in the week Christ was crucified. S. Aug. Ep. 36. t. 3. p. 80. ad Casulanum tells us the Custom of fasting on Wednesdays was, because Judas was thought to have sold Christ, and the Jews to have decreed his death on a Wednesday.

¶ 5. *Not on a Festival day.* Such a day seem'd to them at first improper; at least to some of them; but this was over ruled, when Judas inform'd them, how he could; and would put him into their Hands on Thursday Night. S. Hierom takes notice, that when they said, *Not on a Festival*, it was not thro' a motive of Religion, that they made this Objection, but only lest a Tumult shou'd happen in his favour among the People.

¶ 6. *When Jesus was in Bethania,* &c. S. Aug. observes, that this



pouring of the ointment on Jesus , is not related by S. Matthew in due order of time , It was not done on this Wednesday , but as S. John expressly tells us , 12. 1. *six days before the Pasche* , or *Paschal Feast* began. This anointing was different from that done in the house of a Pharisee , and in Galilee , set down by S. Luke. c. 7. *v.* 37.

*v.* 11. 12. *Me you have not* , or will not have , *always* , in this visible manner — *she hath done it for my Burial* , says S. Mark , 14. 8. *She hath prevented the Time to anoint me* , which is done at Burials , for my time of being buried will be in a few Days.

*v.* 15. *They appointed him 30. Pieces of silver* , each of which was call'd an *Argentus* , which being thought to be the same as a *Shekel* or *stater* of the Sanctuary , made every one of them half a Crown our money , and all of them 3<sup>l</sup>. 15<sup>s</sup>. Which is observ'd to have been the common price of a slave. Judas made this *bargain* , as S. Luke calls it , with the Chief Priests sometime on Wednesday.

### THE PASCHAL SUPPER.

*v.* 17. *The first Day of unleaven'd Bread. Lit. of Azymis.* S. Mark 14. 12. adds , *when they sacrificed the Pasche* : and S. Luke 22. 7. says , *The day of unleaven'd Bread was come , on which it was necessary the Pasche* , i , e , the Paschal Lamb , *shou'd be eaten*. From hence it follows that Christ sent his Apostles that very Day ( the 14. Day of the Month of Nisan ) on which in the Evening , or at night , *the Pasche* , i , e , *Paschal Lamb* was to be eaten , and which was to be with unleaven'd Bread. It is true the 15 Day of that month , is call'd Exod. 12. 1. *the first day of unleaven'd Bread* : But we must take notice , that the Jews began their Feasts , or Festivals from sun-set of the Evening before ; and consequently on the Evening of the 14 day of the moon : at which Time , there was to be no leaven'd Bread in any of their Houses. This shews that Christ eat the *Pasche* , or *Paschal Lamb* after sun-set. And when the Paschal supper was over , consecrated the B. Eucharist , in unleaven'd Bread , as the Latin Church doth. There are two or three difficulties relating to this matter in S. John , of which in their proper Places.

*v.* 20. *When it was Evening.* ( b ) S. Luke says , *when the Hour was come* , which was at the latter Evening after sun-set. The Time of killing and sacrificing the Lamb , was according to the 12 of Exodus to be *between the two Evenings* ( see Matt. 14. 15. ) so that we may reasonably suppose , that Christ sent some of his Apostles on Thursday in the Afternoon , to perform what was to be done , as to the killing , and sacrificing of the Lamb , and then to bring it away : and he eat it with his Disciples after Sun-set. — *He placed himself at Table* : Lit : *laid down* in a leaning , or lying posture. Some pretend from this circumstance , that he eat not the Paschal Lamb that year , because it was to be eaten *standing* according to the Law. But

they might stand at the Paschal Lamb, and eat the rest of the supper on Couches, as it was then the custom.

ŷ. 23. *He that dippeth his Hand*, &c. This perhaps might imply no more, than he that is accusom'd to eat with me. At least these words did not make Judas known to be the Traitor to all the Company. We find also, John 13. 26. that Christ said to his beloved Disciple S. John: *he shall betray me, to whom I shall reach bread dipped*, which he presently reach'd to Judas. And here,

ŷ. 25. When Christ had told his Apostles, that *one of them was to betray him*, Judas as well as the rest said. *Is it I Rabbi?* To whom Christ replyed, *thou hast said it*, i, e, thou art the man. Yet these things pass'd in such a manner, that all of them did not perceive Judas to be the Traitor. For when he was going out, and our Saviour said to him, *what thou art doing, do quickly*: some of them, at least, imagin'd, that he was order'd to buy some thing, or to give *Alms to the poor*.

## THE INSTITUTION OF THE H. SACRAMENT.

ŷ. 26. *When they were at Supper*, before they parted: for by S. Luke 22. 20. and 1. Cor. 11. 25. the B. Sacrament was not instituted till *after supper*. — *Jesus took bread, and blest it*: S. Luke, and S. Paul say, *he gave thanks*. This *blessing*, and *giving thanks*, was not the Consecration it self, but went before it. See the Council of Trent sels. 13. c. 1.

*This is my Body*. By these words, and his divine Power, Christ chang'd, that which before was Bread, into his own Body, not in that visible, and bloody manner, as the Capharnaits imagin'd, Jo. 6. Yet so, that the Elements of Bread and wine, were truly, really, and substantially changed, into the Substance of Christ's Body, and Blood. Christ, whose divine Power cannot be questioned, could not make use of plainer words, than these, set down by S. Matthew, S. Mark, S. Luke, and by S. Paul, to the Corinthians, *this is my Body: this is my Blood*: and that the Bread and Wine, at the words of Consecration, are changed into the Body, and Blood of Christ, has been the constant Doctrine, and Belief of the Catholick Church in all Ages, both in the East, and West, both in the Greek, and Latin Churches, as may be seen in our Controvertists, and particularly in the Author of the Books of the *Perpetuity of the Faith*. The first and fundamental Truths of the Christian Faith, by which we profess to believe the Mystery of the Holy Trinity, i, e, *one God*, and *three Divine Persons*: and of the *Incarnation*, that the true Son of God, was made man, was born, suffer'd, and died upon the Cross for our Salvation, are no less obscure and mysterious, no less above the Reach of human Capacity, than this of the Real Presence: nor are they more clearly expressed in the the sacred Text. This change, the Church, hath thought fit to express by the word *Transubstantiation*: and it is as frivolous to reject this word, and to ask where it is found in

the Holy Scriptures, as to demand where we read in the Scriptures, the words *Trinity*, *Incarnation*, *consubstantial to the Father*, &c.

Luther fairly own'd that he wanted not an Inclination, to deny Christ's real Presence in the Sacrament, by which he shou'd vex, and contradict the Pope: but this, said he, is a Truth that cannot be denied; *c The words of the Gospel are too clear.* He and his followers hold, what is call'd *Impanation*, or *Consubstantiation* i, e, that there is really present, both the Substance of the Bread, and wine, and also the Substance of Christ's Body, and Blood.

Zuinglius, the Sacramentarians, and Calvinists deny the real Presence; and hold that the word *is*, *est*, importeth no more, than it *signifieth*, or is a *Figure* of Christ's Body, as it hath been lately translated, *this represents my Body*, in a late Translation, or rather paraphrase 1729. I shall only produce here the words, and reasoning of Luther, which may deserve the Attention of the Late Reformers. "Who saith Luther, tom. 7. Edit. Wittemb. p. 391. but the Devil, hath granted such a Licence of wresting the words of the Holy Scripture? who ever read in the Scriptures, that *my Body*, is the same as, *the sign of my Body*? or that *is*, is the same, as it *signifies*? What language in the world ever spoke so? It is only then the Devil, that imposeth upon us, by these Fanatical men... Not one of the Fathers, tho' so numerous, ever spoke as the Sacramentarians: not one of them ever said: *It is only Bread, and Wine*: or, *the Body, and Blood of Christ, is not there present.* Surely it is not *credible*, nor *possible*, since they often speak, and repeat their sentiments, that they should never (if they thought so) not so much as *once*, say, or let slip these words. *It is bread only*, or, *the Body of Christ is not there* especially, it being of great Importance, that men shou'd not be deceiv'd. Certainly in so many Fathers, and in so many writings, the *Negative* might at least be found in *one of them*; had they *thought the Body, and Blood of Christ was* not really present: but they are all of them *Unanimous.*" Thus far Luther, who in another Place, in his usual manner of writing, Sticks not to call the Sacramentarians, men *possessed*, *perpossessed*, and *transpossessed by the Devil.*

*My Body.* In S. Luke is added, *which is given for you.* Granted these words, *which is given*, may bear this sense, *which shall be given*, or offer'd on the Cross: yet as it was the true Body of Christ, that was to be crucified, so it was the same true Body, which Christ gave to his Apostles at his last supper, tho' in a different manner.

The Holy Eucharist is not only a *Sacrament*, but also a *Sacrifice* succeeding to all the Sacrifices of the ancient Law, which Christ commanded all the Priests of the new Law to offer up. Luther was forced to own, that divers of the Fathers taught this Doctrine, as Ireneus, Cyprian, Augustin: and in his Answer to Henry the 8. of England. The King says he, brings the Testimonies of the Fathers, to prove the Sacrifice of the Mass; for my part, I care not, if a *thousand Augustins*, a *thousand Cyprians*, a *thousand Churches*, like that of *Henry*, stand against me. The Centurists of Magdeburge, own the same to have been the Doctrine of Cyprian, Tertulian, and also of

Irenæus in the End of the 2d. Age : and that S. Greg. of Nazianzen in the 4. Age , calls it an *unbloody Sacrifice* , *incruenti sacrificii*.

Y. 27. *Drink you all of this*. All that were present , as Priests , receiv'd a Power of consecrating , and offering this Sacrifice , which is to be performed under both Kinds. But for lay-persons to receive under both , or one kind only , for Example the Body of Christ under the appearance of Bread , and not the consecrated Cup , hath always been look'd upon as a point of mere Discipline , which the Church for good Reasons might allow , or disallow , without any Injury done to the Receiver , who according to the Catholick Doctrine of the real Presence , is made Partaker of the same Benefit , under one kind only.

Y. 28. *This is my Blood of the new Testament , which shall be shed for many unto the Remission of sins*. The Greek Text in S. Luke , shews that the words *shall be shed* , or *is shed* , can not , in construction , be refer'd to the Blood of Christ shed on the Cross , but to the Cup , at the Institution of the Holy Sacrament. *This cup* , says Luke 22. 20. , *is the new Testament in my Blood , which cup* , (f) *shall be shed* , or *is shed for you*. S. Paul also saith : *this cup is the new Testament in my Blood*. And if any one will needs insist upon the words , as related by S. Matthew , and S. Mark , the sense is still the same : that in this Cup was not wine , but the Blood of Christ , by which was confirm'd the new Testament , or Alliance betwixt God and Man.

— *For many* : S. Luke and S. Paul instead of *many* , say *for you*. Both are join'd in the Canon of the mass : *Euthymius* says , for many , is the same as for *All mankind*. This new Alliance was made with all , and the former with the Jews only.

Y. 29. *I will not henceforth drink of this Fruit of the Vine*. In S. Luke 22. 14. Christ said to his Disciples , *I earnestly desired to eat this Pasche with you before I suffer* , ( or this *Paschal Sacrifice* ) *for I say to you , that from this time , I will not eat thereof , till it be fulfill'd in the Kingdom of God*. These Expressions seem to import no more , than that it was the last time , he would eat and drink with them in a mortal Body. And if , as some expound it , Christ by the *Generation of the vine* , understood the Consecrated Cup of his Blood , he might call it *Wine* , or the *Fruit of the vine* , because he gave them his Blood under the Appearance of wine , as S. Paul calls the Body of Christ *Bread* , because given under the appearance of Bread. 1. 11. 26.

Y. 30. *And when they had said a Hymn* : Christ with his disciples after Supper , said a Hymn of Thanksgiving. Here in order follow those incomparable Instructions , which we read in S. John. Chap. 14. 15. 16. and 17.

Y. 34. *Before the Cock crow*. S. Mark is more particular , *before the Cock crow twice , thou shalt deny me thrice*. The sense seems to be , before the Time that the Cocks crow the second time , towards the morning.



*Christ's Prayer, and Agony in the Garden. He is seized there, carried before Annas, and Caiphas.*

¶ 36. *To Gethsemani.* S. John tells us it was a Garden, whither Jesus was accustom'd to go with his Disciples, which Judas knew. S. Luke says he went according to *his custom to the mountain of Olives*, i. e. where he used to spend part of the nights in Prayer. — *He began to be sorrowful.* The Greek signifies to be *dispirited*. S. Mark to be in a *consternation with Fear*: to wit, when all he was to undergo, was represented to him, as well as the Ingratitude of sinners.

¶ 39. *Having gone a little further*: S. Luke says, about a *stone-cast, kneeling down*, or as here in Matt. *prostrating himself*. He did both. — *Father if it be possible*; which is the same, says S. Augustin, as if he said, *if thou wilt, let this Cup of sufferings pass from me.* — *Nevertheless not as I will, but as thou wilt.* He that was God, and man, had both a *Divine*, and a *human will*. He was pleas'd to let us know what he naturally fear'd, as man, and in the sensitive part of his soul, yet shews his Human will had nothing contrary to his Divine will, by presently adding, *but not my will, but thine be done* — Here, as related by S. Luke, follow'd his *Bloody sweat*. Luc. 22. 43.

¶ 41. *He pray'd a third Time*, to teach us Perseverance in our Prayers. Of these particulars Christ might inform his Disciples afterwards: or they were revealed to them.

¶ 45. *Sleep now.* These were words spoken, as it were *ironically*. *The hour is come*, that I am to be betray'd.

¶ 49. *Hail Rabbi . . . and kiss'd him.* This kind of Salutation was ordinary with the Jews. S. Luke tells us, Christ call'd Judas, *Friend*: and added, *Is it with a Kiss thou betrayest the Son of man?* By what we read in S. John, these men that came with Judas, seem not to have known our Saviour, for when he ask'd them, *whom seek you?* They do not answer, thy self, but Jesus of Nazareth. They were struck with a Blindness, which S. Chrysostom looks upon as done miraculously. The 2<sup>d</sup>. miracle was, that when Christ said, *I am he*, they *fell to the Ground*, as Thunder-struck. The 3. was; *let these go*, by which they had no Power to seize any one of his Disciples. The 4<sup>th</sup>. was the *healing* of Malchus's Ear.

¶ 51. *Drew his sword.* Peter did not comprehend the meaning of what Christ had said, Luke 22. 26. *He that hath not a sword, let him buy one*, which was no more than an Intimation of the approaching danger. — Now Peter, or some of them, ask'd, and said: *Lord what if we strike?* But he struk without staying for an Answer.

¶ 52. *Shall perish by the sword.* This was not to condemn the use of the sword, when employ'd on a just Cause, or by lawful

Authority. Euthymius looks upon it, as a Prophecy, that the Jews shou'd perish by the sword of the Romans.

Ÿ. 53. *More than 12. Legions of Angels.* A Legion was computed about 6000.

Ÿ. 56. *All fled away :* Yet Peter, and another, soon follow'd after at a distance. S. Mark says 14. 51. that a young man follow'd with nothing on, *but a Linnen.* Perhaps it was some one, that upon the noise, came hastily out of the neighbourhood, and when they catch'd hold on him, fled away *naked.* It is not known who he was.

Ÿ. 57. *To Caiphas.* Our Saviour Christ was led in the Night time, both to Annas, and Caiphas : and first to Annas, Jo. 18. 13. perhaps, because the House of Annas, was in their way, or that they had a mind to gratify the old man, with the sight of Jesus, now taken Prisoner, and bound with Ropes.

Ÿ. 58. *Peter follow'd,* towit to the Court of Caiphas, where a great many of the Chief Priests were met : — *And another Disciple.* Many think this Disciple was S. John himself.

Ÿ. 61. *This man said : I can destroy the Temple of God.* These men that gave this Evidence, are call'd *false witnesses,* They relate not the true words of Christ, which were not, *I can destroy,* but, *destroy you this Temple,* &c. 2. Christ spoke of the Temple of his Body, and they of the material Temple. 3. It is not unlikely, that they made other Additions, as well as false Constructions, omitted by the Evangelists.

Ÿ. 63. *I adjure thee by the living God.* They hoped this might make him own himself God, for which they were for stoning him. Jo. 10. 31. S. Luke tells us, 22. 66. that this question was put to Jesus, *when it was day.* S. Augustin thinks it was put to him first in the night, and again the next morning. — We must not forget that when Christ was examin'd by the High Priest, one of the servants standing by, gave our Blessed Redeemer a box on the Ear, or on the Face. See John 18. 22.

Ÿ. 64. *Thou hast said it.* Or as it is in S. Mark, *I am.* According to S. Luke, Christ in the morning before he answer'd directly ; said to them : *If I tell you, you will not believe me,* &c.

Ÿ. 66. *He 'is guilty of Death :* i, e, of Blasphemy, and so deserves to be stoned to death. — *Then they spit on his Face, buffeted him, struck him,* &c. Here it was that this wicked Council of the Sanhedrim broke up, in order to meet again the next morning. Our Blessed Saviour in the mean Time, was abandon'd, that is, had abandon'd himself for our sake, to be abused, vilified, beaten, and tormented by a crew of Miscreants, by all ways and means, their enraged malice could devise, or invent, which S. Luke passeth over in a few words telling us, *that blaspheming they said many other things against him.* Let us at least compassionate our Blessed Redeemer, and cry out with the Angel in the Apocalypse : *thou art worthy ô Lord, to receive Power, and Divinity, Honour, and Glory for ever.*

*Peter's Denial.*

Ÿ. 69. *Peter sat without in the Court* : i, e, in the open court below, where the servants had lighted a Fire — There came to him a certain servant-maid, the Portress, says S. John. 18. 17. But he denied, saying : *I know not what thou say'st*. In S. Luke, *I know him not* : in S. John, *I am not*. The sense is the same ; and Peter might use all these Expressions.

Ÿ. 71. *As he was going out of the Gate*, another servant-maid, S. Mark says, he *went out before the Court*. By the Greek, he seems to have gone out of the Court into the Porch. He went from the Fire, but return'd thither again : for by S. John. 18. 25. this second Denial was *at the Fire*. S. Luke seems to say it was a man, that spoke to him : and S. John that they were several that spoke to him : it is likely both a Girl, and a Man.

Ÿ. 73. *And after a while* : S. Luke says, *about an Hour after* : this seems to have been about the time, that the Cocks crow the second time. — *They that stood came*. S. Luke Says, *another man*, S. John says, *the Cousin to him*, whose ear Peter cut off. It is probable, not he alone, but others with him. — *Peter began to curse, and swear*. It is in vain to pretend to excuse Peter, as if he meant, that he knew not Jesus, as man, but knew him as God, (k) They (says S. Hier.) who are for excusing Peter in this manner, accuse Christ of a lie, who foretold that he should deny him.

Ÿ. 75. *Jesus turning, look'd at Peter*. S. Aug. understands this rather of an interiour illumination of Grace : but it is likely our Saviour then might be, where he saw S. Peter, and gave him a Glance of his Eye. — *And Peter going forth, wept bitterly* : even daily all his Life-time, say the ancient Historians of his Life.

[ a [ Ÿ. 2. *Pascha fiet*. τὸ πάχα γίνεσθαι fit, S. Hierom on this place. p. 125 *Pascha*, quod Hebraicè dicitur Phasc : non a Passione, ut plerique arbitrantur, sed a transitu nominatur. So also S. Aug. tract. 55. in Joan.

(b) Ÿ. 20. *Vespere facto*. See the two Evenings matt. 14. 15.

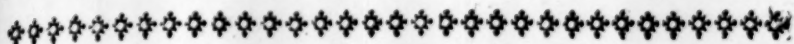
(c) Luther. Verum ego me captum video. . . Textus enim Evangelii nimium apertus est. — (d) See Luther tom. 7. Ed. Wittenb. p. 391. — (e) See Hospinianus. 2. part. Hist. Sacram. p. 187. He says the Sacramentarians have a Heart according to a French Translation endiabolè, perdiabolè transdiabolè. — (f) Ÿ. 28. τὸ το ποτήριον, ἡ καὶ διὰ τὴν ἐν τῷ αἵματι μου τὸ ὑπὲρ ὑμῶν ἐκχυόμενον, and not ἐκχυόμενον so that it agrees with ποτήριον, &c.

(g) Ÿ. 34. *The Time towards the morning*, call'd Gallicinium.

(h) Ÿ. 37. λυπέσθαι καὶ ἀθροῦν. In S. Mark. ἐκθαμβεῖσθαι.

(i) Alius, ἔτιτος. Says S. Luke, S. John says, ἔπειτα αὐτῶν. — (k) S. Hierom in Matt. p. 133. scio quodam pii affectus erga Apostolum Petrum, locum hunc ita interpretatos, ut dicerent Petrum non Deum negasse.

*sed hominem. . . Hoc quam frivolum sit , prudens Lector intelligit :  
sic defendunt Apostolum , ut Deum , mendacii reum faciant.*



## CHAP. XXVII.

1. **N**OW the morning being come , all the chief Priests , and Elders of the People , held a Council against Jesus , that they might get him put to Death.
2. And they brought him bound , and deliver'd him over to Pontius Pilate the Governour.
3. Then Judas , who betray'd him , seeing him condemned , repenting himself , brought back the thirty Pieces of Silver , to the chief Priests , and the Elders,
4. Saying : I have sinn'd in betraying innocent Blood : but they reply'd , what's that to us ? look thou to it.
5. And having cast down the pieces of silver in the Temple , he went away : and hanged himself with a Halter.
6. But the Chief priests , having taken the pieces of Silver said : It is not lawful to put them into the Corbona , because it is the price of Blood.
7. And having consulted together , they bought with them the Potter's field , to be a burying place for strangers.
8. For this reason that Field was call'd Haceldama , that is , the Field of Blood , even to this day.
9. Then was fulfill'd , what was spoken by Jeremy the Prophet , saying : And they took the thirty pieces of silver , the price of him that was valued of the Children of Israël.
10. And they gave them for the Potter's field , as the Lord did appoint to me.
11. Now Jesus stood before the Governour , and the Governour asked him , saying : Art thou the King of the Jews ? Jesus reply'd , thou say'st it.
12. And when he was accused by the chief Priests , and the Elders , he made no answer.



13. Then Pilate saith to him: do'st thou not hear how many Testimonies they alledge against thee?

14. And he answer'd him not to any word, so that the Governour wonder'd very much.

15. Now on the solemn Day the Governour had a custom to release to the People one Prisoner, whom they shou'd desire to have.

16. And he had at that time a notorious Prisoner, call'd Barabbas.

17. When therefore they were met together, Pilate said: whom will you that I release to you? Barabbas? or Jesus, who is call'd Christ?

18. For he knew that thro' Envy they had delivered him up.

19. And as he was sitting on the Judgment-seat, his Wife sent to him, saying: have thou nothing to do with that just man: For I have suffer'd many things this Day in a Dream on his Account.

20. But the chief Priests, and the Elders perswaded the People, that they shou'd petition for Barabbas, and destroy Jesus.

21. And the Governour spoke, and said to them: which of the two will you have released to you? and they answer'd, Barabbas.

22. Pilate said to them: what then shall I do with Jesus, who is call'd Christ?

23. They all say: let him be crucified. The Governour saith to them: why what evil hath he done? but they cry'd out the more, saying: let him be crucified.

24. Now Pilate seeing that he prevail'd nothing, but that the Tumult increased the more: having taken water, he wash'd his Hands before the People, saying: I am innocent of the Blood of this just man. Look you to it.

25. And all the People answer'd, and said: his Blood be upon us, and upon our Children.

26. Then he releas'd to them Barabbas: and when Jesus had been scourged, he delivered him to them to be crucified.

27. Then the Soldiers of the Governour, taking Jesus into the Pretor's-court gathered about him the whole Band :

28 And stripping him, they put a Scarlet-Robe about him:

29. And wreathing a crown of Thorns, they put it upon his Head, and a Reed in his right Hand; and kneeling before him, they mock'd him, saying: hail King of the Jews.

30. And spitting upon him, they took the reed; and struck him on the Head.

31. And after they had mock'd him, they took the Robe off him, and put on him his own Cloaths, and led him away to crucify him.

32. And as they were going out, they found a man of Cyrene, named Simon: this man they forced to take up his Cross.

33. And they came to a place, call'd Golgotha, that is to say; the Place of skulls.

34. And they gave him Wine to drink mixed with Gall, and when he had tasted it, he would not drink it.

35. And after they had crucifyed him, they divided his garments by casting lots, that it might be fulfilled what was spoken by the Prophet saying: "they divided my Garments among them, and upon my Coat they cast lots".

36. And they sat down, and guarded him.

37. And over his Head they put his Cause written: **THIS IS JESUS THE KING OF THE JEWS.**

38. Then were crucifyed with him two Robbers, one on the right hand, and the other on the Left.

39. And they that pass'd by, blasphem'd him, wagging their heads,

40. And saying; Vah thou who destroyest the Temple of God, and in three days buildest it up again. Save thyself: if thou be the son of God, come down from the Cross.

41. In like manner the Chief Priests, with the Scribes and Elders, mocking at him, said:

42. He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the Cross, and we *will* believe him.

43. He trusted in God: let him now deliver him, if he is pleas'd with him: for he said: I am the son of God.

44. And the Robbers also that were crucified with him upbraided him with the same.

45. And from the sixth hour, there was darkness over all the Earth untill the ninth Hour.

46. And about the ninth hour, Jesus cried out with a loud voice, saying: Eli, Eli, lamma sabasthani, that is, my God, my God, why hast thou forsaken me?

47. And some of the standers by hearing *him*, said: this man calleth for Elias.

48. And presently one of them running and taking a sponge, fill'd it with vinegar, and put it upon a reed, and gave him to drink.

49. But the others said: stay, let us see if Elias come to deliver him.

50. And Jesus crying out again with a loud voice, gave up the Ghost.

51. And behold the veil of the Temple was rent in two, from the top even to the bottom: and the Earth Shook, and the Rocks were split,

52. And the Graves were open'd: and many Bodies of the Saints, who had been dead arose,

53. And coming out of the Graves after his Resurrection, they came into the holy City, and appeared to many.

54. Now the Centurion, and they that were with him, guarding Jesus, having seen the Earth quake, and the things that happen'd, were sore affraid, saying: he was indeed the son of God.

55. And there were many women there a far off, who had follow'd Jesus from Galilee, ministering to him:

56. Among which was Mary Magdalene, and Mary the mother of James, and Joseph, and the mother of the Sons of Zebedee.

57. Now when it was late, there came a certain rich man of Arimathea, by name Joseph, who also himself was a Disciple of Jesus.

58. This man went to Pilate, and begg'd the Body of Jesus. Then Pilate order'd the Body to be given.

59. And Joseph having taken the Body, wrapt it in a clean linnen cloath.

60. And laid it in his own new monument, which he had cut out off a Rock: and he roll'd a great Stone to the door of the monument, and went away.

61. And there was Mary Magdalene, and another Mary sitting over against the Sepulchre.

62. The Next day, which is after that of the Preparation, the chief Priests, and the Pharisees came together to Pilate,

63. Saying: Sir we remember, that this Impostor said when yet living: after three Days I will rise again.

64. Command therefore the Sepulchre to be guarded until the third Day; lest perhaps his Disciples come, and steal him away, and say to the People: he is risen from the dead. And the last Error shall be worse than the first.

65. Pilate saith to them: you have a guard. Go, and guard it as you know.

66. And they going away, secured the Sepulchre with Guards, sealing up the Stone.

#### A N N O T A T I O N S.

*Christ before Pilate, and Herod. Barabbas is preferr'd before him. He is scourged, and crown'd with Thorns.*

Ÿ. 1. *Held a Council.* Caiphas in the morning, call'd a full Council of the Sanedrim. They again put the question to Jesus, and commanded him, to tell them, if he were *the Christ*, and *the son of God*? he own'd, he was. Luc. 22. Ÿ. 70. — Upon this they led him away, and deliver'd him over to Pontius Pilate the Governour. Lit. *The President.* This they did, 1. because being a Festival Day, they apprehended



a tumult among the People 2. To make him die a more infamous Death on the Cross; otherwise they might perhaps have stoned him to death, as they afterwards did S. Stephen, 3. The Power of Death being taken from them, they durst not well exercise it, at least, without permission from the Roman Governour.

ψ. 3. *Judas . . . moved With repentance.* A fruitless Repentance, accompanied with a new sin of Despair, says S. Leo.

ψ. 5. *Hanged himself* [ a ) and not only died of the Squinancy, as some of late expound it. It is true the G. word may sometimes signify a *suffocation* with Grief: but signifies also to be strangled with a Rope as Erasmus translated it. So it is in the ancient Syriack Version. and the same G. word is made use of 2. Kings. 17. as to Achitophel's Death.

ψ. 9. *Then was fulfill'd the saying of Jeremy.* Jeremy is now in all Latin Copies, and the general reading in the Greck, whereas the passage is found Zachary 11. 12. some judge it to have been in some writing of Jeremy, now lost, as S. Jerom says he found it, in a writing of Jeremy, which was not Canonical. Others conjecture, that Zachary had also the Name of Jeremy. Others that S. Matthew neither put Jeremy, nor Zachary, but only *of the Prophet*: and that the Name of Jeremy had crept into the text. Jeremy is not in the Syriack; and S. Augustin says, it was not in divers Copies.

*They took the 30. pieces of Silver*, each of which was call'd an *Argenteus*. The Evangelist cites not the words, but only the sense of the Prophet, who was order'd to cast the Pieces into the House of the Lord, and to *cast them to the Potter*: which became true by the Fact of Judas, who cast them into the Temple: and with them was purchased *the Potter's field. The Price of him that was prized.* In the Prophet we read, the *handsom Price*, spoken ironically, *as the Lord did appoint me*, i, e, as he had decreed.

ψ. 11. *Jesus stood before the Governour.* By comparing the 4. Evangelists together, Pilate condescended to come out to the Priests, and ask'd them, what accusations they brought against this man? They reply'd first in general Terms, Jo. 18. 30. *That if he were not a malefactor, they would not have delivered him to him. Take him then*, said Pilate, *and judge him according to your Law.* They answer'd. It is not permitted us to put any one to Death. After this they accused him of *raising Tumults*, and *forbidding Tribute to be paid to Cesar.* Luc. 23. 2. ( a manifest falsehood; see Matt. 22. ) and that he said, *he was a King.* Upon this Pilate call'd him into the Palace before him and said: *Art thou the King of the Jews?* Jesus own'd, *he was*: but first ask'd Pilate, if he said this of himself, or by the suggestion of others, which was to insinuate, that this information of his being a King, came from his malicious Adversaries; and that Pilate having been so long Governour, could not but know, that he had never set himself up for King, nor pretended to any Kingly Power. However Pilate reply'd some what peevishly. *Am I a Jew? Thy people and Priests have deliver'd thee to me; what hast thou done?* Jesus then told Pilate, that *his Kingdom was not of this world.* This abundantly satisfied Pilate: who

needed not trouble his Head, about any Spiritual Kingdom, or such as was not of this world. Jesus speaking of *Truth*, Pilate ask'd him after a slight manner: *What is Truth?* but perhaps without waiting for any Answer, went presently out, and told the Jews; that he found *no cause*, nor *Crime in Jesus*.

¶ 14. *The Governour wondred very much* at Jesus's patience, and silence: and he saw very well, that it was *Envy*, that excited the Jewish Priests against him. Matt. 27. 18. But they went on charging him, that he *stirr'd up the People*, even from Galilee to Jerusalem. Pilate hearing that he was of Galilee, laid hold on this occasion, and sent him to Herod Antipas, who was Tetrarch of Galilee, and being a Jew, was come up to Jerusalem at this great Feast.

Herod was glad to see Jesus brought to him, hoping to see him do some miracle in his Presence. But finding him silent, and that he did not satisfy his curiosity, *he contemn'd him*, and ordered him to be cloathed in such a Garment, as might make him laugh'd at for a fool, or a mock-king: and in this dress, sent him back thro' the streets to Pilate.

¶ 15. *On the solemn day* of the Paschal-Feast [ which began the Evening before ] it was a custom for the Governour to pardon, and release to the People, any one Criminal, whose Life they shou'd petition for: And to induce them to beg for Jesus, he put in Balance with him one Barabbas, a *famous Malefactor*, a *seditionous murderer*, says S. Mark, a *Robber*, or *Thief*, says S. John.

¶ 21. *Which of the two*, said Pilate to them, will you have releas'd? S. Mark tells us, that at the Instigation of the Priests, the People petition'd for Barabbas. It was no small disappointment to Pilate. *What then*, said he, *shall I do with Jesus?* They all answer, *let him be crucified*. In S. Luke, *crucify him*, *crucify him*. *What evil hath he done*, replied Pilate? and this he repeated *thrice* according to S. Luke. 23. 22.

Here in order follow'd the cruel scourging of our B. Saviour, which Pilate consented to, in hopes to move the People to compassion. This was executed with the utmost Cruelty. For they assembled the whole Band of soldiers, commonly about 600. And they made him one *wound from Head to foot*. Then a *Scarlet* or *Purple* coat was thrown about his shoulders. — And *plattig or wreathing a crown* of *Thorns*. i, e, twisting sharp Thorns, with some resemblance of a Crown, they violently press'd it down on his Head: and struck him at their Pleasure with a *Reed*, or *Cane*, which they had clapt into his Hand, instead of a Sceptre, and kneeling in derision, said; *Hail King of the Jews*.

When the soldiers had treated Jesus in this barbarous manner; Pilate himself presented him in this condition to the People, saying: *behold the man*. He imagined their Fury would now be chang'd into Pity: But they still cryed out, *Crucify him*, *Crucify him*. Take him you, said Pilate, and crucify him: for I find no crime in him. The Jews then answer'd: *We have a Law: and according to our Law, he*

*must, die, because he hath made himself the Son of God.* — At this Pilate was more afraid, lest perhaps he should be of the Progeny of the Gods, as the Romans fancied their Heroes to be. He return'd back to the Palace, and ask'd Jesus again; *whence art thou?* Jesus gave him no direct Answer, yet told him, *he could have no Power over him, unless it had been granted him from above*: Pilate was still very desirous to get him set at Liberty: especially when his wife sent a message to him, to have nothing to do with that just man, for that she had suffer'd much in a dream on his Account. Matt. 27. 19.

The Jews perceiv'd Pilate's great Inclination to set Jesus at Liberty: they therefore tell him in plain terms, *that if he doth dismiss this man, he is no friend to Cesar*: for every one, say they, *that pretends to be a King, contradicts Cesar*. This moved Pilate more than any thing whatsoever, and prevail'd with him, both against Justice, and his own conscience, to condemn Jesus. He fear'd lest some private information might be presented against him to Tiberius Cesar. He presently mounted the Judgment seat in a publick Place: and said to the Jews: *behold your King*. They cry out, *away with him, crucify him*. Shall I crucify your King, said Pilate? They reply: *we have no King, but Cesar*: thus renouncing their Messias. At this Pilate yielded. And v. 24. *wash'd his Hands*, and said: *I am Innocent from the Blood of this just man: look you to't*.

v. 25. All the People answer'd: *his blood be upon us, and upon our children*, which continues, saith S. Jerom, to this day. Then Pilate deliver'd to them Jesus *to be crucify'd*.

*Jesus carrieth his cross to mount Calvary, where he is nail'd to it. A great Darkness.*

v. 31. *They led him away to crucify him*. It was the Custom for men condemn'd to die by Crucifixion, to carry their Cross, which Jesus did thro' the city: but going out, or being gone out of the City, and, as it is probable, fainting under the weight of it (his strength as man being exhausted) they forc'd a man of Cyrene, named Simon, perhaps a Gentil of Cyrene in Lybia, to carry the cross after him. S. Luke says, *they laid the cross upon him to carry after Jesus*; whether it were that they made Simon carry the whole cross, or whether he only bore it up behind; is not express'd. S. Luke tells us, *a great crowd follow'd*, and a number of women, who wept; and lamented, to whom Christ said: *weep not upon me, but upon your selves, and upon your children*, on the account of the Punishments, and miseries, that will shortly happen.

v. 33. *Golgotha, i, e, the Place of Calvarie, (c) of Heads and Sculls*: perhaps, says S. Hierom, from the Sculls of persons executed, and buried there. Several ancient writers would have it so call'd from Adam's skull whom they guess to have been buried there. Some also say, that a part of this mountain was call'd *morla*, the place, where Abraham was ready to have sacrificed his Son Isaac.

v. 34. *Wine*

ŷ. 34. *Wine mixed with Gall.* (d) The Prot: from the ordinary G. Copies, translate *Vinegar* but other G. Copies have *wine*, which S. Hierom, and S. Hilary follow. And in S. Mark, all copies, without exception, have *wine mixed with Myrrhe*: and perhaps *myrrhe* from it's bitterness, is here call'd *Gall*. It is also observed that wine with a mixture of Myrrhe, was often given to those that were to die a violent Death, to comfort them, or Stupify them. Our Saviour tasted it, but would not drink it. He refused not to taste the Bitterness, but would not take what might lessen his Torments.

ŷ. 37. *This is Jesus the King of the Jews.* S. Mark has only, *this is the King of the Jews*. as also S. Luke. S. John *Jesus of Nazareth King of the Jews*, which might be the whole Inscription. It was the Custom of the Romans, to put such Inscriptions with the cause of their being crucified. S. Luke and John tell us, it was written in *Hebrew*, *Greek*, and *Latin*. The Jews begg'd of Pilate, that it might be changed, and only put, *who said, I am King of the Jews*: But Pilate made them this short answer; *what I have written, I have written*.

ŷ. 38. *Two Robbers or Thieves*, and Jesus *in the midst*: as if he had been the greatest malefactor of the Three.

ŷ. 39. *They Blasphem'd*, reviled, and insulted him with words, and Gestures.

ŷ. 43. *If he is pleas'd with him.* Lit. *if he will him*. In the style of the Scriptures, *to will*, is to love, or be pleased with any one: and so it is applied Psal: 21. 9. from whence these words are taken. See also 1. Kings. 18. 22.

ŷ. 44. *The same also the Robbers or Thieves*: i e, one of them, the other being converted, as we find Luke 23. 39.

ŷ. 45. *From the 6th Hour.* S. Mark says, *it was the third Hour*, and *they crucify'd him*. S. John says, *it was about the 6th Hour*, *when Jesus was condemn'd*. To reconcile these Expressions, we may take notice, that the 3d greater Hour, lasted till the 6th Hour, and so S. Mark calls it the 3d Hour, because the 3d Great Hour (which contain'd 3 lesser hours) did not end till Noon time a day when the 6th Hour was beginning: so that the End of the 3d, and beginning of the 6th, happen'd together — *A Darknesse* (e) at midday, and at full moon. Some call it an Eclipse of the Sun. It was rather by an Interposition of clouds, or by the substraction of the Rays of the Sun. — *over the Earth till the 9th Hour*. It could be no miracle to be night in the Opposit Hemisphere: but whether it was in all those parts of the world, where of Course, it shou'd have been light, is doubted. Origen thinks this Darknesse was only in Palestine, and the neighbouring countries: for as to the words, *over the whole Earth*, or *over the whole Land*, we find one Kingdom, or Empire, by a common way of speaking, call'd the *whole Earth*, or the *whole world*.

Here in the History of Christ's Passion, we shou'd take notice of his seven last words, or Sentences on the Cross. 1. He pray'd for his Enemies, and those that put him to Death, Luke 23. 34. *Father*



*forgive them, for they know not what they do.* 2. His mercy call'd the good Thief, *This Day shalt thou be with me in Paradise* Luc. 23. 43. — 3. He recommended his beloved Disciple to his mother saying, *woman behold thy son*, and his mother to the same Disciple with, *Behold thy mother*. Jo. 19. 26. and 27. 4<sup>thly</sup> Here v. 46. he cried out with a loud voice, *Eli, Eli, Lamma Sabacthani*, i. e., *my God, my God, why hast thou forsaken me?* These words out of Psalm. 21. 1. were to express his violent sufferings. The Arians objected them against the Divinity of Christ, to whom the Fathers answer, that he spoke these words in the person of sinners, for whose sake he suffer'd, as they shew by the following words of the same Psalm: *far from my Salvation are the words of my sins*, which cannot be applied to Christ, he being incapable of sinning. Besides these words may be expounded as a Prayer, by which he desires of his Father, not to be abandon'd any longer, but that his sufferings may now have an End. In fine that these words were utter'd with an intire Confidence, and an Assurance in the presence, and Assistance of God, appears by what he presently added, recommending his Spirit into the Hands of his Father. — The fift sentence was: *I thirst*, to let us know the violent Thirst of his exhausted Body. S. John 19. 28. says it was, that the Scripture might be fulfill'd. Psal. 66. 22. *And in my Thirst they gave me vinegar to drink.* — The 6<sup>th</sup> sentence was: *It is consummated.* Jo. 19. 30. i. e., the work of man's Redemption, and all the Prophecies, and Decrees of Heaven, concerning me, the Saviour of the world, are now accomplish'd. The 7<sup>th</sup> and last sentence was, *Father into thy Hands I commend my Spirit*, and with these words, says S. Luke, 23. 46. pronounced with a loud voice, he expired.

### *The miracles at Christ's Death. His burial.*

v. 47. *This man calleth upon Elias.* S. Jerom thinks these might be some of the Roman Soldiers, who understood not Syriack, but who had heard of the Prophet Elias.

v. 51. *The veil of the Temple was rent.* As there were in the Temple two parts of the Sanctuary, so there were two Veils, or Partition-walls. The first sanctuary, call'd the *Holy*, was separated by a veil from that part of the Temple, call'd the *Court of the Israelites*; Into this outward sanctuary, call'd the *Holy*, entred every Day the Priests, that were in office. The second interiour Sanctuary, call'd the *Holy of Holies*, was also separated from the outward sanctuary by another Veil. And into this Holy of Holies, no one was to enter, except the High Priest, and he but once a year. Both these veils seem to have been rent at Christ's Death: and by their being broken down, was signified first, that, the Ceremonies of the ancient Law were to be abolish'd by the Law of Christ: and also that Heaven shou'd be open to all.

*The Earth quaked* How far this Earth-quake was extended, is uncertain — *The Rocks split*, and *the Graves opened*: and many Bodies

of the Saints rose. S. Jerom takes notice, that these Saints did not rise with their Bodies, till after Christ was risen, and so it follows, *that going out of the Graves, after the Resurrection, they came into the Holy City, i. e., into Jerusalem, and appeared to many.*

¶ 54. *This was truly the son of God.* S. Mark says, that when they saw Jesus die in that manner, crying out with a *Loud voice*, which could not be natural, and when they saw the Other Miracles, they were *Struck with Fear*. S. Luke says 23. 47. that the *Centurion glorified God &c.*

¶ 57. *When it was late &c.* S. John tells us, c. 19. 31. that the Day on which Jesus died, being the *Day of Preparation* (Lit: the *Parasceve*) that is the Fryday, or Eve of the *Great Sabbath*, towit, of the Sabbath day, which happen'd in the week of the Paschal Solemnity, the Jews desired of Pilate, that the Bodies, might not remain on the Crosses on the *Sabbath Day*, but that they might be taken away. Some Soldiers were sent for this Purpose, and Broke the Legs of the two others, that were not quite dead: but perceiving that Jesus was dead, they broke not his legs, but one of them pierc'd, and open'd his side with a *Lance* or *Spear*, and with such a wound, as would have depriv'd him of Life, had he not been already dead. The divine Providence permitted this, to make his Death more certain, and undoubted.

Joseph a Disciple in private, now encourag'd by the Miracles, that had happen'd, went *boldly* to Pilate, and begg'd the *Body of Jesus*. S. Mark says, Pilate wonder'd, when he heard he was dead, and having been inform'd of the truth by the Centurion, he granted the *Body to Joseph*: Nicodemus also, who is call'd a *Prince of the Jews*, Jo. 3. 1. came to bury our Saviour, bringing with him a mixture of *Myrrhe* and *Aloes*, to embalm the Body, as they did.

¶ 60. And Joseph laid the Body in his own new Monument, hewed or cut out off a Rock, where no one had ever been laid: and roll'd a great stone against the entrance, that no one might go in, or take away the Body. But *Mary Magdalene*, and other women that had accompanied Jesus from Galilee, follow'd at a Distance to mark the Place, having a design to come afterwards, and again embalm the Body.

¶ 62. The next Day, which follow'd that of the *Parasceve*, or *Preparation*, that is, on the great Sabbath-day, the chief Priests came to Pilate, to beg of him to set a Guard at the Monument. — This seducer, this Impostor, this cheat: so they call'd our Blessed Redeemer; from whence says S. Aug: Christians may learn to be patient under the greatest Injuries — This seducer said after 3 days I will rise again. This therefore must have been well known among the Jews.

¶ 65. You have a guard, or may take a Guard, go, and make it secure, which they did, sealing the stone, and placing Guards at the Monument. Providence order'd this, to make Christ's Resurrection more certain, and evident.

(a) ¶ 5. *Laqueo se suspendit cruci fixato.* See Mr Legh; Crit. Sacra 3

ἀνέγκομαι strangulor, suffocor.

(b) ψ. Zachar. II. 13. projice illud ad statuarium, decorum pretium. . . Et projecit illos in domum Domini ad statuarium, where the Hebrew word signifies, ad figulum.

(c) ψ. 33. Calvaria locus. κρανίον τόπος.

(d) ψ. 34. Vinum cum felle mixtum. The ordinary G. Copies have ὄξος μετὰ χολῆς. But several Copies have εἶνον And all of them in S. Mark, ἰσχυροτέρους οἶνον. Lamy says ὄξος, is also used for made wines.

(e) ψ. 45. Tenebræ, a darknes. What is brought out of Phlegon, on the 4th year of 202. Olympiade, is no convincing Proof, that this was by an Eclipse, but may be understood of a great, and extraordinary darknes.



## CHAP. XXVIII.

1. **I**N the Night of the Sabbath towards the dawning on the first day of the week, Mary Magdalene, and another Mary came to see the Sepulchre.

2. And behold there was a great Earth-quake. For an Angel of the Lord descended from Heaven; and coming roll'd back the stone, and sat upon it.

3. And his Aspect was as Lightning, and his apparel White as snow.

4. And for fear of him the Guards were struck with terrour, and became as if they had been dead.

5. But the Angel speaking to the women, said: be not you frightened: for I know you seek Jesus who was Crucified:

6. He is not here: for he is risen as he said. Come, and see the Place, where the Lord was laid.

7. And going quickly tell his Disciples that he is risen. And behold he goeth before you into Galilee. There you shall see him. Behold I have foretold it to you.

8. And they went quickly out of the Monument with Fear, and great Joy, running to tell his Disciples.

9. And behold Jesus met them, saying: hail. And they came near, and took hold of his feet, and adored him.

10 Then Jesus saith to them : be not affraid. Go, tell my Brethren that they go into Galilee, there shall they see me.

11. When they were gone, behold some of the Guards came into the City, and related to the Chief Priests all that had happen'd.

12. And they being assembled with the Elders, having consulted together, gave a large sum of money to the Soldiers,

13. Saying : do you give out, that his Disciples came in the night, and stole him away, while we were asleep.

14. And if this be heard by the Governour, we will pacify him, and make you secure.

15. So they having taken the money, did as they were instructed. And this report has been spread about among the Jews even untill this day.

16. Now the Eleven Disciples went into Galilee to a mountain, where Jesus had appointed them.

17. And seeing him they adored him : but some doubted.

18. And Jesus approaching, spoke to them, and said : All Power is given to me in Heaven, and in Earth.

19. Going therefore teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost :

20. Teaching them to observe all things, whatsoever I have commanded you : And behold I am with you all days, even unto to the End of the world.

#### A N N O T A T I O N S.

Y. 1. *In the Night of the Sabbath, when it began to be morning, or to dawn on the first Day of the week.* According to the Letter. *In the Evening of the Sabbath, which began to dawn on the first of the Sabbath.* [or, of the Sabbaths in the common G- Copies] This latter Translation, which is that of the Rhemes-Testament, is certainly more according to the Letter, and more obscure than it need to be. First by translating *on the first of the Sabbath*, where Sabbath is taken for a week, as in other places, Luke 18. 12. Acts 20. 7. and 1.



Cor. 16. 2. It may therefore here be literally translated, *on the first Day of the week*. 2dly By the *Evening*, is here meant the *Night*: For in the Scriptures, both the Latin and Greek word, which we find in this Place, not only signifies that Time, which we commonly call the Evening, but is also put for the whole night it self: and for the Time from sunset to sunrise next morning Thus it is taken in the first Chapter of Genesis, where in the Computation of Natural Days of 24 Hours, all the Hours, in which it was dark, are call'd *vespere*, in the LXX. And all the Hours, in which it was Light, are call'd *mane*, *ἡσπέρ* Et factum est *vespere & mane dies unus*, i, e, *primus*. And from the 4<sup>th</sup> Day, on which were created the *sun*, and *moon*, by *vespere*, was understood all the Time from the sun-setting on such parts of the Earth, to it's rising to them again: And *mane*, signified all the Day, or the Hours, that the sun appear'd to the like Parts of the Earth. Therefore the Literal and proper sense of this verse is: *In the night*, i, e, in the latter part of the night of the Sabbath, or after the Sabbath, *towards the morning of the first Day of the week*.

And that in this Place is signified the latter part of the night, and not what is commonly call'd the Evening, appears first by the following words, *when it began to dawn*, or to be light. 2dly it appears by the others Evangelists. S. Mark. 16. 1. says *when the Sabbath was pass'd, very early in the morning*. S. Luke. says 24. 1. *very early in the morning*. S. John 20. 1. says of Mary Magdalene, that *she came in the Morning, when it was yet dark*. From all which it is plain, that Mary Magdalene, and the other pious women, came to the sepulchre at the End of the night after the Sabbath-Day, or when it began to be Light, and about sun-rise on the first Day of the week, on our sunday. — There may indeed be some doubt, whether the Latin word [ *vesperè* ] be not an Adverb, corresponding to the greek *ὀψέσθαι* And then it may be translated with Dr Wells: *late in the night after the Sabbath, as it began to dawn towards the first day of the Week*. But this makes no difference at all as to the sense.

And another-mary &c. S. Mark says, *Mary the mother of James and Salome*. S. Luke, also names *Joanna*, who was wife to *Chusa*, Herod's steward. These women had rested the sabbath, and as soon as it was over, i, e, after sunset, they bought spices, and prepared them in the Night, in order to embalm the Body next morning.

¶ 2. *The Angel of the Lord*. This Angel, who came to testify Christ's Resurrection, removed the *Great Stone*: but Christ was risen before, who according to all the Fathers, says Estius, rose the Sepulchre being yet shut. — S. Matthew, and S. Mark, name but one Angel, S. Luke and S. John name *two*. It may be answer'd, that the women saw *one* at one time, and *two* at another: one upon the Stone, out of the Monument [ which also frighted the Guards: ] afterwards this Angel disappear'd, and the women coming near, and looking into the vault, *saw two Angels*, when he that was on the right side, said *why seek you him that is living, among the dead?* — Another difference

rence to be observed, is that S. Matthew, Mark, and John tell us, that the Angel, or Angels *sat*, and S. Luke, that they *stood*: They might *sit* at one Time, and *Stand* at another. Besides that in the style of the Scriptures, *standing*, or *sitting*, many times imply no more than that they were present there — In the third Place we take notice that Mary Magdalene, seems to have come running to S. Peter, and S. John, as soon as ever she saw the stone removed, with these words, *They have taken away the Lord, and we know not where they have put him*: John 20. *v.* 2. 3. we do not there read, that she said any thing of the Angels: Or perhaps S. Peter, and S. John ran away, before they heard all that Magdalene had to say. In all these, there's no Contradiction; and the difficulties rise only from this, that Each Evangelist do's not relate all the Circumstances.

*v.* 6. *He is risen as he said.* This is to put them in mind of what they ought to have remembred, and believ'd. — S. Luke is more particular; and tells us the Angel said: *remember how he spoke to you, when he was yet in Galilee, that the son of man must be delivered into the Hands of sinners, and be crucified, and the 3<sup>d</sup> day rise again.*

*v.* 9. *Jesus met them.* According to S. Mark, Christ appear'd first to Mary Magdalene: and the particulars are related by S. John. She at first did not know him, but took him for the Gardiner: Then he call'd her by her name *Mary*, and she knew him: He said to her, *Touch me not, for I have not yet ascended to my Father, i, e, according to the common Exposition, I have not ascended, nor am yet going to ascend; thou may'st see me again before I ascend: this is not the last Time.* — we also read here *v.* 9. that he appeared to some of the other women, as they were returning to Jerusalem from the Sepulchre, and that they *laid hold on his Feet, and ador'd him*, nor is it said, that he hindred them.

*v.* 11. *Some of the Guards came into the City.* It is probable, they had retired a while to some Place to consult what to say, and how to avoid being punish'd — The chief Priests, after a consult upon the Matter, order'd them to say, *that when they were asleep, the Disciples came, and stole away Jesus's Body.* This report was spread about every where, S. Augustin laughs at them for their blindness, and folly, in bringing men in for witnesses of a fact, which they themselves own was done, whilst they were asleep.

*v.* 16. *The eleven Disciples went into Galilee, yet not till above 8. Days after.* — As to the Order of Christ's Apparitions in the Gospels. He appear'd first to Mary Magdalene, and to other devout women. — Then to S. Peter. — next to two Disciples going to *Emas*. — After that to the Apostles, that were all together, except only S. Thomas. These Apparitions were all on the very day he rose from the dead. we find also Jo. 20 that *eight Days* after, he appear'd to all the Eleven Apostles, *Thomas* being then present, to whom he said; *put in thy Finger. hither &c.* This is generally thought to have happen'd at Jerusalem.

When the Apostles, and Disciples were gone into Galilee, he shew'd

himself to seven of them, as they were fishing on the Lake of Tiberias Jo. 21. 4. We read also in this Chap. v. 16. that he appear'd to them *on a Mountain in Galilee* ( what Mountain it was, we know not. ) It may be of this Apparition, that S. Paul says 1. Cor. 15. v. 6. that *he shew'd himself to more than five hundred Brethren together*. He also tells us, he appear'd to S. James See v. 7. But when, or where this was, is not mentioned. Infine Christ till his Ascension frequently appear'd to them, and *conversed* with them. He taught them to *understand the Holy Scriptures*: and all that belong'd to their ministry: he gave them a *Power to forgive sins*: He *sent* his Apostles, *as his Heavenly Father had sent him*. He gave in particular to S. Peter the *charge over his whole flock*: He *promised to send down upon them the Holy Ghost*: and to *remain with them to the End of the world*, i, e, with his Church.

v. 17. *They adored him, but some doubted*. This says Theophylactus need not be understood of the Apostles, but of others. who had not seen Christ after his Resurrection. It may also be expounded of those Disciples, who had doubted at the first, and particularly of S. Thomas the Apostle.

v. 18. *All Power is given me*. The Arians object, that the Power which Christ had, is said to be *given him* by another. The Catholicks answer, that Christ, *as man*, receiv'd this power *from God*. 2dly It may also be said, that the Eternal son, tho' he be equal, and be the same God with the Father, yet he *proceeds*, and *receives* all from the Father.

v. 19. *Teach all Nations*. In S. Mark we read, *going into the whole world, preach to every creature*, that is capable of it, not only to the Jews, but to *all Nations thro' out the whole world, baptizing them &c.* The Anabaptists pretend to shew from this place, that none are to be baptiz'd, unless they be first taught, and instructed. This is true, as to persons, who are already come to an Age, in which they are capable of being instructed before their Baptism. But according to the Tradition and Constant Doctrine of the Catholick Church, receiv'd also by the pretended reformed Churches, new born children, are to be baptiz'd, before they are capable of Instruction: nor can they enter into the Kingdom of Heaven without Baptism. *In the name of the Father &c.* we are made Christians *in the Name of the Father, and of the Son, and of the Holy Ghost*: we profess to believe, and hope for salvation, by believing, hoping, serving, and adoring the same three divine Persons, from whence the Fathers prove the *Father, the Son* and the *Holy Ghost* to be *one God*, and equall in all Perfections.

*And behold I am with you all Days, even to the End of the world*, not with the Apostles only, who were but to live for a few years, but with their successors, whom Christ appointed to govern his Church to the End of the world.

v. 1. *Vespere autem Sabbati quæ lucebat in primâ Sabbati.* ὅψις δὲ σαββάτων ( one G. copy σαββάτω ) τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ( in unam seu primam Sabbatorum. ) What must the Latin

quæ , and the greek ἐπιφωσκόν agree with ? We must understand in the latin , dies , i , e , die qua luceſcit : and in the G. We must understand ἡμεῖς τῇ ἐπιφωσκόν.

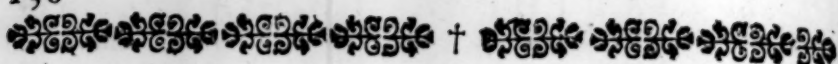
We may also observe that in the greek we read not ὀψία , but ὀψι the Adverb , serò , so that for the latin to correspond to the Greek , it should also be vespere , late after the sabbath. Inſine that vespere is used in Scripture for the night , see what is said in Genesis on all the days of the Creation. And the Annotations on Mat. 14. 15. p. 60.

Paulus Burgenſis in his Additions publish'd with the Gloſſa on Gen. 1. p. 45. Attendendum quod Hebrai per vespere intelligunt Noctem , qua incipit a vespere , & terminatur in mane ſequenti , &c.

(b) Ὡ. 2. Estius. Est omnium Patrum ſententia Chriſtum reſurrexiſſe clauſo ſepulchro.







# T H E HOLY GOSPEL O F JESUS-CHRIST ACCORDING TO S. MARK.

**S** Mark was only a Disciple of the Apostles , and particularly of S. S. Peter. He wrote his Gospel from what he had heard from them. S. Jerom says , having writt it at Rome , it was approved by S. Peter. Baronius pretends the original was Latin , but the general opinion is that he wrote in Greek. The Time is uncertain.

## C H A P. I.

1.  HE beginning of the Gospel of Jesus Christ , the Son of God.
2. As it is written in the Prophet Isaias ; behold I send my Angel before thy Face , who shall prepare thy way before thee.
3. A voice of one crying in the desert : prepare ye the way of the Lord , make straight his Paths.
4. John was in the desert Baptizing , and preaching the Baptism of Penance unto the Remission of sins.
6. And there went out to him all Judea , and all they of Jerusalem : and were baptiz'd by him in the River of Jordan confessing their sins.
5. And John was cloathed with Camel's Hair , and with a leathern-Girdle about his Loins ; and he eat Locusts , and wild Honey : and he preach'd , and said :
7. There cometh after me one that is stronger than

I, the latchet of whose shoes I am not worthy stooping down to unloose.

8. I have baptiz'd you in water, but he shall baptize you in the Holy Ghost.

9. Now it came to pass in those days, that Jesus came from Nazareth in Galilee: and was baptized by John in the *River Jordan*.

10. And presently coming out of the water, he saw the Heavens open'd, and the spirit as a dove, descending, and remaining in him.

11. And a voice was formed *coming* from the Heavens. Thou art my beloved son, in thee am I well pleased,

12. And immediately the Spirit drove him into the desert.

13. And he was in the Desert forty days, and forty Nights: and was tempted by Satan: and was among *wild* Beasts: and Angels ministred to him.

14. And after that John was delivered up *into Prison*, Jesus came into Galilee, preaching the Gospel of the Kingdom of God,

15. And saying: the Time is accomplish'd, and the Kingdom of God is at hand: repent, and believe the Gospel.

16. Now as he was passing near the Sea of Galilee, he saw Simon, and Andrew his Brother, casting their Nets into the Sea [for they were Fishers]

17. And Jesus said to them; follow me, and I will make you become Fishers of men.

18. And presently leaving their Nets, they follow'd him.

19. And going on from thence a little further, he saw James the son of Zebedee, and John his Brother, while they were putting their nets in order in a ship.

20. And immediately he call'd them: and leaving their Father Zebedee in the ship with the hired servants, they follow'd him.

21. And they go into Capharnaum, and straightway having entred into the synagogue, on the Sabbath-days he taught them.

22. And they were struck with astonishment at his Doctrine : for he was teaching them as one having Authority, and not as the Scribes.

23. And there was in their Synagogue, a man with an unclean Spirit, and he cried out,

24. Saying : what have we to do with thee Jesus of Nazareth ? Art thou come to destroy us ? I know who thou art, the Holy one of God.

25. And Jesus threatned him, saying : hold thy peace, and go out of the man.

26. And the unclean Spirit tearing him, and shouting out with a loud voice, went out of him.

27. And they were all struck with astonishment, so that they asked one of another, and said : what meaneth this ? what new Doctrine is this ? for with Authority he lays his commands on the unclean Spirits, and they obey him.

28. And his Fame was quickly spread over all the Country of Galilee.

29. And immediately going out of the Synagogue, they came with James and John into the House of Simon, and Andrew.

30. And Simon's Wife's mother was lying sick of a Fever : and presently they tell him of her.

31. And he coming near, having taken her by the Hand, raised her up, and immediately the fever left her, and she waited on them.

32. Now when it was Evening after sunset, they brought to him all that were ill, and possessed with devils :

33. And all the City was gathered together about the door.

34. And he healed many that were troubled with diverse diseases, and cast out many devils : nor did he suffer them to speak, because they knew him.

35. And rising very early, he went forth into a desert place, and pray'd there.

36. And Simon, and they who were with him, follow'd him.

37. And when they had found him, they said to him ; all people seek after thee.

38. And he saith to them: let us go into the neighbouring Towns, and Cities, that I may likewise preach there: for to this purpose am I come.

39. And he was preaching in their Synagogues, and in all Galilee, and casting out devils.

40. And there cometh to him a Leper beseeching him, and kneeling down said to him: if thou wilt, thou canst make me clean.

41. And Jesus taking compassion on him, stretched forth his hand; and touching him, said to him: I will, be thou made clean.

42. And when he had said *this*, the Leprosy immediately left him, and he was made clean.

43. And threatning him, he immediately sent him away.

44. And said to him: see thou tell no one, but go shew thyself to the Chief Priest, and for thy being made clean, offer the things which Moyse commanded for a Testimony to them.

45. But he being gone forth began to publish, and spread abroad the report of it, so that now he could not go openly into the City, but was without, in Desert places, and they flocked to him from all parts.

#### AN NOT A T I O N S.

¶ 1. *The Beginning of the Gospel*, The Greek word (*α*) and Latin derived from it, signifies the *good news*, or happy tidings about Christ's coming, and Doctrine — The word *Gospel*, is from the Saxon, *God's spell*, or *good spell*, i. e., *God's word*, or *good speech*.

¶ 2. *In Isaias the Prophet*. That in the ancient copies was read *Isaias*, and not *Malachy*, is confirmed by the Syriack version, and also by S. Ireneus, Origen, S. Jerom, &c. It is also proved from an objection of Porphyrius, who says, S. Mark mistook *Isaias* for *Malachy*. — In the ordinary G. copies at present, we read in the *Prophets*, not naming either *Isaias*, or *Malachy*. — The words seem taken partly out of one, and partly out of the other. These words, *behold I send my Angel before thy Face, who shall prepare thy way before thee*, are found *Malach. 3. c. 1.* And the following words, *a voice of one crying in the desert, prepare ye the way of the Lord, make straight his Paths.* are in *Isaias c. 40. v. 3.*

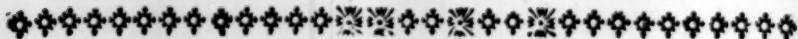
¶ 25. *I know who thou art*. It is a common opinion, that the devil did not know for certain, that Jesus was the true son of God.



Yet S. Mark's word's , both in this , and in 34. verse , seem to signify he did know it.

ψ. 16. *Tearing him* , not that the Devil tore the poor man's Limbs , or Body : for S. Luke 4. 35. expressly tells us , that *the Devil hurt him not*. It means no more , than that he shook him with violent Agitations.

(a) ψ. 1. *εὐαγγέλιον* , *Evangelium* , *bonum nuncium*.



## CHAP. II.

1. **A**Nd after some Days he again entred Capharnaum ,

2. And it being heard that he was in a house , many came together , so that there was not room even about the door , and he spoke the word to them.

3. And they came to him bringing a Man sick of the Palsy , who was carried by four.

4. And when they could not present the *man* to him , because of the crowd , they uncovered the Roof where he was : and having open'd it , they let down the bed , whereon lay the man sick of the Palsy.

5. And when Jesus had seen their Faith , he said to him sick of the Palsy : son , thy sins are forgiven thee.

6. Now some of the Scribes were sitting there , and thinking in their hearts :

7. Why doth this man speak thus ? He blasphemeth : who can forgive sins , but God alone.

8. Which Jesus presently knowing by his spirit , that they thought so within themselves , he saith to them : why think you these things in your Hearts ?

9. Which is easier to say to the man ill of the Palsy ? thy sins are forgiven thee ; or to say : rise , take up thy Bed , and walk ?

10. But that you may know the son of man hath power on Earth to forgive sins ( he saith to the man ill of the Palsy ]

11. I say to thee : arise , take up thy Bed , and go into thy House.

12. And presently he rose up, and having taken up his Bed, he went away before them all, so that they all were amazed, and glorified God, saying: we have never seen the like.

13. And he went again to the Sea side: and all the Multitude came to him; and he taught them.

14. And as he was passing by, he saw Levi *the son* of Alphaeus sitting at the Custom-house, and he said to him: follow me: and rising up, he follow'd him.

15. And it came to pass, when he was at meat in his house, many Publicans, and sinners were at Table with Jesus, and his Disciples: for they were many that follow'd him.

16. And the Scribes and Pharisees seeing that he eat with Publicans, and sinners, said to his Disciples: why doth your master eat, and drink with Publicans, and sinners.

17. Which Jesus having heard, said to them: they that are in Health, need not a Physician, but they that are ill: for I came not to call the Just, but Sinners.

18. And the Disciples of John, and the Pharisees were fasting: and they come, and say to him: why do the Disciples of John, and of the Pharisees fast, but thy Disciples fast not?

19. Jesus answer'd them, can the Companions at a wedding Feast, while the Bride-groom is with them fast? So long a time as they have the Bride-groom with them, they cannot fast.

20. But the days will come, when the Bride-groom shall be taken from them, and in those days shall they fast.

21. No one soweth a piece of unworn Cloath to an old Garment: for so the new supplied piece taketh away from the old, and a greater rent is made.

22. And no one putteth new wine into old Casks, for so the wine will burst the Casks, and the wine will run out, and the Casks will be lost; but new wine must be put into new Casks.

23. And again it came to pass, as the Lord pass'd

thré the Corn fields on a Sabbath-day , his Disciples began as they went along , to pluck the ears of Corn.

24. And the Pharisees said to him : behold they do that which it is not lawful to do on sabbath-days ?

25. And he saith to them : have you never read what David did , when he was under a necessity , and was hungry , both he , and they that were with him ?

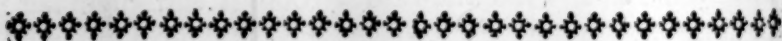
26. How he entred into the House of God under Abiathar the High Priest , and eat the Loaves that had been placed there , which it was not lawful for any but the Priests to eat , and he gave also to those that were with him ?

27. And he said to them : The Sabbath was made for man , and not man for the Sabbath.

28. Therefore the Son of man is Lord even of the Sabbath.

#### A N N O T A T I O N S.

¶ 26. Under *Abiathar*. The Priest from whom David had these *Loaves* , is call'd *Achimelech* , and not *Abiathar*. 1. Kings 21. The most probable answer to this difficulty is , that the Priest , had both these Names of *Achimelech* , and of *Abiathar* , as also his Father had before him. For he that 1. Kings 22. is call'd *Abiathar* , the Son of *Achimelech* , is call'd 2. Kings , 8. 17. *Achimelech* the Son of *Abiathar*. See also 1. Paral. 18. 16.



#### C H A P. III.

1. **A** Nd he entred again into the Synagogue. And there was a man who had a hand withered.

2. And they watch'd him , whether he would heal on the Sabbath-days , that they might accuse him.

3. And he saith to the man that had the wither'd hand ; stand up in the middle.

4. And to them he saith : Is it lawful on the Sabbath-days to do good , or to do evil ? to save a soul , or to destroy it ? but they were silent.

5. And looking round about at them with anger, being grieved for the Blindness of their Hearts, he saith to the man: stretch forth thy Hand: and he stretch'd it out: and his Hand was restored to him.

6. But the Pharisees going out, presently consulted with the Herodians against him, how they might destroy him.

7. And Jesus with his Disciples retired to the *Sea-side*: and a great crowd follow'd him from Galilee, and Judea,

8. And from Jerusalem, and from Idumea, and from beyond the *River Jordan*: and they about Tyre, and Sidon, a great multitude, hearing what things he did, came unto him.

9. And he order'd his Disciples that a Boat shou'd be at hand to serve him, because of the crowd, lest they shou'd press upon him.

10. For he healed many, so that they rush'd in upon him that they might touch him, as many as had distempers.

11. And the unclean Spirits, when they saw him, fell down before him, and cried out, saying:

12. Thou art the son of God. And he charged them severely not to make him known.

13. And going, up to a mountain, he call'd to him, whom he had a mind to: and they came to him.

14. And he made *choise* of twelve that shou'd be with him: and that he might send them to preach.

15. And he gave them power to cure diseases, and to cast out devils:

16. And to Simon he gave the name of Peter \*

17. And *he chose* James the son of Zebedee, and John the Brother of James, and named them Boanerges, that is to say, sons of Thunder.

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the Son* of Alphaeus, and Thaddeus, and Simon the Cananean.

19. And Judas Iscariot, who betray'd him.

20. Now they come into a House: and the crowd

\* a Rock



again flock together, so that they could not so much as eat bread.

21. And when his own *People* heard of it, they went forth to lay hold of him: for they said: he is gone mad.

22. And the Scribes, who had come down from Jerusalem, said: that he hath Beelzebub, and that by the Prince of the devils he casts out devils.

23. And having call'd them together, he said to them in Parables; how can Satan cast out Satan?

24. And if a Kingdom be divided against it self, that Kingdom cannot stand.

25. And if a House be divided against it self, that House cannot stand.

26. If Satan then be risen against himself, he is divided, and cannot stand, but is brought to an End.

27. No one can enter into the House of a strong man, and plunder his goods, unless he first bind the strong man; and then he will plunder his house.

28. Amen I say to you, that all sins, and Blasphemies, by which they shall blaspheme, shall be forgiven to the sons of men:

29. But he that shall blaspheme against the Holy Ghost, he shall not have forgiveness for ever, but shall be guilty of an eternal Sin.

30. *And this* because they said: He hath an unclean spirit.

31. And his Mother, and his Brethren come; and standing without sent in to call him.

32. And the crowd sat about him, and they say to him: behold thy mother, and thy Brethren without seek thee.

33. And answering them he said: who is my mother, and my Brethren?

34. And looking round on those that sat about him, he said: behold my mother, and my Brethren.

35. For whosoever shall do the will of God, he is my Brother, my sister, and my mother.

#### ANNOTATIONS.

\* 17. *And he call'd James, &c.* The words, *he call'd*, are not

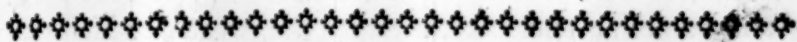
addition ; being they only exprefs the Literal fenfe ; they are included in what was faid , *ſ. 13.* that *he call'd to him whom he would.*

—— *Boanerges* , the *Sons of Thunder* ; or *Thunderers* , is only to exprefs their great Zeal.

*ſ. 21.* *They that belong'd to him.* (a) Lit. *his own* —— we cannot here underſtand his Apoſtles , for they were in the Houſe with him , but either ſome of his kindred ; and Friends or ſome that were of the ſame Country , and Town of Nazareth , tho perhaps enemies to him. —— *For they ſaid :* It is not certain who ſaid this , whether his Friends , or his Adverſaries —— *He is become mad.* (b) By the Greek , *he is not himſelf.* Chriſt might be call'd a *mad-man* by the Scribes , and Pharifees , when he blamed their vices , and when he preach'd with ſuch Extraordinary Zeal. Or , as the Greek implies , he was thought to be transported out of his wits , and as the Prot. Tranſlation hath it , *was beſides himſelf.* —— If they were his Friends that ſaid this of him , they did not think ſo , but only pretended it , that they might get him ſafe out of the Hands of his Adverſaries.

*ſ. 29.* *Of Eternal ſin.* i , e , of eternal Punishment.

(a) *ſ. 21.* *Sui , oi παρ' αὐτοῦ.* —— (b) *In furorem verſus eſt , ἑξῆς ,* the word *ἑξῆς* , is extra ſe eſſe , from which cometh the Word Extacy. See 2. Cor. 5. 13. where S. Paul uſeth the ſame G. word.



## CHAP. I V.

1. **A**Nd again he began to teach by the ſea-ſide , and a great crowd gathered about him , ſo that going up into a ſhip , he ſat in the ſea , and all the People was about the Sea-ſide on the Land.

2. And he taught them many things in Parables , and in teaching them ſaid to them :

3. Give ear : Behold the ſower went out to ſow.

4. And as he was ſowing , ſome ſeed fell by the way-ſide , and the Birds of the Air came , and eat it up.

5. And ſome fell upon ſtony ground , where it had not much ſoil ; and preſently it grew up , becauſe it had no depth of Earth :

6. And when the ſun was riſen , it was ſcorch'd , and not having root , withered.

7. And another part fell among thorns : and the thorns grew up , and choak'd it , and it yielded no fruit.

8. And another part fell upon good ground : and brought forth Fruit that grew up, and encreas'd, and yielded, one *part of it* thirty, another sixty, and another a hundred.

9. And he said, he that hath ears to hear, let him hear.

10. And when he was alone, the twelve that were with him, ask'd him about the Parable.

11. And he said to them : to you it is given to know the mysteries of the Kingdom of God : but to those that are without, all things are done in Parables.

12. That seeing they may see, and not see : and hearing they may hear, and not understand : lest at any time they should be converted, and their sins be forgiven them.

13. And he said to them : are you ignorant of this Parable ? and how shall you know all Parables ?

14. He that soweth, soweth the word.

15. And they by the way-side, where the word is sown, are those, who when they have heard it, presently the devil cometh, and taketh away the word, which was sown in their hearts.

16. And in like manner, they who are sown upon stony-places are those, who when they have heard the word presently receive it with Joy :

17. And have no root in themselves, but continue only for a while : and afterwards when Tribulation, and Persecution is rais'd on the account of the word, they are immediately scandalized.

18. And others are sown among Thorns. These are they who hear the word,

19. And the cares of the world, and the deceitfulness of Riches, and lust about other things, entring in, choak the word, and it becometh fruitless.

20. And these are they who are sown upon good Ground, who hear the word, and receive it, and yield fruit, one part thirty, another sixty, another a hundred.

21. He said likewise to them : Is a Lamp brought

in to be put under a Bushel, or under a Bed ? Is it not that it may be set on a Candle-stick ?

22. For there is nothing hidden, that shall not be made manifest : nor hath any thing been done in private, but that it shou'd be made publick.

23. If any one hath Ears to hear, let him hear.

24. And he said to them ; take heed what you hear. With what measure you have measured, it shall be measured to you again, and more added to you.

25. For to him that hath, shall be given : and who hath not, even that which he hath, shall be taken from him.

26. And he said : The Kingdom of Heaven is just as if a man shou'd cast seed on the Ground,

27. And shou'd sleep, and rise, night, and day, and the seed should spring, and grow up, without his knowing it.

28. For the Earth of it self bringeth forth fruit, first the Blade, then the Ear, and afterwards the full Corn in the Ear.

29. And when the fruit is produced, he immediately putteth to it the sickle, because the Harvest is come.

30. And he said : To what shall we compare the Kingdom of God ? or by what Parable shall we represent it ?

31. *It is* as a grain of mustard-seed, which when it is sown in the Earth, is less than all seeds, which are in the Earth :

32. And when it has been sown, it grows up, and becometh greater than all Herbs, and shooteth forth great branches, so that the Birds of the Air can dwell under it's shade.

33. And with many such parables he spoke to them the word, as they were capable to hear :

34. Neither did he speak to them without a Parable : but apart he expounded all to his Disciples.

35. And he said to them that day when it was late : let us pass over to the other side.

36. And dismissing the multitude, they take him in to the



ship just as he *then* was, and other ships were along with him.

37. And there arose a great storm of wind, and it drove the waves into the ship, so that the ship was fill'd.

38. And he himself was at the stern asleep upon a pillow: and they awake him, and say to him: master, art thou not concern'd that we perish?

39. Ad rising up, he rebuked the wind, and said to the Sea: hold thy peace, be silent. And the wind ceased: and a great Calm follow'd.

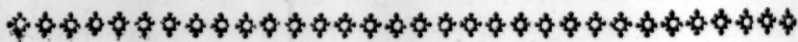
40. And he said to them: why are you afraid? have you not as yet Faith? And they were struck with great Fear: and said one to another: who think you is this? For even the wind, and Sea obey him

#### AN NOT A T I O N S.

2. 12. *That seeing they may not see.* Vid. Matt. 13. 14. p. 56.

ψ. 29. *When the Fruit hath come to maturity:* Lit. *When the Fruit* (a) *hath produced*, By the *Fruit* is here meant the seed. i. e., when the seed by degrees hath produced the Blade, then the Ear, and lastly the Corn, which is become ripe.

a ψ. 29. *Cum produxerit fructus.* By the *G. fructus* is in the nominative case, ὅταν δὲ παραδῷ ὁ καρπός, &c.



#### C H A P. V.

1. **A**Nd they pass'd over the sea into the Country of the Gerasens.

2. And as he went out of the ship, there presently met *him* a man out of the burying places possessed with an unclean Spirit:

3. Who dwelt in the Burying places: and now no one could bind him *even* with Chains:

4. For having been divers times fettered, and chained, he had broke the Chains, and burst in pieces the Fetters, nor could any one tame him.

5. And he was always day and night in burying places, and in the Mountains, shouting out, and cutting himself with stones.

6. But seeing Jesus afar off, he ran, and adored him.

7. And crying out with a loud voice, he said: what have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by *the name* of God, torment me not.

8. For he said to him: unclean Spirit, go out of the man.

9. And he ask'd him what is thy name? he replied, my name is Legion, because we are many.

10. And he earnestly begg'd of him, not to expell him the Country.

11. Now there was there near to a mountain, a great Herd of swine, feeding.

12. And the Spirits begg'd of him, saying: send us into the swine, that we may enter into them.

13. And Jesus immediately gave them leave. And the unclean Spirits going out, entred into the Swine: and the Herd with great violence was hurried headlong into the sea, about two thousand of them, and were stifled in the Sea.

14. And they that fed them, fled, and carried the news into the City, and into the Fields. And they went out to see what was done:

15. And they come to Jesus: and they see him that had been troubled by the Devil, sitting, cloathed, and of a sound mind, and they were affraid.

16. And they who had seen *it*, related how it had been done to him that had the Devil, *and also* concerning the Swine.

17. And they began to desire him to depart from their Territories.

18. Now as he was going up into the ship, he that had been troubled by the devil, begg'd of him, that he might remain with him:

19. And he did not admit him, but said to him: go home to thy friends, and relate to them how great things the Lord hath done to thee, and hath had compassion on thee.

20. And he went away, and began to preach in De-

capolis, how great things Jesus had done to him: and all persons admired.

21. And when Jesus had repass'd the water in the ship, a great multitude came together to him, and he was near the Sea.

22. And there came one of the Rulers of the Synagogue, by name Jairus: and seeing him, fell down at his feet,

23. Beseeching him earnestly, and saying: my daughter is at the point of Death: come, lay thy hand upon her, that she may be saved, and live.

24. And he went away with him, and a great crowd follow'd him, and press'd upon him.

25. And a woman who had a bloody Flux for twelve years,

26. And had suffered much from many Physicians: and had spent all she had, neither was she any better, but rather worse,

27. Having heard of Jesus, she came in the crowd behind, and touch'd his Garment:

28. For she said: if I shall but touch even his Garment, I shall be healed.

29. And presently the running of her Blood was dried up: and she felt in her Body, that she was healed of her distemper.

30. And immediately Jesus perceiving within himself the vertue, that had proceeded from him, turning to the People, said: who touched my Garments?

31. And his Disciples said to him: thou see'st the crowd pressing upon thee, and sayest thou: who touch'd me?

32. And he look'd about to see her, who had done this.

33. But the woman fearing and trembling, knowing what had been done in her, came, and fell down before him, and told him the whole Truth:

34. And he said to her: daughter, thy Faith hath made thee whole: go in Peace: and be thou healed of thy distemper.

35. While he was yet speaking, some come from the Ruler of the Synagogue's *house*, saying: thy daughter is dead: why troublest thou the master any further?

36. And Jesus having heard what was spoken, saith to the Ruler of the Synagogue: fear not: only believe.

37. And he did not permit any one to follow him, except Peter, and James, and John the Brother of James.

38. And they come into the House of the Ruler of the Synagogue, and he saw a Rout, and persons weeping, and making great outcries.

39. And going in he saith to them: why make you this stir, and Lamentations? the Girl is not dead, but asleep.

40. And they laugh'd at him. But he having turn'd them all out, taketh the Father, and mother of the Girl, and them that were with him, and entreth in where the Girl was lying,

41. And having taken hold of the Girl's hand, he saith to her: *Talitha Cumi*, which being interpreted, is, young Girl [I say to thee] rise up.

42. And immediately the Girl rose up, and walked: now she was twelve years of Age: and they were struck with great astonishment.

43. And he charged them strictly that no one should know it: and bad them give her to eat.

#### ANNOTATIONS.

¶ 7. *I adjure thee by the name of God.* The sense is, I earnestly beg of thee. *not to torment me*, by sending me into Hell. and confining me in the *Abyss*, there to be more tormented than I am at present. See Luke 8. 31.

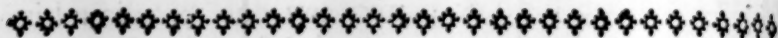
¶ 9. *My name is Legion.* Spirits have no Names, only with regard to Our Languages. These devils say their name is *Legion*, because they are many.

¶ 18. *That he might be with him*, i. e. as one of his Disciples. S. Amb. says Christ did not grant his Request, lest they might think that he sought to be glorified by men, in having always in his company, a man, put of whom he had cast so many devils. Christ



himself seems to give us another reason, that the man might go, and Publish in his own Country the Miracles done by Jesus.

ψ. 35. *They come from the chief of the Synagogue's house Lit. from the chief of the Synagogue.* The sense must needs be from his house, and not from him, because the Message was brought to him, as he was going with Christ to his house. Some latin copies had formerly, *to the chief of the Synagogue.*



## CHAP. VI.

1. **N**OW departing from thence, he went into his own Country: and his Disciples follow'd him:

2. And the Sabbath-day being come, he began to teach in the Synagogue: and many hearing were astonish'd at his Learning, saying: whence hath this man all these things? and what wisdom is this that is given to him; and such miracles, as are wrought by his Hands?

3. Is not he a Carpenter, the Son of Mary, the Brother of James, and Joseph, and Jude, and Simon? Are not also his Sisters here with us? And they were Scandalized in regard of him.

4. And Jesus said to them: that a Prophet is not without honour, except in his own Country, and in his own House, and among his own Relations.

5. And he could not do any miracle there, only he cured a few sick People by laying his Hands upon them:

6. And he wondred at their Incredulity, and he went into the Towns round about teaching.

7. And he call'd the twelve: and began to send them two by two, and gave them Power over unclean Spirits.

8. And he commanded them to take nothing for their journey, but a staff only; not a Scrip, nor Bread, nor money in their Purfes,

9. But to have Sandals only, and that they should not put on two Coats.

10. And he said to them: whersoever you enter into a house, make your abode there, till you go from thence:

11. And whosoever shall not receive you , nor hear you , as you are going out from thence , shake off the Dust from your feet , for a Testimony to them.

12. And they departing preach'd that men should do Penance :

13. And they cast out many devils , and anointed with Oil many that were sick , and healed them.

14. Now Herod the King heard [ for his name was made manifest ] and he said , that John the Baptist is risen from the dead : and therefore mighty works have their Efficacy in him.

15. But others said : he is Elias : and others , that he is a Prophet , like one of the Prophets.

16. Which Herod having heard said: John whom I beheaded , is risen again from the dead.

17. For Herod himself sent, and seized John, and bound him in Prison , on the account of Herodias the wife of his Brother Philip , because he had married her.

18. For John said to Herod: It is not lawful for thee to have thy Brother's Wife.

19. Now Herodias laid wait for him : and was desirous to put him to Death , but could not.

20. For Herod fear'd John , knowing him a just , and Holy Man : and kept him , and having heard him did many things , and gave ear to him willingly.

21. And when a convenient Day happen'd , Herod made a Feast on his Birth-day for the Princes , and the Tribuns , and the Chief men of Galilee.

22. Now when the daughter of the same Herodias had come in , and had danced , and pleas'd Herod , and the company that was there together , the King saith to the Girl,ask what thou wilt,and I will give it thee.

23. And he swore to her , whatsoever thou shalt ask , I will give thee , tho' it were half of my Kingdom.

24. Who being gone out , said to her mother: what shall I ask ? and she replied : the Head of John the Baptist.

25. And when she was return'd immediately with

haste to the King, she ask'd, and said: I desire that forthwith on a dish thou would'st give me the Head of John the Baptist.

26. And the King was struck with sorrow: yet because of his Oath, and of the Company there together, he would not displease her;

27. But having sent a *proper* Officer, order'd his Head to be brought in a dish. And he beheaded him in Prison.

28. And brought his Head in a dish: and gave it to the Girl, and the Girl gave it to her mother.

29. Which being heard, his Disciples came, and took up the Body: and put it in a monument.

30. Now the Apostles coming together to Jesus, gave him an account of all things, which they had done, and taught.

31. And he saith to them: come you apart into a desert place, and rest a while. For there were many coming, and going: and they had not even leisure to eat.

32. And going aboard a ship, they retired into a desert place apart.

33. And they saw them going away, and many knew it: and People a foot from all Cities flock'd thither, and got before them.

34. And Jesus going out saw a great multitude: and he took compassion of them, because they were as sheep not having a shepherd, and he began to teach them many things.

35. And when the day was now far spent, his Disciples came, and said: this is a desert place, and the Hour is now past:

36. Dismiss them, that going into the nearest Villages, and Towns, they may buy for themselves victuals to eat.

37. And he answering said to them: do you give them to eat. They replied: let us go, and buy bread for two hundred *Roman* pence, \* and we shall give them to eat.

\* two hundred denarii.

38. And he saith to them : how many loaves have you ? go, and see. And when they knew, they say ; five, and two Fishes.

39. And he order'd them, to make them all place themselves by Companies upon the green grass.

40. And they placed themselves in ranks, by hundreds, and by fifties.

41. And having taken the five Loaves, and two Fishes, looking up to Heaven, he blessed, and broke the Loaves, and gave them to his Disciples to set before them : and the two Fishes he divided among them all.

42. And they all eat, and were filled.

43. And they took up the remainder twelve baskets full of fragments, and also of the Fishes.

44. And they that eat were five thousand men.

45. And immediately he oblig'd his Disciples to go on board the ship, that they might cross the water before him to Bethsaida, while he dismissed the people.

46. And when he had dismissed them, he went up to a mountain to pray.

47. Now when it was late, the Ship was in the midst of the Sea, and he alone upon the Land.

48. And seeing them labouring in rowing [ for the wind was against them ] about the fourth watch of the Night, he came to them walking upon the Sea : and would have pass'd by them.

49. But when they saw him walking upon the Sea, they thought it was an Apparition, and they shouted out.

50. For they all saw him, and were frighted : And presently Jesus spoke, and said to them : have a good heart, It is I, fear not.

51. And he went up to them into the Ship, and the wind ceas'd. And they were much more astonish'd with themselves :

52. For they did not comprehend the miracle of the Loaves : for their heart was blinded.

53. Now when they had pass'd over the water, they came to the Land of Genesareth, and landed there.



54. And when they were come out of the Ship, they *on the shore* presently knew him.

55. And running thro' that whole Country, they began to carry about on Beds, those who were ill, where they heard he was.

56. And wheresoever he entred, whether into Towns, Villages, or Cities, they placed the infirm in the Streets, and begg'd of him that they might touch even the hem of his Garment: and as many as touch'd him, were heal'd.

### ANNOTATIONS.

Ψ. 5. *He could* (a) *not do any miracle there*: not for want of Power, but because he would not work miracles in favour of obdurate, and incredulous People, who were unworthy of such Favours.

Ψ. 13. *With oil &c.* This anointing the sick, was at least a Figure of the Sacrament, which Christ was pleas'd to institute for the spiritual relief of persons in danger of Death: and which is fully express'd by S. James in his Catholick Epistle c. 5. The Council of Trent says, this Sacrament *was insinuated in S. Mark, and publish'd in the Epistle of S. James.* Trid. sess 14. c. 1.

Ψ. 20 *Herod* (b) *kept John*, &c. The sense both of the Lat. and G. text, seems to be, that Herod entertain'd and shew'd a particular respect, and value for John the Baptist: yet some expound it, that he had a watchful Eye over him, and sought only for an Occasion to take him off.

Ψ. 37. *For two hundred Roman-pence*. See. Matt. 18. 28. The Apostles seem to speak these words ironically, to signify, that they had not so much money, as could procure a mouthful for each of them.

Ψ. 52. *They did not comprehend* (c) *as to the Loaves* i, e, they did not reflect how great a miracle that was, which Christ had lately wrought, otherwise they would not have been so much surprized at his walking upon the Sea.

(a) Ψ. 5. Non posse *in the Scripture, is diverse Times the same* as nolle. So Gen. 27. *It is said of Joseph's Brothers, they could not* (non poterant i, e *would not speak to him peaceably.* See Jo. 7. Ψ. 7. &c.

(b) Ψ. 20. Custodiebant eum, σωτῆρας αὐτῷ. The Prot. translation, *observ'd him.* — (c) Ψ. 52. Non intellexerunt de panibus, οὐκ ἔγνωσαν ἐνὶ τοῖς ἄργοις.

## C H A P. V I I.

1. **A**Nd the Pharisees assemble unto him, and some of the Scribes coming from Jerusalem.

2. And when they had seen some of his Disciples eat Bread with common, that is unwashed hands, they found fault *with it*.

3. For the Pharisees, and all the Jews do not eat, unless they frequently wash their Hands, observing the Tradition of the Elders.

4. And *coming* from the Market-place, they eat, not, unless they be *first* washed: and many other things there are, which have been deliver'd to them to observe, *as* the washing of Cups, Pots, Brass-vessels, and Beds.

5. Now the Pharisees, and Scribes asked of him: why do not thy Disciples walk according to the Tradition of the Elders, but eat bread with common hands?

6. He answer'd, and said to them: well did Isaias prophesy of you Hypocrites, as it is written: " This People honoureth me with their lips, but their heart is far from me.

7. And in vain do they worship me, teaching the Doctrines, and Precepts of men?

8. For laying aside the Command of God, you hold the Tradition of men, the washing of pots, and cups, and many such like things you do.

9. And he said to them: finely done: you make void the Precept of God, that you may keep your own Tradition.

10. For Moyses said: " honour thy Father; and thy Mother. And: he that shall curse his Father, or Mother, let him be put to Death. "

11. But you say: if a man shall say to his Father, or Mother, whatsoever Corban [ that is, Gift ] is from me, shall profit thee:

12. And further you permit him not to do any thing for his Father, or mother,

13. Making void the word of God by your Tradition, which you have delivered: and many such like things you do.

14. And again calling the People, he said to them: hear me all of you, and understand.

15. There is nothing without a man that entring in to him, can defile him, but the things which proceed from a man, those are they that defile a man.

16. If any man hath Ears to hear, let him hear.

17. And when he was gone into a house from the crowd, his Disciples asked him about the Parable:

18. And he saith to them: are you likewise so void of knowledge? do you not understand that every thing from without entring into a man, cannot defile him?

19. Because it entreth not into his Heart but goeth into the Belly, and is cast out in the privy, purging all food.

20. And he told them that the things which proceed from a man, defile him.

21. For interiorly from the Hearts of men proceed evil Thoughts, Adulteries, Fornications, Murders,

22. Thefts, Covetousness, Malice, deceit, Lasciviousness, Envy, Blasphemy, Pride, foolish wickedness.

23. All these evil things proceed from the interior, and defile a man.

24. And rising up from thence, he went to the confines of Tyre, and Sidon; and entring into a house, he would have no one know it, and he could not Lye hid.

25. For a woman, whose daughter had an unclean Spirit, presently as she heard of him, entred in, and fell at his feet.

26. For the woman was a Gentile, by Nation a Syrophenician: And she begg'd of him, that he would cast the Devil out of her daughter.

27. Who said to her: let the Children be first fill'd: for it is not good to take the Bread of Children, and cast it to dogs.

28. But

28. But she answered, and said to him: yes Lord, for even little dogs under the Table eat of the crumbs of the Children.

29. And he said to her: by reason of these words go thy way, the Devil is gone out of thy Daughter.

30. And when she was return'd to her house, she found the Girl lying on the Bed, and the devil gone out of her.

31. And departing again from the Confines of Tyre, he came by Sidon to the Sea of Galilee, thro' the midst of the Territories of Decapolis.

32. And they bring to him one Deaf and dumb: and they intreated him, to lay his Hands upon him.

33. And having taken him aside from the crowd, he put his Fingers into his Ears; and spitting out touch'd his Tongue.

34. And looking up to Heaven, he sigh'd, and said to him: Ephphetha, that is, be open'd.

35. And presently his Ears were open'd: and the string of his tongue loosed, and he spoke plain.

36. And he charged them not to tell any one, but the more he charged them *against it*, so much the more did they publish it:

37. And so much the more did they marvel, saying: he hath done all things well; he hath made both the Deaf to hear, and the dumb to speak.

#### A N N O T A T I O N S.

ψ. 2. *With common Hands.* It may be translated, *with defiled Hands.* As also ψ. 15. but the Circumstances plainly shew the sense.

ψ. 3. *Wash frequently* (a] Some would have the Greek to signify, *unless they wash up to the Elbows*, but I think without sufficient Grounds.

ψ. 4. *wash'd* Literally *baptiz'd.* — By *beds* are not understood night-beds, but Couches to eat upon, as it was then the custom.

ψ. 9. *Well done*, or *finely done.* Christ here speaks by the figure call'd Irony.

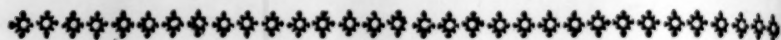
ψ. 24. *He had a mind*, i, e, by his carriage, seem'd to have a mind: for if he had had an absolute will, he would certainly have done it.

ψ. 32. *Dumb.* The G. signifies one that speaks little, or with difficulty.



(a) Ὡ. 2. Crebro, ἰὰν μὴ πυγμῇ Mr. Bois the Prebend of Ely defends the Latin version, and says πυγμῇ comes from πυκνῶς, and πυγμῶς. But Theophylactus would have it to signify up to the Elbow, ἀχρὶ τοῦ ἀγκῶνος.

(b) Ὡ. 32. Mutum, dumb, G. μουλιᾶλον, qui parum loquitur.



## C H A P. V I I I.

1. **A** Gain in those days, when there was a great multitude, neither had they any thing to eat, having call'd his Disciples together, he said to them:

2. I take compassion on the People, for behold they now continue with me three days, and have nothing to eat:

3. And if I send them away fasting to their own home, they will faint in the way: for some of them are come from afar off.

4. And his Disciples, answered him: whence can any one fill them with bread here in the wilderness?

5. And he ask'd them: how many Loaves have you? they reply'd: seven.

6. And he commanded the People to place themselves on the Ground. And taking the seven loaves, and giving thanks, he broke, and gave them to his Disciples to set before them, and they set them before the People.

7. They had also a few little Fishes, and he blessed them, and order'd them to be set before them.

8. And they eat, and were filled, and they took up seven Baskets of what remain'd over and above of Fragments.

9. Now they that had eaten were about four thousand: and he dismissed them.

10. And presently he went with his Disciples up into the ship, and came into the territories of Dalmanutha.

11. And the Pharisees came out, and began to dispute with him, asking him a sign from heaven trying him,

12. And sighing in spirit, he said: why doth this Race of *men* seek for a sign? Amen I say to you: no sign shall be given to this Race of *men*.

13. And leaving them, he again went on board the ship, and cross'd over the water.

14. And they had forgot to take Bread: and had but one Loaf with them in the Ship.

15. And he charg'd them, saying: take heed, and beware of the leaven of the Pharisees, and of the leaven of Herod.

16. And they thought within themselves, and said: that we have not taken Bread.

17. Which Jesus knowing, said to them: why are you thinking, that you have not bread? Do you not yet know, nor understand? have you still your heart blinded?

18. Have you Eyes, and see not? have you Ears, and hear not? nor do you remember,

19. When I broke five loaves among five thousand People: how many baskets full of Fragments did you take up? they say to him: twelve.

20. And when seven loaves among four thousand, how many baskets of Fragments took you up? they reply: seven.

21. And he said to them: how *therefore* do you not yet understand?

22. Now they come to Bethsaida, and they bring to him a blind man, and desired him that he would touch him.

23. And having taken the blind man by the hand, he led him out of the Town: and having spit on his Eyes, and having laid his hands upon him, he ask'd him if he saw any thing?

24. And looking, he said: I see men walking as it were Trees.

25. Then again he laid his hands upon his Eyes: and he began to see, and *his sight* was restored, so that he saw all things clearly.

26. And he sent him home saying: go to thy house,

and if thou enter into the Town , tell it to no Body.

27. And Jesus went away , and his Disciples into the Towns of Cefarea Philippi : and in the way he ask'd his Disciples , faying to them : whom do men fay that I am ?

28. Who answer'd , and said : *some* John the Baptift, others Elias , others as one of the Prophets.

29. Then he faith to them : but whom do you fay I am ? Peter answering said to him ; thou art the Christ.

30. And he charg'd them not to tell any one concerning him.

31. And he began to teach them that the son of man must suffer many things , and be rejected by the Elders , and by the chief Priests , and the Scribes , and be put to death : and after three days rise again.

32. And he spoke the word openly : and Peter taking him up , began to expostulate with him.

33. Who turning about , and looking on his Disciples , threatning said to Peter : go after me Satan , because thou do'st not relish the things that are of God , but the things that are of men.

34. And having call'd the People together with his Disciples , he said to them : if any one will come after me , let him deny himself , and take up his Cross , and follow me.

35. For whosoever would save his Life , shall lose it , and he that shall lose his Life for my sake , and for the Gospel , shall save it.

36. For what will it avail a man , if he gain the whole world , and incur the loss of his own soul ?

37. Or what shall a man give in exchange for his soul ?

38. And whosoever shall be asham'd of me , and of my words , in this degenerate , and sinful Race : the son of man shall be asham'd of him , when he shall come in the Glory of his Father with the holy Angels.

39. And he said to them : Amen I say to you , there are some of those standing here , who shall not taste Death , till they see the Kingdom of God coming with Power.

## A N N O T A T I O N S.

Ψ. 12. *No sign shall be given* Lit. *if a sign shall be given*. But by a Hebrew form of speech, *if* divers times is put for a negative.

Ψ. 15. *From the leaven of Herod*. In S. Matt. c. 16. Ψ. 6. we read *from the leaven of the Pharisees, and Sadducees*: we may conclude that Christ named all of them.

Ψ. 24. *Men walking (a) as Trees*. In the latin text, *walking* may agree either *with men*, or *with trees*, but the Greek shews that *walking* must be referr'd to *men*. — Perhaps Christ restored sight in this manner to the man by degrees, to make him more sensible of the Benefit: or to teach us, how difficult is a sinner's Conversion, of which this was a figure.

(a) Ψ. 24. *Video homines velut arbores ambulantes*, βλέπω τῶς ἀνθρώπους ὡς δένδρα περιπατεῦντας.



## C H A P. I X.

1. **N**OW six days after Jesus taketh to him Peter, and James, and John: and leadeth them to a high mountain a part by themselves, and was transfigured before them.

2. And his Garments became shining, and exceeding white as snow, such as no Fuller on Earth can make white.

3. And there appear'd to them Elias with Moyses: and they were talking with Jesus.

4. And Peter spoke, and said to Jesus: Rabbi, it is good for us to be here: and let us make three Tabernacles, one for thee, one for Moyses, and one for Elias.

5. Neither did he know what he said: for they were struck with fear

6. And a cloud overshadowed them: and a voice came from the cloud, saying: this is my most dear son: hear ye him.

7. And presently looking round about, they no more saw any one, but only Jesus with them.

8. And as they were going down from the Moun-



tain, he charged them not to tell any one what they had seen, till the son of man should be risen from the dead.

9. And they kept the thing to themselves, inquiring one of another what this should mean: when he shall have risen from the dead.

10. And they put this question to him: why then do the Scribes, and Pharisees say, that Elias must first come?

11. Who answered, and said to them: Elias when he shall first come, shall restore all things. And *he told them* how it is written concerning the son of man, that he must suffer many things, and be contemned.

12. But I say to you: that Elias also is come (and they have done to him what things soever they would) as it was written of him.

13. And coming to his Disciples he saw a great crowd about them, and the Scribes disputing with them.

14. And presently all the People seeing Jesus, were astonished, and struck with fear, and running to him, saluted him.

15. And he ask'd them: what do you dispute about among yourselves?

16. And one of the multitude answer'd, and said: master I have brought to thee my son, possessed with a dumb Spirit:

17. Which, wheresoever it seizeth him, throweth him down, and he foameth, and gnasheth his teeth, and pineth away: and I spoke to thy Disciples to cast him out, and they could not.

18. Who answering them, said: ô incredulous Generation, how long shall I be with you? how long shall I bear with you? bring him to me.

19. And they brought him. And when he had seen him, the spirit immediately shook him; and being thrown down upon the ground, he wallowed foaming.

20. And he ask'd his Father; how long is it, that this hath happen'd to him? and he replied: from his Infancy:

21. And *the spirit* hath many times cast him into the Fire, and into the Water, to destroy him. But if thou can do any thing, help us, taking pity on us.

22. And Jesus said to him : if thou can'st believe, all things are possible to him that believeth.

23. And immediately the Father of the Boy crying out with Tears, said : Lord I believe : help my Incredulity.

24. And when Jesus saw the crowd flocking together, he rebuked the unclean spirit, and said to him : deaf, and dumb spirit, I command thee, go out of him, and enter no more into him.

25. And shouting out, and putting him into great convulsions, he went out of him : and the man became as one dead, so that many said, he is dead.

26. But Jesus taking hold of his hand, raised him, and he rose up.

27. And when he had entred into a house, his Disciples ask'd him in private : why could not we cast him out ?

28. And he said to them : this kind can go out by nothing, but by Prayer, and fasting.

29. Now departing from thence, they pass'd thro Galilee : neither would he that any one shoud know.

30. And he taught his Disciples, and said to them : that the son of man shall be delivered into the Hands of men, and they shall kill him, and being kill'd, he shall rise again the third day.

31. And they understood not what was said : and were afraid to ask him.

32. And they came to Capharnaum. And when they were at home, he ask'd them : what were you disputing about in the way ?

33. But they held their peace ; for in the way they had been disputing, which of them shoud be the greatest.

34. And sitting down, he call'd the twelve, and said to them : if any one desires to be the first, he shall be the last of all, and the servant of all.

35. And taking a child, he placed him in the midst of them : whom when he had embraced in his arms, he saith to them :

36. Whosoever shall receive one such child as this in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

37. John spoke, and said to him : Master, we saw one casting out Devils in thy name, who followeth not us, and we hindred him.

38. But Jesus said : hinder him not : for there is no one, who doth a miracle in my name, and can soon speak ill of me.

39. For he that is not against you, is for you.

40. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ, Amen I say to you, he shall not lose his reward.

41. And whosoever shall scandalize one of these little ones, who believe in me, it were better for him, that a mill-stone, such as is turn'd about by an Ass, were hung about his neck, and that he were cast into the sea.

42. And if thy Hand scandalize thee, cut it off: it is better for thee to enter into Life disabled, than having two hands to go into hell, into Fire never to be extinguished :

43 : Where their worm dieth not, and the Fire is not extinguish'd.

44. And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into Everlasting Life, than having two feet to be cast into the Hell of fire not to be extinguished.

45. Where their worm dieth not, and the fire is not extinguished.

46. And if thy Eye scandalize thee, pluck it out : it is better for thee to enter with one Eye into the Kingdom of God, than having two Eyes to be cast into Hell-fire:

47. Where their worm dieth not, and the fire is not extinguished.

48. For every one shall be salted with Fire, and every vic'time shall be salted with salt.

49. Salt is good : but if salt become insipid, with

what will you season it? Have salt in you, and have peace among you.

## A N N O T A T I O N S.

Ÿ. 9. *Risen from the dead.* The Disciples believ'd the Resurrection of the dead, but they knew not what Christ meant by *his rising from the dead*. Their thoughts were fill'd with the idea of a glorious Kingdom in this world, in which they shou'd have great Dignities and Offices under the Messias.

Ÿ. 23. *All things are possible to him that believeth.* The sense is not, as if he that believeth, could do all things, but that any thing might be done, by the divine power, and Goodness, in favour of him that had a firm, and lively Faith.

Ÿ. 37. *Who followeth not us*, in that special manner, as Christ's Apostles did.

Ÿ. 43. *Where their worm dieth not.* The words are taken out of Isaiah 66. 24. And are to be expounded of the punishments, & fruitless repentance of the wicked in the next world.

Ÿ. 48. *For every one shall be salted with fire, and every victim shall be salted with salt.* The sense seems to be, that every wicked unrepenting sinner (of whom it was before said, *that their worm dieth not*) shall be severely, and continually punish'd, tho' not consumed by the fire of Hell. — *And every victim shall be salted with salt*, that is, even good men shall be cleansed, and purifyed by trials, and sufferings in this world, as some victims were to be salted by the Law. Levit. 2. 13.

(a) Ÿ. 23. *Omnia possibilis sunt credenti*, δυνατα τῷ πιστεύοντι.

(b) Ÿ. *Omnis enim igne salietur, & omnis victima sale salietur.*  
πᾶς γὰρ πυρὶ ἀλιθίσεται, καὶ πάντα θυσία ἀλὶ ἀλιθίσεται,



## CHAP. X.

1. **A**ND rising up from thence he cometh into the Territories of Judea beyond the River Jordan: and the People flock to him again; and he taught them as he was accustomed to do.

2. Now the Pharisees coming, ask'd him; if it was lawful for a man to dismiss his wife?

3. And he answering said to them: what did Moyses command you?

4. Who reply'd; Moyses gave permission to write a Bill of divorce, and to dismiss her.



5. To whom Jesus answer'd, and said : on the account of the hardness of your heart he wrote you that precept.

6. But from the beginning of the creation God made them a male, and a female.

7. For this cause, a man shall leave his Father, and mother, and shall adhere to his wife.

8. And they two shall be in one Flesh. Therefore now they are not two, but one Flesh.

9. What therefore God hath joined, let not man separate.

10. And being in the house, his Disciples again ask'd him about the same matter. And he saith to them :

11. Whosoever shall dismiss his wife, and shall marry another, committeth Adultery in regard of her.

12. And if a wife dismiss her Husband, and marry another, she committeth Adultery.

13. And they brought to him little Children that he might touch them. But the Disciples threatned those that presented them.

14. Whom when Jesus saw, he was displeas'd, and said to them : suffer the little ones to come to me, and hinder them not : for to such belongeth the Kingdom of God.

15. Amen I say to you, whosoever receiveth not the Kingdom of God as a little child, shall not enter into it.

16. And taking them into his Arms, and laying his hands on them, he bless'd them.

17. Now when he was gone out into the Road, a certain man running thither, kneeling down before him, ask'd him : good master, what shall I do, that I may obtain Life everlasting ?

18. And Jesus said to him : why do'st thou call me good ? no one is good, except one, *to wit* God.

19. Thou knowest the Commandments : commit not Adultery, kill not, steal not, bear not false witness, defraud not, honour thy Father, and mother.

20. But he answering, said to him : all these I have

kept from my Youth.

21. And Jesus looking upon him , lov'd him , and said to him : one thing is wanting to thee , go , sell whatsoever thou hast , and give to the poor , and thou shalt have a treasure in heaven : and come follow me.

22. Who being troubl'd at this word, went sorrowful away : for he had great Possessions.

23. And Jesus looking round , said to his Disciples : how hardly shall they who have Riches enter into the Kingdom of God ?

24. And the Disciples were astonish'd at his words. But Jesus answering said again to them : Children , how hard is it for men trusting in Riches to enter into the Kingdom of God ?

25. It is easier for a Camel to pass thro' the Eye of a needle , than for a rich man to enter into the Kingdom of God.

26. Who wonder'd still the more , saying among themselves : and who then can be saved ?

27. An Jesus looking upon them said : this is impossible with men , but not with God : for with God all things are possible.

28. Now Peter began to say to him : behold we have left all , and have follo'wd thee.

29. Jesus answering , said : Amen I say to you : there is no one who hath left House, or Brothers, or sisters, or Father , or mother , or Children , or Lands , for my sake , and for the Gospel ,

30. Who shall not receive a hundred times as much , now , in this world , Houses , and Brothers , and Sisters , and Mothers , and Children , and Lands , amidst his Persecutions ; and in the world to come Life everlasting.

31. And many that are first shall be last, and the last first.

32. Now they were on the way going up to Jerusalem : And Jesus went before them , and they were astonish'd : and following were afraid. And taking to him again the twelve , he began to tell them what things were to happen to him,

33. Behold , said he , we go up to Jerusalem , and the Son of man shall be delivered to the Chief Priests , and to the Scribes , and Elders , and they shall condemn him to death , and deliver him up to the Gentils :

34. And they shall mock him , and spit upon him , and shall scourge him , and kill him ; and the third day he shall rise again.

35. And there come to him James , and John the Sons of Zebedee , saying : Master we desire that whatsoever we ask , thou would'st do for us.

36. And he said to them: what will you that I do for you,

37. They replied : grant us that we may sit , one at thy right hand , the other at thy left in thy Glory.

38. But Jesus said to them : you know not what you ask. Can you drink the cup , which I am to drink , and be baptiz'd with the Baptism , wherewith I am to be baptized :

39. And they replied : we can. And Jesus said to them: the cup indeed you shall drink that I am to drink: and you shall be baptized with the Baptism , wherewith I am to be baptized :

40. But to sit on my right hand , or Left , is not mine to give to you , but to those , for whom it is prepared.

41. And the ten hearing it , began to be moved with Indignation about James , and John.

42. But Jesus calling them , said to them: you know that they who seem to bear sway among the Gentils , lord it over them; and their Princes have the Power over them.

43. But it is not to be so among you. But whosoever would be the greater , shall be your minister.

44. And whosoever would be the first among you , shall be a servant to all.

45. For even the Son of man came not to be serv'd but to serve , and to give his Life a Redemption for many.

46. Now they come to Jericho , and as he was going out of Jericho with his Disciples , and a great multitude , Bartimeus a blind man , Son of Timeus , sat by the way-side begging.

47. Who when he heard that it was Jesus of Nazareth ,

began to cry out, and say : Jesus Son of David, have mercy on me.

38. And many charged him to hold his peace. But he cried out much more earnestly : Son of David have mercy on me.

49. And Jesus standing still, order'd him to be call'd. and they call the blind man, and say to him : take courage, rise up, he calleth thee.

50. Who having cast off his Garment, leaping up, came to him.

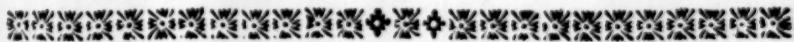
51. And Jesus spoke, and said to him : what would'st thou have me to do for thee ? and the blind man answer'd : Rabboni, that I may receive my sight.

52. And Jesus saith to him : go thy way, thy Faith hath healed thee : and immediately he receiv'd his sight, and follow'd him on the way.

#### ANNOTATIONS.

¶ 21. *Loved him.* We need understand no more by this, than that Christ gave him some Marks of his tenderness for him, and for all men by his kind instructions, and invitations to a good, and perfect Life.

¶ 42. *Who seem to bear a sway among the Gentils, &c.* See Matt. 20. 25. pag. 83. and Luke 22. 25.



#### CHAP. XI.

1. **A**Nd when they drew near to Jerusalem, and to Bethania, at the Mountain of Olives, he sendeth two of his Disciples,

2. And saith to them : go into a Town, which is over against you, and presently at your entring into it, you shall find the Colt of an Ass tied, upon which no one hath yet sat ; loose him, and bring him,

3. And if any one say to you ; wha are you doing ? say that the Lord stands in need of him : and presently he will let him come hither.

4. And going they found the Colt tied before a Gate



abroad at the meeting of two ways : and they loose him.

5. And some standing there said to them : what are you doing to loose the Colt.

6. Who answer'd as Jesus had order'd them : and they let him go.

7. And they brought the Colt to Jesus : and they lay their Garments on him , and he sat upon him.

8. Many also spread their Garments in the way : others cut down Boughs from the Trees , and strow'd them in the way.

9. And they who went before , and who follow'd , cried out saying : Hosanna.

10. Blessed *be* he who cometh in the name of the Lord : blessed *be* the Kingdom of our Father David which cometh : Hosanna in the highest.

11. And he entred Jerusalem , and into the Temple : and having view'd all about , when the hour of Evening was come , he went out to Bethania with the twelve.

12. And the next day , as they went out of Bethania , he was hungry.

13. And when he had seen a Fig tree a far off with leaves upon it , he came *to see* , if perhaps he might find any thing upon it. And when he was come to it , he found nothing but leaves : for it was not a season for Figs.

14. And he spoke and said to it : let not any one for ever eat fruit of thee. And his Disciples heard him.

15. Now they come to Jerusalem , and when he had entred into the Temple , he began to cast out the sellers , and buyers in the Temple : and overthrew the Tables of the Money-changers , and the seats of those that sold Pigeons.

16. And he did not suffer that any one should carry any vessel thro' the Temple.

17. And he taught them saying : is it not written : that my House shall be call'd the House of Prayer to all Nations ? but you have made it a Den of Thieves.

18. Which when they heard , the Chief Priests , and

Scribes fought how to destroy him : for they fear'd him , because all the People admired his Doctrine.

19. And when it was Evening , he went out of the City.

20. And as they pass'd by in the morning , they saw the Fig-tree wither'd up from the Roots.

21. And Peter remembring *it* , said to him : Rabbi , behold the Fig-tree which thou didst curse , is withered.

22. And Jesus answering , said to them : have Faith in God.

23. Amen I say to you , that whosoever shall say to this mountain : be removed , and cast into the Sea : and if he shall not stagger in his Heart , but shall believe , that whatsoever he shall say , shall be done ; the same shall be done for him.

24. Therefore I say to you , all things whatsoever you shall ask in Prayer , believe that you shall receive , and they shall happen to you.

25. And when you shall go to pray ; forgive if you have any thing against any one , that your Father also , who is in Heaven , may forgive you your sins.

26. But if you do not forgive : neither will your Father , who is in heaven , forgive you your Sins.

27. And they come again to Jerusalem. And when he was walking in the Temple , there came to him the Chief Priests , the Scribes , and the Elders :

28. And they say to him : by what power do'st thou these things ? and who gave thee this power to do such things ?

29. Jesus answering said to them : I will also ask you one thing , answer me to it , and I will tell you by what Power I do these things.

30. The Baptism of John was it from heaven , or from Men ? resolve me this Question.

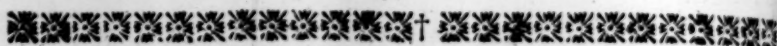
31. But they thought with themselves , and said : if we answer , from Heaven , he will say : why then did you not believe him ?

32. If we shall say from men , we fear the People. For all look'd upon John that he was truly a Prophet.

33. And answering they say to Jesus : we know not. Jesus also reply'd , and said to them : neither do I tell you by what Power I do these things.

### A N N O T A T I O N S.

Y. 13. *He came to see if perhaps , &c.* Christ knew there was no fruit upon it , and that it was *not the season , or a season for Figs.* See Matt. 21. 19. page 88. what instruction he design'd to give his Disciples by what he said , & did to the Fig-tree.



### CHAP. XII.

1. **A**Nd he began to speak to them in parables. A man planted a Vineyard , and made a fence about it , and dug *a place for a wine-press* , and built a Tower , and let it out to Husband-men , and travell'd abroad.

2. And at the season he sent a servant to the Husband-men , that he might receive of the Fruits of the vineyard from these Husband-men.

3. Who having laid hold on him , beat him , and sent him away without any thing.

4. And again he sent to them , another servant : and him they wounded in the Head , and treated him with injuries.

5. And he sent again another , and him they kill'd : and divers others : beating some , and murdering others.

6. Having then as yet one dearly beloved son : he also sent him the last to them , saying : that they will reverence my son.

7. But the Husband-men said to one another : this is the heir : come let us kill him : and the Inheritance will be our own.

8. And laying hold on him , they killd him , and cast him out of the vineyard.

9. What then will the Lord of the vineyard do ? he will come , and destroy the Husband-men : and will give his vineyard to others.

10. Have

10. Have you not read this Scripture ? the stone , which the builders rejected , the same is become the head of the Corner.

11. This was done by the Lord , and it is wonderful in our Eyes.

12. And they sought to lay hold on him , but fear'd the People : for they understood that he spoke this Parable against them ; and leaving him they went away ,

13. Now they send to him some of the Pharisees , and of the Herodians to take hold of him in his discourse.

14. Who coming say to him : master we know that thou art sincere , and valuest not any one : for neither do'st thou regard the person of men , but teachest the way of God in Truth. Is it Lawful to give Tribute to Cesar , or shall we not give it ?

15. Who seeing their Dissimulation , said to them : why do you tempt me ? Bring me the Tribute-money , \* that I may see it.

16. And they brought it to him , and he saith to them : whose Image and Inscription is this ? they say to him : Cesars.

17. And Jesus answering said to them : render therefore to Cesar the things that are Cesars , and to God the things that are Gods. And they stood in admiration at him.

18. There came to him also the Sadducees , who say there is no Resurrection : and put this Question to him.

19. Master , Moyse left it written to us , that if any man's Brother dye , and hath left his wife behind him , and hath left no Sons , that his Brother should take his wife , and raise up issue to his Brother.

20. Now there were seven Brothers : the first took a wife , and died , leaving no issue.

21. The second then took her , and died , and neither did he leave issue : and the third in like manner.

\* a denarius.



22. The seven likewise took her in the same manner, and left not issue. And the last of all the woman also died.

23. At the Resurrection therefore when they shall rise again, whose wife shall she be of these? for seven had her for wife.

24. And Jesus answer'd, and said to them: Are you not therefore in an Error, not understanding the Scriptures, nor the Power of God?

25. For when they shall rise from the dead, they shall neither marry, nor be married, but are as Angels in Heaven.

26. Now concerning the dead that they rise again, have you not read in the Book of Moyses, how God spoke to him at the Bush, and said: I am the God of Abraham, and the God of Isaac, and the God of Jacob.

27. He is not the God of the dead, but of the living. You are therefore in a great error.

28. And one of the Scribes came, who had heard them disputing, and seeing that he had given them a good Answer: he asked him; which was the first of all the commandments?

29. And Jesus answer'd him, and said: that the first of all the Commandments is *this*: hear O Israel, the Lord thy God is one God:

30. And thou shalt love the Lord thy God, with thy whole heart, and with thy whole Soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31. And the second is like to this. Thou shalt love thy neighbour as thyself. There is no other Commandment greater than these.

32. And the Scribe said to him master, thou hast said well in Truth, that there is one God, and that there is no other besides him.

33. And that he is to be loved with the whole heart, and with the whole mind, and with the

whole soul, and with the whole strength: and that to love one's neighbour, as himself, is greater than all Holocausts, and Sacrifices.

34. And Jesus seeing that he had answer'd wisely, said to him: thou art not far from the Kingdom of God. And no one now durst ask him any Question.

35. And Jesus teaching in the Temple spoke, and said: how do the Scribes say, that the Christ is the Son of David?

36. For David himself saith by the Holy Ghost: The Lord said to my Lord, sit on my right hand, till I make thy Enemies thy footstool.

37. Thus David himself calls him Lord. And how then is he his Son? And many of the People heard him with pleasure.

38. And in teaching them he said to them: beware of the Scribes, who love to walk in long Robes, and to be saluted in the market-place,

39. And to sit on the first Chairs in Synagogues, and to have the first places at Feasts:

40. Who devour the Houses of widows under pretence of long Prayers: these shall receive a greater condemnation.

41. And Jesus sitting over-against the Treasury, beheld how the People cast money into the Treasury, and many that were rich, cast in much.

42. But one poor Widow being come, put in two mites, \* which is a \* Farthing,

43. And calling together his Disciples, he said to them: Amen I say to you, that this poor widow hath put in more, than all the rest who have put into the Treasury.

44. For they all have put in out of what they abounded with: but she out of her Poverty hath put in all she had, even her whole subsistence.

\* Two Minus.

1 \* A Quadrans.

## A N N O T A T I O N S.

ψ. 15. *Seeing their dissimulation.* (a) The latin word, commonly signifies *cunning*, but by the Greek is here meant, their *dissimulation*, or *hypocrisy*.

ψ. 44. *But she out of her poverty*, (b) or indigence, out of what she wanted to subsist by, as appeareth by the Greek.

(a) ψ. 15. *Versutiam. τὴν ὑπόκρισιν.* — (b) ψ. 44. *de penuria sua, ἐκ τῆς ὑστερίως.* See the same G. word, 1. Cor. 16. 17. 2. Cor. 9. 12. and c. 11. ψ. 9. &c.



## C H A P. XIII.

1. **A**Nd as he went out of the Temple one of his Disciples said to him : Master behold what stones, and what Buildings *there are*.

2. And Jesus answer'd and said to him : do'st thou see all these great buildings ? there shall not be left a stone upon a stone, that shall not be demolished.

3. And when he was sitting on the Mountain of Olives over-against the Temple, Peter, and James, and John, and Andrew ask'd him apart :

4. Tell us when these things shall happen : and what shall be a sign when all these things shall begin to be fulfill'd :

5. And Jesus answering, began to say to them : take heed lest any one seduce you :

6. For many will come in my Name, saying : I am he : and they will seduce many.

7. And when you shall hear of Wars and Rumours of Wars, be not affraid : For these things must happen ; but the End is not yet.

8. For nation shall rise against Nation, and Kingdom against Kingdom : and there shall be Earth-quakes, and Famines in places. These are the beginnings of sorrows.

9. But look to yourselves. For they shall deliver you up to Councils, and you shall be scourged in Synagogues, and shall stand before Governors, and Kings for my sake, for a Testimony to them.

10. And the Gospel must be first preached to all Nations.

11. And when they shall lead you away delivering you up, be not thoughtful before hand what to speak, but speak, what shall be given you at that time. For it is not you that speak, but the Holy Ghost.

12. And one Brother shall betray another to death, and the Father his Son: and Children shall rise up against their Parents, and shall put them to death.

13. And you shall be hated by all on the account of my Name. but whosoever shall bear it out to the End, he shall be saved.

14. But when you shall see the Abomination of Desolation, standing where it ought not: he that reads, let him understand: then let those who are in Judea, fly to the Mountains:

15. And he that is on the house-top, let him not come down into the house: neither let him go in to take any thing out of his house:

16. And he that shall be in the Field let him not return back to take his Garment.

17. And Wo unto those that are with Child, and to those that give suck in those Days.

18. But pray that these things may not happen in winter.

19. For in those days shall be such Tribulations, as have not been since the beginning of every created being, which God made till now: nor shall be hereafter.

20. And unless the Lord had shorten'd those days, no one would be saved: but for the sake of the Elect, whom he hath Chosen, he hath shorten'd the days.

21. And then if any one shall say to you: behold here is the Christ, behold he is there, belive them not.

22. For there shall rise up false Christs, and false Prophets, and shall shew signs, and Prodigies, to seduce, were it possible, even the Elect.

23. Be you therefore on your guard, behold I have foretold all to you.



24. Now in those days after that Tribulation , the Sun shall be darken'd , and the moon shall not give it's light.

25. And the stars of the heavens shall be falling, and the Powers in the Heaven shall be shaken.

26. And then shall they see the Son of Man coming in the Clouds with great Power , and Glory.

27. Then also shall he send his Angels , and shall gather together the Elect from the four winds , from the utmost part of the Earth , to the utmost part of the Heavens.

28. But from the Fig-tree , learn a Parable : when the branch thereof becometh tender , and the leaves shoot forth , you know that summer is near.

29. So you also when you shall see these things happen , know that it is near , *even* at the Doors.

30. Amen I say to you , that this Generation shall not pass , till all these things be done.

31. Heaven and Earth shall pass away , but my words shall not pass away.

32. But as for that day , or hour , no one knoweth , neither the Angels in Heaven , nor the Son , but *only* the Father.

33. Take heed , watch , and pray. For you know not when the time is.

34. As a man who travelling abroad , left his house , and gave to his servants charge of every work , and gave orders to the Porters to watch.

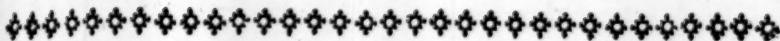
35. Watch therefore , for you know not when the Master of the House will come : whether late , or at night , or at the Cock-crow , or in the morning.

36. Lest when he comes on a sudden , he find you asleep.

37. And what I say to you , I say to all : Watch.

#### A N N O T A T I O N S.

¶ 9. *In Synagogues* , or Assemblies. The word is here taken for Assemblies of Judges , and of Justice. — *For a Testimony to them* , i. e. , that you may bear witness of me , and my Doctrine , and also against them.



## C H A P. XIV.

1. **N**OW the Feast of the Pasche, and of unleaven Bread, was to be after two days : and the Chief Priests, and Scribes sought how they might by *some* deceitful contrivance seize him, and put him to death.

2. But they said : not on the festival-day, lest perhaps a tumult should happen among the People.

3. And when he was at Bethania in the house of Simon the Leper, and was at Table, a woman came having an Alabafter-Vessel of Ointment of precious Spike-nard : and having broken the Alabafter-Vessel, she poured it out on his head.

4. And some were moved with indignation within themselves, saying : to what purpose is this waste of Ointment ?

5. For this Ointment might have been sold for more than three hundred *Roman* pence, \* and given to the poor. And they murmur'd against her.

6. But Jesus said : let her alone : why do you molest her ? she hath done a good work towards me.

7. For the poor you have always with you : and when you will, you may do good to them : but me you have not always.

8. She hath done according to what she had : she hath prevented the anointing of my Body towards it's burial.

9. Amen I say to you, wheresoever this Gospel shall be preach'd throughout the whole world ; that which she hath done, shall be related in memory of her.

10. And Judas Iscariot one of the twelve went to the Chief Priests, that he might betray him to them.

11. Who hearing it were glad : and promised to give him money. And he sought how he might conveniently betray him.

\* 300. *Denarius's.*

12. Now on the first day of the Feast of unleaven'd Bread, when they were to Sacrifice the Pasche, the Disciples said to him: whither wilt thou that we go, and prepare that thou mayst eat the Pasche?

13. And he sendeth two of his Disciples, and saith to them: Go into the City: and a man shall meet you carrying a pitcher of water, follow him:

14. And where ever he shall enter, say to the Master of the house: where is an eating Room? where I may eat the Pasche with my Disciples?

15. And he will shew you a large Room furnish'd. And there do you prepare for us.

16. And the Disciples going came into the City: and found as he had told them, and prepared the Pasche.

17. And when it was Evening, he cometh with the twelve.

18. And when they were at Table, and were eating, Jesus saith: Amen I say to you, that one of you, who eateth with me, shall betray me.

19. But they began to be troubled, and to say to him one by one, is it I?

20. Who said to them: one of the twelve, who dippeth with me his hand in the dish.

21. The son of man indeed goeth as it is written of him: but woe be to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born.

22. And when they had been eating, Jesus took bread, and blessed, and broke, and gave it to them, and said: take, this is my Body.

23. And having taken the Chalice, giving thanks, he gave it to them: and they all drank of it.

24. And he said to them: This is my Blood of the new Testament, which shall be shed for many.

25. Amen I say to you, that now I will not drink of the fruit of this wine, untill that day, when I shall drink it new in the Kingdom of God.

26. And a Hymn being said, they went out to the Mountain of Olives.

27. And Jesus saith to them : you shall all be scandalized in me this night : for it is written : I will strike the shepherd , and the sheep shall be dispersed.

28. But after wards when I shall have risen again , I will go before you into Galilee.

29. And Peter said to him : altho' all should be scandalized in thee , yet not I.

30. And Jesus saith to him : Amen I say to thee , that thou to day in this night , before the crowing of the cock the second time , shall deny me thrice.

31. But he spoke yet more : altho' I were to die together with thee , I will not deny thee. And the like all of them said.

32. And they come to a Farm , call'd Gethsemani. And he saith to his Disciples : sit here till I pray.

33. And he taketh with him Peter , and James , and John , and began to fear , and to be heavy.

34. And he saith to them : my soul is sorrowful even to death : stay here , and watch.

35. And when he had gone a little further , he fell on the ground : and pray'd , that if it were possible , the hour might pass from him :

36. And he said : Abba , Father , all things are possible to thee , take away this cup from me , but not what I will , but what thou wilt.

37. And he cometh and findeth them sleeping : and he saith to Peter : Simon do'st thou sleep ? couldest thou not watch one hour ?

38. Watch and pray , that you enter not into Temptation. The spirit is indeed willing , but the Flesh is weak.

39. And going away again he pray'd , saying the same words.

40. And returning he found them again asleep [ for their Eyes were become heavy ) and they knew not what to answer him.

41. And he cometh a third time , and saith to them : sleep now . and take your rest. It is enough : the hour is come : behold the son of man shall be betrayed into the hands of sinners.



42. Rise, let us go. Behold he is at hand, who shall betray me.

43. And while he was yet speaking cometh Judas Iscariot, one of the twelve, and with him a great multitude, with swords, and clubs from the chief Priest, and the Scribes, and the Elders.

44. And this Traytor of his had given them a sign saying: whomsoever I shall kiss, it is he: lay hold on him, and lead him away cautiously.

45. And being arrived, presently going up to him, he saith: hail Rabbi: and kissed him.

46. Now they laid hands on him, and held him.

47. But one of those who were about him, drew his sword, and struck the Servant of the high Priest: and cut off his Ear.

48. And Jesus spoke, and said to them: you are come forth as it were to a Thief with swords, and clubs to seize me?

49. I was daily with you teaching in the Temple, and you laid not hold on me. But that the Scriptures may be fulfilled.

50. Then the Disciples leaving him, all fled away.

51. And a certain young man follow'd him, covered with a linnen over his naked Body; and they caught hold of him.

52. But he slipping off the linnen, fled naked away from them.

53. And they brought Jesus to the high Priest. And all the Priests, and Scribes, and Elders were met.

54. Now Peter follow'd him afar off, even into the Court of the high Priest: and sat with the servants at the Fire, and warmed himself.

55. And the chief Priest, and the whole Council, sought for witness against Jesus, that they might deliver him up to death: and found not.

56. For many bore false witness against him: and their Testimonies did not agree together.

57. And some rising up bore false witness against him, saying:

58. We have heard him say : I will demolish this Temple made with hands, and within three days will raise another not made with hands.

59. And their Testimony did not agree.

60. And the high Priest rising up in the midst, ask'd of Jesus, and said : answerest thou nothing to these things, which are brought against thee by these men ?

61. But he held his peace : and gave no Answer. Again the high Priest ask'd of him, and said to him : Art thou the Christ, the son of the blessed God ?

62. And Jesus said to him : I am. And you shall see the son of man sitting at the right hand of the Power of God, and coming in the clouds of Heaven.

63. The high Priest then renting his Garments, said : what need we any more Witnesses ?

64. You have heard the Blasphemy, what is your Opinion ? who all condemn'd him to be guilty of Death.

65. And some began to spit upon him, and to cover his Face, and to buffet him, and say to him : prophesy *who it was*. And the Servants struck him with the palms of their hands.

66. Now when Peter was in the Court below, there came to him one of the Servant-maids of the high Priest :

67. And when she had seen Peter warming himself, looking upon him, she said : Thou also wast with Jesus of Nazareth.

68. But he deny'd it saying ; I neither know, nor understand what thou sayest. And he went forth into the Court-yard, and the cock crew.

69. And again when a maid-servant had seen him, she began to say to the standers-by : this man is one of them.

70. But he again denyed it. And after a little while, they that were standing by, said to Peter : surely thou art one of them, for thou art a Galilean.

71. But he began to curse, and swear, saying : I know not this man, of whom you speak.

72. And presently the Cock crew again. And Peter remember'd the word that Jesus had said to him : before the

cock crow twice, thrice shalt thou deny me. And he began to weep.

### ANNOTATIONS.

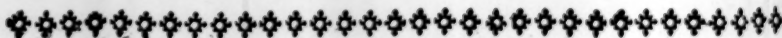
N. 3. Of *precious* (a) *spikenard*. This was a perfume extracted and distill'd from the leaves, tops, or stalks of the plant, or herb, call'd *Nard*. It was the custom of the Eastern People to pour such precious perfumes on their own heads, or on the heads of their Guests, whom they had a mind to honour.

Ψ. 14. *Where is a place for me* (b) *to eat the Pasche*, or the *Paschal supper* of the Lamb sacrificed? Litt. in the Latin, *where is my eating, or my refectio*? but tis generally, agree'd that here is meant a place to eat in.

Ψ. 56. *Their Testimonies did not agree together*. Others translate their testimonies were not *sufficient* i, e, so as to mount to a crime, that made him guilty of death. The Greek, as well as the latin text, may be taken in either sense. The high Priest vex'd at this, stood up, and ask'd him questions, hoping to make him appear guilty by his own confession.

(a) Ψ. 3. *Unguenti nardi spicati pretiosi*, μύρου νάρδυ πισικῆς πολυτιμῆς. Both here in S. Mark, and also in S. John, c. 12. 3. we read *πισικῆς* which by the greek, agrees with *nard*, and not with *Ointment*. The Interpreters are much divided about the signification of *πισικῆς*. Some late writers would needs have *πισικῆς* to come from *πίω* or *πινω*, and to signify liquid, but this do's not seem well grounded. Others with S. Aug. would have *πισικῆς* to be taken from the name of some country, or place, from whence this precious nard was brought. The most common opinion seems that of S. Hierom, with whom agree Theophylactus, and Euthymius, that *πισικῆς*, derived from *πίσις*, signifies true faithful, and genuine nard, and so of the greatest price and value.

(b) Ψ. 14. *Ubi est refectio mea, ubi Pascha manducem?* πῶ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα... Φέγω — c. Ψ. 56. *Convenientia testimonia non erant*. Ἰσται αἱ μαρτυρίαι ἃς ἦσαν, the word *ἰσται*, may either signify that they did not agree together, or that they were not sufficient to get him condemn'd, which latter is the opinion of Erasmus, who translates, *non erant idonea*.



### CHAP. XV.

1. **N**OW in the morning early the chief Priests holding a Counsel, with the Elders, and the Scribes, and all that were of the Council, having bound

Jesus, led him away, and delivered him up to Pilate.

2. And Pilate put this Question to him: art thou the King of the Jews? he answer'd saying to him: thou sayest it.

3. And the Priests accused him of many things.

4. And Pilate asked him again, and said: do'st thou make no answer? see of how great things they accuse thee.

5. But still Jesus answer'd nothing, so that Pilate wonder'd.

6. Now on the festival day he used to release to them one of the Prisoners, whomsoever they should petition for:

7. And there was one, named Barabbas, who was kept Prisoner with other seditious men, and who in a sedition had committed murder.

8. And when the multitude was come about him, they began to desire what he always granted to them:

9. And Pilate answer'd them, and said: are you willing that I release to you the King of the Jews?

10. For he knew that the chief Priests had delivered him up thro' Envy.

11. But the chief Priests excited the People, that he should rather release to them Barabbas.

12. And Pilate again spoke, and said to them: what will you then that I do to the King of the Jews?

13. And they again cried out: crucify him.

14. But Pilate said to them: why what evil hath he done? but they cried out still the more: crucify him.

15. And Pilate being willing to satisfy the People, released to them Barabbas, and delivered up Jesus, when he had been scourged to be crucified.

16. But the soldiers led him into the Court of the Pretor's Palace, and call'd together the whole Band.

17. And they cloath him with Purple, and plating a crown of thorns, they put it upon him.

18. And began to salute him, with hail King of the Jews.

19. And they struck his Head with a cane: and they



spit upon him, and kneeling down worship'd him.

20. And after they had mock'd him they took off the Purple, and put him on his own Garments: and lead him out to crucify him.

21. And they forced a certain man of Cyrene, by name Simon, passing by, and coming from the Country, the Father of Alexander, and Rufus, to take up his Cross:

22. And they bring him to the place Golgotha, which being interpreted, signifies a place of Sculls.

23. And they gave him wine to drink mixed with Myrrhe: and he took it not.

24. And when they had crucified him, they shared his Garments, casting lots upon them, what each one should have.

25. Now it was the third hour: and they crucified him.

26. And the Inscription of the Title of his cause, was. The King of the Jews.

27. And with him they crucify two Robbers, one on the right hand, and the other on the left.

28. And so was fulfilled the Scripture, which saith: and with the wicked was he reputed.

29. And they that pass'd by, blasphem'd against him, wagging their heads, and saying: vah thou that destroyest the Temple of God. And in three days buildest it up again.

30. Save thyself coming down from the Cross.

31. In like manner also the chief Priests scoffing with the Scribes, said one to another: he saved others, himself he cannot save.

32. Let the Christ the King of Israel now come down from the cross, that we may see, and believe. And they that were crucified with him, reproached at him.

33. And when it was the sixth hour, there was darkness over the whole Earth till the ninth hour.

34. And at the ninth hour Jesus cry'd out with a loud voice, saying, Eloi, Eloi, Lamma Sabacthani: which interpreted is, my God, my God, why hast thou forsaken me?

35. And some of the standers-by hearing said: behold he calls upon Elias.

36. And one of them running, and filling a sponge with vinegar, and putting it upon a reed gave it him to drink saying: hold, let us see, if Elias come to take him down.

37. And Jesus having cried out with a loud voice, gave up the Ghost:

38. And the veil of the Temple was rent in two, from the top even to the bottom.

39. And the Centurion that stood over against him, seeing that he had expired shouting out in this manner, said: this man was truly the son of God.

40. There were also women looking on at a distance: among whom was Mary Magdalene, and Mary the Mother of James the lesser, and of Joseph, and Salome.

41. Who when he was in Galilee follow'd him, and ministr'd to him. There were also with him many other women, who had come up with him to Jerusalem.

42. Now when it was late [ because it was the Parasceve, that is the day before the Sabbath ]

43. There came Joseph of Arimathea, a noble Decurion, who was also waiting for the Kingdom of God, and he went in boldly to Pilate, and begged the Body of Jesus.

44. And Pilate wonder'd that he should be already dead: and having call'd for the Centurion, ask'd him if he was now dead.

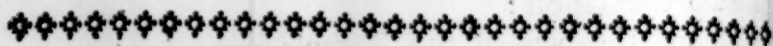
45. And when he had been informed of it by the Centurion, he gave the Body to Joseph.

46. And Joseph having bought a fine linnen, taking him down wrapp'd him in the linnen, and put him into a Monument, which was hewed out of a Rock, and rolled a stone against the door of the monument.

47. And Mary Magdalene, and mary the mother of Joseph look'd where he was laid.

## A N N O T A T I O N S.

¶. 43. *A noble Decurion.* The Decurions among the Romans, were first call'd so, as having ten men under them, as the Centurions, were over a hundred. But some of the *Decurions*, were also *Counsellors* in Towns, as is here signified by the Greck word *βουλευτής*.



## CHAP. XVI.

1. **N**OW when the Sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome bought Perfumes, that coming they might anoint Jesus.

2. And very early in the morning the first day of the week, they come to the Monument, the sun being now risen.

3. And they said one to another, who shall roll us back the stone from the door of the monument?

4. And looking they saw the stone roll'd away: for it was a very great one.

5. And entring into the monument, they saw a young man sitting on the right side cloathed with a white Robe: and they were astonished.

6. Who saith to them: be not frightened. You seek Jesus of Nazareth who was crucified: he is risen, he is not here. Behold the place where they laid him.

7. But go, tell his Disciples, and Peter, that he goeth before you into Galilee: there you shall see him, as he told you.

8. And they going out, fled from the monument: for a trembling, and fear had seised them: and they said nothing to any one: for they were in a fright.

9. But he being risen early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven Devils.

10. She went, and told it to those who had been with him, and were mourning, and weeping.

11. And they hearing he was alive, and had been seen by her, believed it not.

12. After that he shew'd himself in another shape to two of them walking, and going into the Country.

13. And they going told it to the rest: Neither did they give credit to them.

14. At length he appeared to the eleven, as they were at Table: and reproached them with their Incredulity, and hardness of heart, because they believed not those, who had seen him after he was risen.

15. And he said to them; going into the whole world, preach the Gospel to every creature.

16. He that shall believe, and be baptized, shall be saved. But he that shall not believe, shall be condemned.

17. And these miracles shall follow those that shall believe: In my name they shall cast out devils: they shall speak with new Tongues:

18. They shall take up serpents: and if they drink any thing mortiferous, it shall not hurt them: they shall lay their hands upon the sick, and they shall be healed.

19. And the Lord Jesus after he had spoken to them, was taken up into Heaven, and sitteth at the right hand of God.

20. And they went, and preach'd every where, the Lord cooperating with them, and confirming the word by miracles insuing.

#### A N N O T A T I O N S.

¶ 14. *At length &c.* In the Latin text, taken according to the letter, is *lastly*, or *last of all*: but if we examin, and compare the 4. Gospels, this was not the last time that Christ appear'd to his Disciples after his Resurrection. We can only then understand it of the *last* time mentioned by this Evangelist.

*To the eleven.* If this Apparition [as it was the opinion of S. Augustin] was made, when S. Thomas was not with them, they were only then ten without S. Thomas and Judas. The Evangelist here calls them *eleven*, because the Apostolical Colledge (Judas being dead) consisted of no more than *eleven*. And this way of speaking, may be justified by diverse Examples. One instance may suffice: A meeting of the Jewish



*Sanedrim*, might be call'd, the *Council of the 72*, thò it many times happen'd, that all the 72. were not there present.

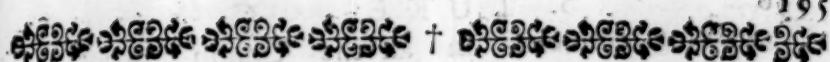
Ψ. 17. *At the right hand of God.* Jesus Christ our Redeemer was not man only, but truly God, the same God with his Eternal Father: and hereby\* is signify'd that the *Person*, who took upon him human nature, and became man, is equal in dignity with the Father: he who as man ascended into Heaven.

When S. Hierom says, that most G. Copies wanted this *Chapter*, he speaks not of *Chapters* according to our present division, but only of the last 12. Verses, which formerly made, what was call'd a *little Chapter*: yet those 12. Verses must have been omitted in those MSS. by some negligent transcribers. Now they are found in all both Latin and Greek copies. They are found in the Canons of Eusebius on the Gospels, in S. Hierom in several places, in S. Amb. l. 3. in Luc tom. 3. p. 292. Ed. Paris. an. 1582. in S. Aug. l. 3. de consensu Evang. c. 25. tom. 3. part. 2. pag. 142. &c.

(a) Ψ. 14. *Novissimè Ψευδον, posterius.*

(b) S. Hierom Ep. ad Hebidiā Q. 3. tom. 4. part. 1. pag. 172. *omnibus Gracia libris penè hoc capitulum non habentibus.*





T H E  
HOLY GOSPEL  
O F  
JESUS-CHRIST  
ACCORDING TO S. LUKE.

**S** Luke who was of Antioch in Syria, seems to have been a Gentil, by Profession a Physician. He wrote his Gospel by certain Informations, which he had from the Apostles, and by the direction of the Holy Ghost. He wrote in Greek. The year is uncertain. He begins from the Conception, and Birth of S. John the Baptist.

C H A P. I.

1.  Hereas many have endeavour'd to set forth in order a Narration of the things which have been accomplish'd among us :

2. According as they delivered them to us, who from the beginning were Eye-witnesses and ministers of the word :

3. It hath seem'd good also to me, having diligently attained to all things from the beginning, to write to thee in order, most Excellent Theophilus,

4. That thou may'st know the Truth of those things wherein thou hast been instructed.

5. In the days of Herod, the King of Judea, there was a certain Priest named Zacharias, of the rank of Abia: and his Wife was of the daughters of Aaron, and her name Elizabeth.

6. And they were both just in the sight of God,

walking blameless in all the Commandments, and ordinances of the Lord,

7. And they had not a son, because Elizabeth was barren, and they were both advanc'd in years.

8. Now it came to pass, when he performed *his* Priestly Function in the order of his Rank before God,

9. According to the custom of the Priestly office, it fell to his lot to offer up Incense, when he entred into the Temple of the Lord:

10. And all the multitude of the People was praying without at the hour of Incense.

11. And an Angel of the Lord appeared to him, standing on the right side of the Altar of Incense.

12. And Zacharias seeing *him*, was troubled, and fear seized him.

13. But the Angel said to him: fear not Zacharias, for thy Petition is heard: and thy, Wife Elizabeth shall bring forth to thee a son, and thou shalt call his name John:

14. And thou shalt have joy, and gladness, and many shall rejoyce at his Birth:

15. For he shall be great in the sight of the Lord: and he shall neither drink wine, nor strong drink: and shall be replenished with the Holy Ghost, even from his mother's womb:

16. And he shall convert many of the children of Israel to the Lord their God:

17. He shall also go before him in the Spirit and Power of Elias, that he may turn the Hearts of the Fathers to the Children, and the incredulous to the Prudence of the just, to prepare to the Lord a perfect People.

18. And Zacharias said to the Angel: whence shall I know this? for I am an old man, and my wife advanced in her Age.

19. And the Angel answer'd and said to him: I am Gabriel, who stand in the presence of God, and am sent to speak to thee, and bring thee these good Tidings.

20. And behold thou shalt be without speech, and not able to speak, till the day when these things come to pass, because thou hast not believ'd my words, which shall be fulfilled in their Time.

21. Now the People were waiting for Zacharias, and wonder'd that he staid so long in the Temple.

22. And coming out he could not speak to them: and they perceived that he had had a vision in the Temple. And he made signs to them, and remain'd dumb.

23. And it came to pass, as soon as the days of his office were expired, he departed to his House.

24. Now after those days his Wife Elizabeth conceiv'd, and kept herself private five months, saying:

25. 'Tis thus the Lord hath done to me in the days, wherein he hath had regard to take away my reproach among men.

26. And in the sixth month, the Angel Gabriel was sent from God to a city of Galilee, named Nazareth,

27. To a virgin espoused to a man, whose name was Joseph, of the house of David, and the name of the virgin was Mary.

28. And the Angel entring in said to her: Hail full of Grace: our Lord is with thee: blessed art thou among women.

29. Which words when she had heard, she was troubled at his saying, and thought what kind of salutation this should be.

30. And the Angel said to her: fear not Mary, for thou hast found Grace with God:

31. Behold thou shalt conceive in thy womb, and bring forth a son, and he shall call his name Jesus.

32. He shall be great, and call'd the son of the most high: and the Lord God will give to him the Throne of David his Father: and he shall reign in the house of Jacob for ever.

33. And of his Kingdom there shall be no End.

34. And Mary said to the Angel: how shall this come to pass, because I know not man?



35. And the Angel answer'd , and said to her : the Holy Ghost shall come to thee from above , and the Power of the most high shall overshadow thee : and therefore the Holy which shall be born of thee , shall be call'd the son of God.

36. And behold thy Cousin Elizabeth , she also hath conceived a son in her old Age : and this is the sixth month to her , who is call'd barren :

37. Because nothing shall be impossible to God.

38. And Mary said : behold the Hand-maid of the Lord, Be it done to me according to thy word. And the Angel departed from her.

39. Now in those days Mary rising up , went with speed into the mountainous Country , to a city of Juda ;

40. And entred into the House of Zacharias , and saluted Elizabeth.

41. And it happen'd , as soon as Elizabeth heard the salutation of Mary , the Infant leapt in her womb ; and Elizabeth was filled with the Holy Ghost :

42. And she cried out with a loud Voice , and said : Blessed thou among women , and blessed the Fruit of thy womb.

43. And whence this *favour* to me , that the mother of my Lord should come to me ?

44. For behold as soon as the voice of thy Salutation sounded in my Ears , the Infant in my womb leapt for Joy.

45. And blessed thou , who hast believed , because the things shall be accomplish'd , which were spoken to thee by the Lord :

46. And Mary said : my soul doth magnify the Lord :

47. And my spirit hath rejoyced in God my Saviour.

48. Because he hath look'd upon the Humility of his Hand-maid : for behold from hence-forth all Generations shall call me happy.

49. Because he that is the mighty , hath done great things to me : and holy is his name.

50. And his mercy on them that fear him from Generation to Generation.

51. He hath shewn might in his Arm : he hath dispersed the proud in the imagination of their Heart.
52. He hath deposed the powerful from the Throne, and those of an humble condition he hath exalted.
53. He hath filled the hungry with good things : and the rich he hath sent away empty.
54. He hath favoured his servant Israel, being mindful of his mercy ;
55. As he spoke to our fore-fathers, Abraham, and to his seed for ever.
56. Now Mary stay'd with her about three months : and returned to her own home.
57. And Elizabeth's time of bringing forth was fulfilled, and she brought forth a son.
58. And her neighbours, and Kindred heard, that the Lord had shewn great mercy to her, and they congratulated with her.
59. And it came to pass on the eighth Day, they came to circumcise the child, and were for calling him by his Fathers name Zacharias.
60. But his mother answering said : not so : but he shall be called John.
61. And they said to her : there is no one of thy Kindred, who is call'd by that name.
62. They made signs then to his Father, what he would have him call'd.
63. And demanding a table-book, he wrote these words : John is his name : and they all admired.
64. And immediately his mouth was open'd, and he recovered his speech, and he spoke praising God.
65. And fear came upon all their Neighbours : and all these things were divulged thro' all the mountainous country of Judea.
66. And all who had heard, laid them up in their Hearts, saying : what a child think you, will this be ? for the Hand of the Lord hath been with him.
67. And his Father Zacharias was replenished with the Holy Ghost : and he prophesied, saying :
68. Blessed be the Lord God of Israel, because he

hath visited, and hath wrought the Redemption of his People:

69. And he hath raised up to us a powerful Salvation in the Family of David his servant.

70. As he spoke by the mouth of his Holy Prophets, who were from the beginning,

71. That *he would* save us from our Enemies, and from the Hand of all that hate us:

72. To shew his mercy towards our Fathers: and to be mindful of his Holy Testament.

73. *According to* the Oath, which he swore to our Father Abraham to grant us,

74. that being delivered from the hands of our Enemies, we might serve him without fear,

75. In Holiness, and Justice before him all our Days.

76. And thou child, shalt be call'd the Prophet of the most high: for thou shalt go before the face of the Lord to prepare his ways.

77. To give the knowledge of Salvation to his People for the Remission of their sins:

78. Thro the bowels of the mercy of our God, by which the rising *Light* hath visited us from on high:

79. To enlighten them that sit in darkness, and in the shades of Death, to direct our feet in the way of Peace.

80. And the child grew up, and was strengthn'd in Spirit: and was in the deserts till the day of his manifestation to Israel,

#### A N N O T A T I O N S.

¶ 1. *Which have been accomplish'd.* (a) In the Prot. translation, of things most surely believ'd. They have follow'd Beza, and Erasmus, but other learned Critics have shewn, that the same G. word often signifies to fulfil: and it is clearly proved by S. Chrysostom.

¶ 3. *Most excellent Theophilus.* This word *Theophilus*, by it's Etymology, signifies, a lover of God: but here we may rather understand some particular person, by the title given him, of *most excellent* or *best*, which at that time was given to persons in dignity, as to Felix Acts 23. 26. and to Festus, Acts 26. 25.

¶ 5. *Of the rank of Abia.* (b) What we read in the G. for *rank*, is commonly put for the employment of *one day*, but here for

the functions of a *whole week*. For by the appointment of David , 1. Paral. 24. the descendants from Aaron , were divided into 24. Families , of which the 8th. was Abia , from whom descended this Zacharias , who at this time , was in the week of his Priestly Functions.

ψ. 6. *Both just , walking blameless* : [ c ] Not so , that in the sight of God , they were exempt even from all lesser failings , which are call'd *venial* faults : but from such sins , as might make them forfeit the Grace , and Favour of God.

ψ. 9. *It fell to him by lot*. The Priests drew lots for the different functions to be perform'd in the same week ; and now it fell by lot to Zacharias , to burn , or offer up Incense , morning , and evening in that part of the Temple call'd the *Holy* , where was the Altar of Perfumes : Zacharias was in this part of the Tabernacle ,

ψ. 10. *And all the people was praying without* , i , e , in that part of the Temple, call'd the *Court of the Israelites*. For the Jews themselves were not permitted to enter into the first part of the Tabernacle , call'd the *Holy* ; much less into the second part of it , call'd the *Holy of Holies* : the people then pray'd and perform'd their private devotions in that division of the Temple , call'd the Court of the Israelites , and were there waiting for the coming out of the Priest Zacharias.

ψ. 13. *Thy prayer is heard*. We cannot suppose , as S. Aug. observes , l. 2. QQ. Evang. c. 1. tom. 3. part. 2. pag. 249. E. B. that he was praying to have children , when his wife was so advanc'd in years . that he did not think it possible , but he was praying for the people , and for the coming of the Messias. See S. Chrys. hom. 2. de incomprehensibili tom. 1. pag. 454. Nov. Ed. Ben.

ψ. 15. *He shall not drink wine . nor strong drink*. ( d ) Lit. *Sicere* , by which is signify'd any liquor , that is apt to make a man drunk , according to S. Hierom. — *He shall be fill'd with the Holy Ghost from the womb of his mother* : from which words some conjecture , that John the Baptist , tho' conceiv'd in Original sin , yet might have been free'd from the guilt of it , before he came into the world. Of this see S. Aug. Ep. 57. now Ep. 187. ad Dardanum t. 2. p. 685. Ed. Ben.

ψ. 17. *To turn the hearts of the Fathers* , &c. The Angel apply's these words , Malach , 4. 6. to John the Baptist ; telling his Father , that he shall convert *many of the Children of Israel* , &c. By bringing them to the knowledge of Christ. 2dly. that *he shall go before him* , or be his Precursor , and fore-runner — *in the Spirit and power of Elias* ; i , e. John shall be the fore-runner of Christ's first coming to redeem mankind , as Elias shall be the fore-runner of Christ's second coming to judge the world. 3dly. that John by converting the Jews , shall also *turn the hearts of the Fathers to the Children* , &c. The meaning of which obscure words , seems to be , that whereas Moyfes , Abraham , and the Prophets , ( whose souls were in a place of rest ) knew by a revelation from God , that their Children , the Jews , lived in sin , and disobedience to the laws of God ; and on this account were offended , and displeas'd at them , now when they shall know ,



they have been converted by the preaching of John, shall rejoyce, and be reconcil'd to their Children the Jews : for as our Saviour tells us, Luke 15. 7. *there is joy in heaven upon any one sinner that doth penance.* — The Angel, to explain the foregoing words, adds, *and the incredulous to the wisdom, and prudence of the just:* i, e, John's preaching shall make them truly wise, and just.

Ÿ. 18. *Whence shall I know this?* Zacharias could not question the Divine power, but he doubted of what the Angel told him.

Ÿ. 19. *I am Gabriel,* One of the Chief Angels, sent to thee.

Ÿ. 20. *Without speech,* &c. He seems to have been both dumb, and deaf by the G. text, and by what we may learn from the 62. Verse, where we find, those present, did not speak, but rather made *signs to him.*

Ÿ. 23. *After the days of his Office were expir'd,* i, e, the weekly ministry : for during that time, the Priests lodg'd in buildings joyning to the Temple, separated from their wives.

Ÿ. 28. *Hail full of Grace :* [e] by the greatest share of Divine Graces granted to any creature. This translation approv'd by the ancient Fathers, agrees with the ancient Syriac, and Arabic versions. There was no need therefore to change it into *Gracious*, with Erasmus, into *freely beloved*, with Beza, into *highly favour'd*, with the Prot. translators. For if the 7. Deacons, Acts 6. 3. are said to be *full of the Holy Ghost*; as it is again said of S. Stephen, Acts 7. 55. and also of the same S. Stephen Acts 6. Ÿ. 8. that he *was full of Grace* (as the learned Dr. Wells translates it in his amendments made to the Prot. translation) why shou'd any one be offended at this Salutation given to the blessed mother of God, who would not have been rais'd to this highest dignity, had not her soul been first prepar'd for it by the greatest share of Divine graces? *The Lord is with thee.* by his interior graces, and now at this moment, is about to confer upon thee, the highest of all dignities, by making thee truly the Mother of God.

Ÿ. 29. *When she had heard :* in the G. text, when she had *seen*, as if she also saw the Angel, as S. Ambrose observ'd.

Ÿ. 32. *He shall be call'd,* i, e, according to the style of the Scriptures, he shall truly be Son of God.

Ÿ. 33. *And of his Kingdom there shall be no end,* which clearly shews, it was not to be a temporal, but a spiritual, and an eternal Kingdom.

Ÿ. 34. *How shall this be done?* She only asks about the manner. — *because I know not man.* (f). This answer, as S. Augustin takes notice, would have been to no purpose, had she not made a vow to God to live always a Virgin.

Ÿ. 35. *The Holy Ghost shall come down,* &c. By the divine power, thou shalt bring forth, and yet remain always a pure Virgin. — *And therefore the holy which shall be conceiv'd, and born of thee, shall be call'd,* shall be *the Son of God.* The 2d, person of the ever blessed Trinity, being united to our human nature, remaining unchan-

geably the same God, and being born of the Virgin Mary, it must needs be true to say that God was born, that God suffer'd, & dy'd for us: and consequently that the B. Virgin Mary was truly the mother of God, or of him that is truly God (tho not the Mother of the God-head] as the Catholick Church declared in the Council of Ephesus against the Heretick Nestorius.

Ÿ. 38. *Behold the hand-maid.* With all Modesty, and humility of heart, and mind, the B. Virgin consented to the divine will: and from that moment in her was conceiv'd the Saviour, and Redeemer of the world.

Ÿ. 41. *The infant leapt for joy.* (g) According to the general opinion of the Interpreters, this motion of the Child at this time was not natural: and some think that God gave to S. John, even in his mother's womb, a passing knowledge of the presence of his Redeemer. See S. Aug. in the above cited letter to Dardanus.

Ÿ. 43. *The Mother of my Lord.* A proof that Christ was truly God, and the B. V. Mary, the mother of God.

Ÿ. 47. *In God my Saviour,* as appears by the G. text, [h] *tho* literally in Latin, *in God my Salvation.* (i)

Ÿ. 48. *The humility of his hand-maid.* i, e, the humble, low, and abject condition, as perhaps might be translated, both in this, and in Verse 52. For the B. Virgin do's not here commend, and praise, her own virtue of humility, as divers Interpreters observe. See S. Francis of Sales in his Introduction to a devout life. Part. 3<sup>d</sup>, c. 6.

Ÿ. 69. *A powerful salvation.* (k) According to the letter both of Lat. and G. text, a *horn of Salvation.* But as it is generally agree'd, that by *horn*, in the phraseology of the Scriptures, is understood strength and power, and that *horn* sounds awkwardly in English, and other languages, I hope it may be literally enough translated, a *powerful salvation.*

Ÿ. 71. *That he would save us, &c.* Lit. *Salvation from our Enemies:* the construction and sense is, that God, as he had declar'd by his Prophets, would grant us salvation, or would save us.

Ÿ. 72. *To be mindful of his holy Testament,* i, e, of his promise, or of the Covenant made with Abraham, that he would bless all Nations in his seed.

73. 74. According to *the oath which he swore.* [l] The words, according to, are no addition to the letter of the text: they only barely express what is here signify'd, to wit, that God swore to Abraham, that he would grant us, or make it come to pass, that *being deliver'd from our Enemies*, sin, and the Devil, *we should* be in a condition to serve him without fear, in holiness, &c.

Ÿ. 76. *And thou child shalt be call'd,* shalt be, *the Prophet of the most high,* the Precursor of the Messias, God and man.

Ÿ. 78. *The rising light,* [m] or the rising sun, *hath visited us from on high.* The Rhems-translation hath the *Orient*, the Prot. the *day-spring*. Both seem more obscure than they need be. The Latin, as well as the G., hath a noun substantive, by which Christ himself is sig-

signify'd : Yet the same word, in both languages, is sometimes taken for a rising light, and sometimes for a bud, or branch, in which latter sense it is expounded by S. Jerom, comment : in Zachar. p. 1737. tom. 3. E. B. but in this place it is rather taken for a light, than riseth, by the following words, *to enlighten them that sit in darkness, &c.*

Ψ. 1. *Completa sunt. πληροφοροῦμαι.* I know the pretended difference betwixt πληροφοροῦμαι, and πληροῦμαι. But diverse learned Critics, after S. Chrys. take notice that they are many times taken for the same. So 2. Tim. 4. 5. Ministerium tuum imple. πληροφοροῦσθαι, τῷ πνεύματι, says S. Chrys. πλήρωσον. λογ. θ. pag. 371. Ed. Savil. and on the 17. Ψ. of the same Chap. ut per me impleveretur, πληροφοροῦσθαι, τῷ πνεύματι, πληροῦσθαι. Ibid. p. 376.

(b) Ψ. 5. De vice Abia, ἱεραὶ ἀμειψίαι, (c) Ψ. 6. Sine querelâ, ἀμειψίαι, irreprehensibiles. (d) Ψ. 15. Siceram, σίκιρα from the Hebrew shecar, or shacar, ebrius fuit. (e) Ψ. 28. Gratiâ plena. See Lucas Brugensis on this place.

[f] Ψ. 34. Quia virum non cognosco. S. Aug, quod profectò non diceret, nisi Deo Virginem se ante vorisset. De Virginitate c. 4. tom. 6. p. 343. E. B. (g) Ψ. 41. Exultavit, ἠσάληται. Which signifies to leap, or skip like lambs, &c. (h) Ψ. 47. Salutari meo, σωτήρι μου, Salvatore meo. [i] Ψ. 48. Humilitatem, ταπείνωσις, not ταπεινοφροσύνη. By which latter word, is signify'd the virtue of humility of mind and heart. But humilis, and humilitas in latin, even in Cicero, is put to signify vilem & abjectam conditionem : and so also ταπεινός, and ταπείνωσις in G. as in the LXX. 1. Kings 1. 11, the Lat. Vulgate, for ταπείνωσις, has afflictionem famula tua. And this is the sense in this and in the 52<sup>d</sup> Verse, as it is confirm'd by the Antithesis or opposition betwixt those of a high, and of a low state, or Condition.

(k) Ψ. 69. Cornu salutis, κέρας σωτηρίας. Abscissum est cornu Moab. Jerem. 48. 25. Cornu David. Psalm. 74. 5. See also psal. 131. 17. &c. (l) Ψ. 73. Jusjurandum quod juravit, ὅρκον ὃν in the accusative case, for κατ' ὅρκον, secundum iuramentum. Ibid. daturum se nobis, ἰ, ε, se effecturum, &c. τὸ δόναι ἡμῖν, &c.

(m) Ψ. 78. Oriens. ἡ ἀνατολή. Vulgò ortus Solis. See Mr. Legh Crit. Sacra on ἀνατέλλω, orior, germino. S. Hieron on Jeremy e. 23. Ψ. 5. tom. 3. p. 634. suscitabo David germen justum, sive orientem justum. And on Zach. 6. 12. p. 1737. Ecce vir, cujus nomen est oriens, where he expounds it by ἀνατολή, ἀναφύη, and βλάστημα.



## CHAP. II.

1. **N**OW it came to pass in those days, that an Edict came out from Cesar Augustus, that the

whole world should be enrolled.

2. This first enrolling was made by Cyrinus the President of Syria.

3. And all went to be enrolled, every one to his own city.

4. And Joseph also went up out of Galilee, from the city of Nazareth into Judea, to the city of David, call'd Bethlehem, because he was of the House, and Family of David,

5. To be enrolled with Mary his espoused Wife now big with child.

6. And it came to pass, when they were there, her time of being delivered was accomplished.

7. And she brought forth her first born son, and wrap'd him in swadling Cloaths, and laid him in a manger; because there was no room for them in an Inn.

8. Now there were in the same Country shepherds watching, and keeping the Night-watches over their Flock.

9. And behold an Angel of the Lord stood hard by them, and a divine Brightness shined round about them: and they were exceedingly afraid.

10. And the Angel said to them: fear not: for behold I bring to you tidings of great Joy, which shall be to all the People:

11. Because this day is born to you a Saviour, who is Christ the Lord in the city of David.

12. And this shall be a sign to you: you shall find an Infant wrapt in swadling cloaths, and laid in a manger.

13. And presently there was with the Angel a multitude of the Heavenly Host, praising God, and saying:

14. Glory in the highest *Heavens* to God, and on Earth peace to men of good will.

15. And it came to pass, as soon as the Angels were departed from them into Heaven; the shepherds said to one another: let us go as far as Bethlehem, and let



us see this word, that is made, which the Lord hath shew'd us.

16. And they came speedily: and found Mary, and Joseph, and the Infant laid in the manger.

17. *Which* seeing, they understood the word, which was spoken to them of this child.

18. And all that heard, wonder'd: as also at the things, which were told them by the shepherds.

19. And Mary kept all these words, comparing them in her Heart.

20. And the shepherds returned glorifying, and praising God in all things, which they had heard, and seen, as it had been told them.

21. And when eight days were accomplish'd that the child was to be circumcised, his name was call'd Jesus, as he was named by the Angel, before he was conceived in the womb.

22. And when the days of her Purification were ended, according to the Law of Moses, they brought him to Jerusalem, to present him to the Lord.

23. [As it is written in the Law of the Lord, that every male first born, shall be call'd Holy to the Lord]

24. And that they might offer a Sacrifice, according to what is written in the Law of the Lord, a pair of Turtles, or two young Pigeons.

25. And behold there was a man in Jerusalem, named Simeon: and this *was* a just, and religious man, expecting the Consolation of Israel, and the holy Ghost was in him.

26. And he had had a Revelation from the Holy Ghost, that he should not see death till he had first seen the Christ of the Lord.

27. And he came *moved* by the Spirit into the Temple; and when his Parents brought in the child Jesus, to do for him according to the Custom of the Law:

28. He took him into his Arms, and he blessed God, and said:

29. Now thou dost dismiss thy Servant, ô Lord, according to thy word in peace:

30. Because my Eyes have seen thy Salvation ,
31. Which thou hast prepared before the Face of all people.
32. A light to enlighten the Gentils , and the Glory of thy People of Israel :
33. And his Father , and mother were wondering at these things , that were said concerning him.
34. And Simeon bless'd them , and said to Mary his mother : behold this Child is set for the ruine , and for the Resurrection of many in Israel , and for a mark , which shall be contradicted ,
35. ( And thy own soul a sword shall pierce ) that the thoughts of many hearts may be reveal'd.
36. There was also a Prophetess , call'd Anne , the daughter of Phanuel of the Tribe of Aser : she was far advanc'd in years , and had lived with her husband seven years from the time of her Virginity.
37. And she was a widow to the Age of fourscore and four years : who was constantly in the Temple , in fasting and prayers serving day and night.
38. Now she coming in at the very same hour , praised the Lord : and spoke concerning him to all , that waited for the Redemption of Israel.
39. And when they had performed all things according to the Law of Moyses , they return'd into Galilee to their own City Nazareth.
40. And the child grew up , and was strengthen'd full of wisdom : and the Grace of God was in him.
41. And his parents went every year to Jerusalem at the solemn day of the *Feast* of the Pasche.
42. And when he was twelve years of Age , they going up to Jerusalem , according to the custom of the festival-day ,
43. The days being now ended , when they were returning , the Child Jesus remain'd in Jerusalem , and his Parents knew it not.
44. But imagining him to be in the Company , they came one day's journey , and sought for him among their kindred , and acquaintance :

45. And not finding him, they return'd back to Jerusalem, seeking him.

46. And it came to pass after three days, they found him in the Temple sitting in the midst of the Doctors hearing them, and asking them questions.

47. And all that heard him, were astonish'd at his wisdom, and answers.

48. And when they saw him, they admired. And his mother said to him: son, why hast thou done so to us? behold thy Father, and I with grief were seeking thee.

49. And he said to them: why sought you me? did you not know, that I must be *employ'd* about the things, that are my Father's?

50. And they understood not the word, that he spoke to them.

51. And he went down with them, and came to Nazareth: and was subject to them. And his mother laid up all these things in her heart.

52. And Jesus advanc'd in wisdom, and age, and in Grace before God and men.

#### A N N O T A T I O N S.

Ÿ. 1. By the *whole world*, is understood the Roman Empire.

Ÿ. 2. By *Cyrinus*, or Publius Sulp. Quirinus.

Ÿ. 3. *Into his own City*. i. e. the City of every one's family. Now Joseph and Mary, being both of the *family of David*, were oblig'd to go to Bethlchem, the City of David, where by providence, according to the predictions of the Prophets, the Messias was to be born.

Ÿ. 7. *In a manger* within a stable, or place, where beasts were shelter'd. And it is the common opinion that an Ox, and an Ass were there at that time. See Baronius, Tillemont, &c.

Ÿ. 14. *And on earth peace to men of good will* [a] I had translated *peace to men of his good will*, looking upon the sense to be, that a peace, and reconciliation was offer'd, and given to men from the good will, and mercy of God. The ordinary G copies altogether favour this exposition. And Bellarmin, l. 2. de Verb. D. 6. 11. is so convinc'd of this sense, that he brings it for an instance of one of those places, in which the true sense of the latin, is to be found by the G. text, which is many times true: but Bellarmin might not take notice, that several of the best G. MSS. are conformable to the lat. vulgate, and have *peace to men of good will*, as it is also expounded by diverse of

the

the ancient Fathers, that peace is offer'd to men of good will, to those who by the grace of God are disposed to believe and obey the Gospel-doctrine. And upon this, having advised with others I. did not think fit to change the former Rhem: translation.

Ÿ. 21. *To be circumcised*, which might be done, not only in the Temple, or in a Synagogue, but in any house.

Ÿ. 22. *Of her purification*. The. B. V. mother, stood not in need of this Ceremony, to which she submitted herself, as her divine son did to that of *Circumcision*.

Ÿ. 23. *Every male first born*. (b) lit. *Every male that openeth the womb*, the sense is the same in the law of Moyſes. And this translation is more conformable to the doctrine of the Fathers, that Christ was born without opening the womb, which Bede calls the doctrine of the Catholic Church.

Ÿ. 25. *A man named Simeon*, whom some conjecture to have been one of the Jewish Priests — *waiting for the consolation of Israel*, for the happy coming of the Meſſias — and the holy Ghost was in him by the spirit of Grace, and of Prophecy.

Ÿ. 26. *And he had had a revelation*, lit, an answer, that he should not see death, i, e, dye.

Ÿ. 27. *And he came in spirit*, or moved by the holy Spirit.

Ÿ. 30. *Thy salvation*, i, e, the Saviour, whom thou hast sent.

Ÿ. 31. *Before the face of all the People*, not of Israel only, but also as a light to be reveal'd to the Gentils, the Spiritual Children of Abraham, to whom also the promises were made.

Ÿ. 34. *Is set for the ruine*. Christ came for the Redemption, and salvation of all man: but Simeon Propheſie's what would happen because of the wilful blindness, and obstinacy of many — *And for a mark which shall be contradicted*, to signify that Christ, and his doctrine, should be as it were a mark, or Butt, against whom the Jews should discharge the arrows, & darts of their malice.

Ÿ. 35. *And thy own soul shall a sword pierce*, these words, which figuratively expreſs, the Grief of the B. V. mother, when present at the death of her Son, are to be taken by way of a Parenthesis — *that the thoughts of many hearts may be revealed*, and these are to be join'd with what went before, to wit that Child shall be a mark of contradiction, set unto the ruine, and Resurrection of many, that the thoughts of many hearts, may be reveal'd and disclosed, when some shall believe, and others remain in their obstinacy.

Ÿ. 36. *A Prophetess, call'd Anne*, She was another witness, that Jesus was the Meſſias, venerable for age, and more for her piety. — *who had lived with her husband 7 years from the time of her Virginity*, i, e, had been seven years a wife: and from the death of her husband, had remain'd always a widow, now 84. years of Age: who departed not from the Temple, but was constantly there at the times of prayer, with fastings and prayers serving God day and night.

Ÿ. 40. and 51. *the child grew up, and was stren:hen'd, full of wisdom — and advanc'd in wisdom and age*. The Arians from this



pretend to prove, that Christ was not truly God, who cannot advance or encrease in wisdom. The true meaning is, that Jesus, as he advanc'd in age as man, gave greater marks of his divine wisdom, & discover'd himself full of knowledge, wisdom, &c.

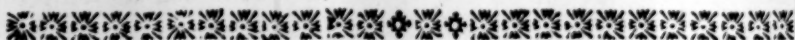
Ÿ. 49. *About the things, that are my Father's.* By these words he shew'd, that not S. Joseph, but only God was his Father

Ÿ. 50. *They understood not,* &c. that is, knew not, when, or by what means Christ design'd to make himself known to the world.

Ÿ. 51. *Was subject to them.* Astonishing humility, which the Son of God was pleas'd to teach by his example, as also obedience to Parents.

(a) Ÿ. 14. *Pax hominibus bona voluntatis.* The G copies, *ἐἰς τὴν ἀρετὴν εὐδοκίαν*, *hominibus bona voluntas*, but the author of the latin — vulgate, must have read, *ἀρετῶν εὐδοκίας* which reading is found in some ancient G. MSS. in the Alexandrian, that call'd of Cambridge, and others. The common reading in the ancient Fathers, is *bona voluntatis*, and not *bona voluntas*, but then some expounded it thus: *pax sit hominibus, qui habent bonam voluntatem, scilicet per Dei gratiam*: Others thus; *sit pax bona voluntatis divina hominibus*, which sense and Construction Lucas Brugentis prefers. And what confirms this Exposition is, that, *εὐδοκία* and *εὐδοκῆν*, are commonly apply'd when the good will of God is signified; yet some times also, *εὐδοκία* signifies the good will of men, as Philip. 1. 15. Rom. 10. Ÿ. 1. &c.

(b) Ÿ. 23. *Omne masculinum adaperiens vulvam*, *πᾶν ἄρσεν διανοίγον μύτην*, on which words Bede says, *quod ait Lucas adaperiens vulvam, consuetudo natiuitatis more loquitur . . . sed juxta fidem Catholicam exiit clauso Virginis utero, &c.*



### C H A P. III.

1. **I**N the fifteenth year of the Empire of Tiberius Cesar, Pontius Pilate being Governour of Judea, Herod being Tetrarch of Galilee, and his Brother Philip Tetrach of Iturea, and of the Country of Trachonitis, and Lysanias the Tetrach of Abilina,

2. Under the high Priests, Annas, and Caiphas: the word of the Lord was made to John the Son of Zacharias in the wilderness

3. And he came into all the Country about Jordan, preaching the Baptism of penance unto the Remission of sins,

4. As it is written in the book of the sayings of the Prophet Isaias: a voice of one crying in the wilderness:

prepare ye the way of the Lord , make streight his paths :

5. Every valey shall be fill'd up : and every mountain , and hill shall be leuell'd : and crooked ways shall be made streight , and rough ways smooth:

6. And every one shall see the Salvation *'sent from God'*

7. Now he said to the people , that came forth to be baptised by him : Ye brood of Vipers , who hath shewn you to fly from the wrath to come ?

8. Bring forth therefore worthy fruits of penance , and pretend not to say : we have Abraham for our Father. For I tell you , that God is able even of these stones to raise up children to Abraham.

9. For now the ax is laid at the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down , and cast into the fire.

10. And the people ask'd him saying : what then shall we do ?

11. He answer'd and said to them : he that hath two coats , let him give to him that hath none : and he that hath food , let him do in like manner.

12. And there came also Publicans to be baptized , and said to him : master, what shall we do ?

13. To whom he said : do no more than what is appointed you.

14. And the soldiers also demanded of him , saying : and what shall we do ? to whom he reply'd : strike no one , nor slander any one : and be content with your pay.

15. Now the people imagining , and all thinking in their hearts concerning John , lest perhaps he were the Christ :

16. John answer'd , and said to all : I indeed baptize you in water ? but one more powerful than I will come , the latchet of whose shoes I am not worthy to unloose : he shall baptize you in the Holy Ghost , and fire:

17. Whose fan is in his hand , and he will make

clean his floor , and gather the wheat into his barn , but the chaff he will burn with inextinguishable fire.

18. And many other things in his exhortations did he preach to the people.

19. Now Herod the Tetrarch when he was reprehended by him on the account of Herodias his Brother's wife , and of all the evil things which Herod did ,

20. He also added this to all the rest , that he shut up John in Prison.

21. And it came to pass , when all the people were baptis'd , Jesus having been Baptis'd , and praying , the Heavens were open'd :

22. And the Holy Ghost came down upon him in a bodily shape as a dove : and a voice was heard from heaven saying : thou art my beloved Son , in thee am I well pleased.

23. And Jesus himself began about thirty years of Age , as it was supposed the Son of Joseph , who was of Heli , who was of Mathat ,

24. Who was of Levi , who was of Melchi , who was of Janne , who was of Joseph ,

25. Who was of Mathathias , who was of Amos , who was of Nahum , who was of Hesli , who was of Nagge ,

26. Who was of Mahath , who was of Mathathias , who was of Semei , who was of Joseph , who was of Juda.

27. who was of Joanna , who was of Resa , who was of Zorobabel , who was of Salathiel , who was of Neri.

28. Who was of Melchi , who was of Addi , who was of Cofan , who was of Elmadan , who was of Her.

29. Who was of Jesu , who was of Eliezer , who was of Jorim , who was of Mathat , who was of Levi.

30. Who was of Simeon , who was of Juda , who was of Joseph , who was of Jona , who was of Eliakim ,

31. Who was of Melea , who was of Menna , who was of Mathatha , who was of Nathan , who was of David.

32. Who was of Jesse , who was of Obed , who was of Booz , who was of Salmon , who was of Naasson.

33. Who was of Aminadab , who was of Aram , who was of Esron , who was of Phares , who was of Juda.

34. Who was of Jacob , who was of Isaac , who was of Abraham , who was of Thare , who was of Nachor ,

35. Who was of Sarug , who was of Ragau , who was of Phaleg , who was of Heber , who was of Sale ,

36. Who was of Cainan , who was of Arphaxad , who was of Sem , who was of Noe , who was of Lamech ,

37. Who was of Mathufale , who was of Henoch , who was of Jared , who was of Malaleël , who was of Cainan ,

38. Who was of Henos , who was of Seth , who was of Adam , who was of God.

## A N N O T A T I O N S.

¶ 1. 2. *Pilate being Governour of Judea* , lit : *Procurator* , i. e. with a subordination to the President of Syria — under the high Priests *Annas* , and *Caiphas* . There was properly but one high Priest at a time , and *Caiphas* had this office and Title all the ten years that *Pilate* govern'd Judea . See *Joseph* . l. 18. *Antiq.* c. 3. — In these short notes I shall not pretend to examin the Chronological difficulties , as to *Christ's* Birth , death , &c.

¶ 5. *Every valley &c.* If these words in one sense were a prediction of the deliverance of the Israelites from their captivity *Isa.* 40. 3. and an admonition to level the roads for those that were to return , they also signify'd the Redemption of mankind from the slavery of sin : and that all obstacles , which retarded this benefit , shou'd be remov'd , and also that the proud shou'd be depress'd , and the humble receive graces.

¶ 11. *He that hath two coats* , &c. *S. Iohn* exhorts them to works of charity towards the poor , by giving what is superfluous.

¶ 13. *Do nothing more* . you who are military men , exact no more of the people , than what is allow'd and appointed you.

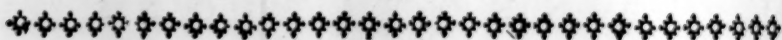
¶ 23. *Jesus himself was beginning about 30, years of age* , i. e. He was beginning , or entring upon his mission , when he was about the age of 30. — being as it was *supposed* , but not truly , the son of *Joseph* who was of *Heli* , &c , the Son is understood of all named , tho' not , in the same sense , especially at the end , when it is said , *who was of God* , *Adam* being created without a Father.

I shall not enter into the difficulties of this Genealogy , which according to the common exposition , is the pedigree of *S. Joseph* , as was that other *Matt.* c. 1. yet some are of opinion , that *S. Matthew* , having written the Genealogy of *Joseph* , *S. Luke* gives that of the Virgin *Mary* . See *Denis the Carthusian* , *Caictan* , *Cornel.* *A lapide* , *Melchior Canus* . *Barradius* , *Genebrard* , &c. *S. Hierom* indeed tells us , that it was not the custom of the Jews to write the Genealogies of women , but it may be answer'd , that on this very account *S. Matthew* writing in Hebrew , and chiefly to the Jews , had reason to conform himself to their custom : but *S. Luke* writing in Greek to the converted Gentils , had a special reason.



to write the pedigree of the B. V. Mary, Jesus being truly her Son, and not the Son of Joseph.

¶ 36. *who was of Cainan*, notwithstanding the veneration due to the latin - vulgate, which is to be esteem'd Authentick, Corn. A lapide calls it a chronological Problem, whether the word Cainan be the true reading, or whether it hath slip't into the text, It is true, Cainan is found in the LXX. Gen. 10. 24. Gen. 11. 14. and 1. Paralip. 1. 18, tho' in this last place, A Lapidé says, it is wanting in one Edition of the LXX. put out by Sixtus 5tus. At least it is not read in all those places, neither in the Hebrew, nor latin vulgate. Some say, that here in S. Luke's text, is found Cainan, because his citations are conformable to the LXX. others conjecture that Cainan, and Sale, were only different names of one and the same person, so that the sense may be, *who was of Sale*, who is also Cainan. *Qui fuit sale, qui & Cainan.*



#### C H A P. IV.

1. **J**esus full of the holy Ghost return'd from the River Jordan: and was driven by the Spirit into the wilderness,

2. For the space of forty days, and was tempted by the devil. And in those days he eat nothing: and when they were ended, he was hungry.

3. And the devil said to him: if thou be the son of God, say to this stone that it become bread.

4. And Jesus answer'd him: it is written: that man liveth not of bread alone, but of every word of God.

5. And the devil led him up to a high mountain, and shew'd him all the Kingdoms of the world in a moment of time:

6. And said to him: to thee will I give all this power, and the Glory of them: for they are deliver'd to me, and I give them to whom I will:

7. If therefore thou wilt adore me, they shall be all thine.

8. Jesus answering, said to him: It is written: thou shalt adore the Lord thy God, and him alone shalt thou serve.

9. He led him also into Jerusalem, and set him on the Pinnacle of the Temple, and saith to him: if thou be

the Son of God, cast thyself down from hence.

10. For it is written ; that he hath given his Angels charge of thee , that they preserve thee :

11. And that they shall bear thee up in their hands . lest perhaps thou dash thy foot against a stone . "

12. And Jesus answering , saith to him : It hath been said : thou shalt not tempt the Lord thy God.

13. And every temptation being ended , the devil departed from him for a time.

14. Now Jesus return'd in the power of the spirit into Galilee , and his fame spread thro' the whole country.

15. And he himself taught in their Synagogues , and was extoll'd by all.

16. He came also to Nazareth , where he had been brought up , and according to his custom , he entred on the Sabbath-day into the Synagogue , and stood up to read.

17. And there was given to him the book of the Prophet Isaias : and as he unfolded the book , he met with the place , where it was written :

18. " The spirit of the Lord upon me : therefore hath he anointed me : he sent me to preach the Gospel to the poor , to heal the contrite of heart.

19. To preach a deliverance to Captives , and sight to the blind , to send away *sound* the bruised , to preach an acceptable year of the Lord , and the day of retribution.

20. And when he had folded up the book , he gave it back to the Minister , and sat down. And the eyes of all in the Synagogue were intent upon him.

21. And he began to say to them : that this day this scripture is fulfill'd in your ears.

22. And all gave testimony in his favour , and wonder'd at the words which came from his mouth *join'd* with grace. And said : is not this the son of Joseph ?

23. And he said to them : you will doubtless apply to me this similitude : Physician cure thy self : as great things as we have heard done in Capharnaum , do also here in thy own Country.

24. But he said : Amen I say to you , that no Prophet is accepted of in his own Country.

25. In truth I say to you, there were many widows in the days of Elias in Israel, when the heavens were shut for three years, and six months, when there was a great famine in all the land:

26. And Elias was sent to none of them, only to a widow-woman in Sarepta of Sidonia.

27. And there were many Lepers in Israel in the time of the Prophet Elizeus, and none of them was made clean only Naaman the Syrian.

28. And all of them in the Synagogue hearing these things, were filled with anger.

29. And they rose up, and cast him out of their City: and led him to the top of the mountain, on which their City was built, that they might throw him down head-long.

30. But he passing thro' the midsts of them went his way.

31. And he went down to Capharnaum a City of Galilee, and taught there on the Sabbath-days.

32. And they were astonish'd at his doctrine, because his discourse was with authority.

33. Now in the Synagogue there was a man, who had an unclean devil, and he cry'd out with a loud voice,

34. Saying: let us alone, what have we to do with thee Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy *one* of God.

35. And Jesus rebuk'd him, saying: hold thy peace, and go out of him. And when the devil had thrown him down in the midst, he went out of him, and hurt him not.

36. And fear came upon all, and they talk'd one to another, saying: what is the meaning of this? For with authority, and power, he lays his commands on the unclean spirits, and they go out.

37. And his fame was publish'd in every place of the Country.

38. Now Jesus rising up from the Synagogue, entred into the house of Simon. And the mother of Simon's wife was seised with a great fever: and they entreated him in favour of her.

39. And standing over her , he commanded the fever ; and it left her. And presently rising up she ministred to them.

40. And when the sun was set , all they who had any persons sick of various distempers , brought them to him. And he laying his hands on each of them , heal'd them.

41. And devils went forth of many crying out , and saying : thou art the son of God : and rebuking them he suffer'd not them to speak , because they knew him to be the Christ.

42. And when it was day , going out he went into a desert place , and the multitude sought for him , and came to him : and detain'd him lest he should go from them.

43. To whom he said : that I must also preach the Gospel of the Kingdom of God to other Cities : for to this end am I sent.

44. And he preach'd in the Synagogues of Galilee.

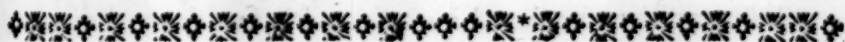
#### ANNOTATIONS.

ψ. 13. *For a time* , for some time , or for a season , as it is in the Greek.

ψ. 17. *As he unfolded the book* : and again ψ. 20. *when he had folded up the book*. Books at that time were not like ours now a days , but were skins or parchments , roll'd or folded up.

ψ. 19. *To send away sound them that were bruised* , or oppress'd. these words are not in the Prophet , but are added by S. Luke to explain the others ——— *to preach an acceptable year* , as it were the Jubily year , when slaves us'd to be set at liberty.

ψ. 30. *Passing thro' the midst of them* , he went away. Perhaps by making himself on a sudden invisible , or by striking them with blindness , or by changing their minds , and hearts , as he pleas'd.



#### C H A P. V.

1. **A**Nd it came to pass , when the multitudes press'd upon him to hear the word of God , and he was standing by the lake of Genesareth.

2. And he saw two ships near the shoar of the Lake : but the fishermen were gone out , and were washing their nets.



5. Now going on board one of the ships, which was Simon's, he desir'd him to put back a little from the land. And sitting he taught the multitude from the little ship.

4. And as soon as he left off speaking, he said to Simon: launch forth into the deep, and let loose your nets for a draught.

5. And Simon answering, said to him: Master, labouring all the night we have taken nothing: but at thy word I will let loose the Net.

6. And when they had done this, they inclosed a great multitude of Fish, and their Net was breaking.

7. And they made signs to their Companions, who were in another ship, that they should come, and help them. And they came, and fill'd both the little ships, so that they were almost sinking.

8. Which when Simon Peter had seen, he cast himself down at Jesus's knees, saying: depart from me Lord, because I am a sinful man.

9. For he was struck with astonishment, and all that were with him at the draught of fish which they had taken.

10. In like manner James and John, the Sons of Zebedee, who were Simon's partners. And Jesus saith to Simon; fear not: from hence-forth thou shalt be taking men.

11. And having brought their ships to land, leaving all they follow'd him.

12. And it came to pass when he was in one of the Cities, behold a man full of the Leprosy, seeing Jesus, and prostrating himself on his face begg'd of him, saying: Lord if thou wilt, thou can'st make me clean.

13. And stretching forth his hand, he touch'd him saying: I will: be thou made clean: and forthwith the Leprosy left him.

14. And he charg'd him to tell no one: but go (said he) shew thyself to the Priest, and make the offering for thy being made clean, as Moyses commanded for a testimony to them.

15. But his Fame was the more spread about : and great multitudes flock'd together to hear , and to be heal'd of their infirmities.

16. But he retir'd into the wilderness , and pray'd.

17. Now it happen'd one day , he sat preaching. And the Pharisees and Doctors of the law were sitting, who had come out of every Town of Galilee , and Judea , & *from* Jerusalem ; and the power of the Lord was for healing them.

18. And behold *some* men , carrying in a bed a man who was ill of the palsy : and they sought *how* to bring him in , and lay him before him.

19. And not finding what way to bring him in, because of the crowd , they went up upon the roof , and thrò the tiling let him down with the bed into the midst before Jesus.

20. Who having seen their Faith , said : man , thy sins are forgiven thee.

21. And the Scribes and Pharisees began to think , and say : who is this that speaketh blasphemies ? who can forgive sins but God alone ?

22. Now Jesus having known their thoughts, answering said to them : what are you thinking in your hearts ?

23. Which is easier to say : thy sins are forgiven thee : or to say : rise up , and walk ?

24. But that you may know that the son of man hath power on earth to forgive sins : [ he saith to the man sick of the Palsy ] I say to thee , rise , take up thy bed , and go into thy house.

25. And presently rising before them , he took up his bed , where-on he lay : and went away into his house glorifying God.

26. And all were seised with astonishment , and magnify'd God : and they were fill'd with fear , saying : we have seen wonders this day.

27. And after these things he went out , and saw a Publican , nam'd Levi , sitting at the Custom-house : and he saith to him : follow me.

28. And having left all , rising up , he follow'd him.

29. And Levi made him a great feast in his house : and there was a great multitude of Publicans , and of others who were at table with him.

30. And their Pharisees and Scribes murmur'd , saying to his Disciples : why do you eat and drink with Publicans , and sinners ?

31. And Jesus answering , said to them : they who are in health , need not a Physician , but they who are ill.

32. I came not to call the just , but sinners unto penance.

33. But they said to him : why do the Disciples of John fast frequently , and practise praying , and likewise those of the Pharisees , but thine eat , and drink ?

34. To whom he said : can you make the Children of the Bride-groom fast as long as the Bride-groom is with them ?

35. But the days will come , when the Bride-groom , shall be taken from them , then shall they fast in those days.

36. And he propos'd to them a similitude. No one putteth a piece *taken* from a new coat into an old coat : for so he both breaketh the new , and the patch from the new suiteth not with the old.

37. And no one putteth new wine into old Casks : for so the new Wine breaketh the Casks , and it will be spilt , and the Casks lost :

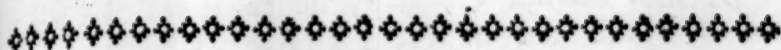
38. But new wine is to be put into new Casks , and both will be preserved.

39. And no one that drinketh old wine , hath presently a mind to new : for he saith : the old is better.

#### A N N O T A T I O N S.

V. 2. *Washing their nets.* See Matt. 4. 18, page 17, and mark 1, 16. page 137. where it is said , that Christ saw them , *when they were casting their nets* : i, e, some of them were *casting* , others *washing*, or *mending* their nets.

V. 39. *no one that drinketh old wine , &c.* As no one accustomed to old wine , finds him self on a sudden disposed to new ; so no one accustomed to an easy Life , is on a sudden disposed to the practices of a severe penitential Life ; for all these Comparisons tend to this.



## C H A P. V I.

1. **A**Nd it came to pass on the second-first Sabbath, as he went thro' the cornfields, his Disciples pluck'd the Ears of the corn, and rubbing them with their hands eat them.

2. And some of the Pharisees said to them: why are you doing that which is not lawful on Sabbath-days?

3. And Jesus answering them, said: And have you not read that which David did, when he was hungry: and they that were with him?

4. How he entred into the house of God, and took the loaves placed there, and eat, and gave to those that were with him, which it is not lawful for any one to eat, but for Priests only?

5. And he said to them: that the son of man is Lord, even of the Sabbath.

6. And it happen'd also on another Sabbath-day, that he entred in, and taught in a Synagogue: and a man was there whose right hand was wither'd.

7. Now the Scribes, and Pharisees were watching him, whether he would cure on the Sabbath-day, that they might find whereof to accuse him.

8. But he knew their thoughts: and said to the man who had the wither'd hand: rise up, and stand in the middle: and he rising stood up.

9. And Jesus saith to them: I ask you, if it is lawful on Sabbaths to do well, or ill, to save a mans soul, or destroy *him*?

10. And looking round on them all, he said to the man: stretch forth thy hand. And he stretch'd it forth: and his hand was restor'd *whole*.

11. But they were fill'd with folly, and talk'd among themselves what they shou'd do to Jesus.

12. And it came to pass in those days that he went out to a mountain to pray, and he pass'd the night in prayer to God.



13. And when it was day, he call'd his Disciples, and he chose out of them twelve [ whom he also call'd Apostles )

14. Simon whom he surnam'd Peter, and Andrew his Brother, James, and John, Philip, and Bartholomew,

15. Matthew, and Thomas, James *the son* of Alphaeus, and Simon call'd the Zelot,

16. Judas *the brother* of James, and Judas Iscariot, who was the Traitor.

17. And going down with them, he stood in an open plain, and a crowd of his Disciples, and a great multitude of people, out of all Judea, and Jerusalem, and from the sea-coasts, and from Tyre, and Sidon.

18. Who had come to hear him, and to be heal'd of their diseases. And they who were troubl'd with unclean spirits, were cured.

19. And all the multitude strove to touch him : because a virtue proceeded from him, and he heal'd *them* all.

20. And lifting up his Eyes upon his Disciples he said : blessed ye poor, because yours is the Kingdom of God.

21. Blessed ye that are hungry now, because you shall be fill'd. Blessed ye that now weep, because you shall laugh.

22. Blessed shall you be, when men shall hate you, and when they shall discard you, and reproach you, and cast out your name as evil, for the son of man's sake.

23. Be glad in that day, and rejoyce exceedingly, for behold your reward in Heaven is great : for in like manner did their Fathers do to the Prophets.

24. But wo be unto you that are rich, because you have your consolation.

25. But wo be unto you, who are filled, because you shall be hungry : Wo unto you who laugh now : because you shall mourn and weep.

26. Wo *to you* when men shall speak well of you : for so did their Fathers in regard of the false Prophets.

27. But I say to you that hear *me* : love your Enemies, do good to those that hate you.

28. Bless them that curse you, and pray for those that slander you.

29. And to him that striketh thee on the cheek, offer also the other. And him that taketh from thee thy cloack, hinder not to take even thy coat.

30. And give to every one that asketh of thee : and of him that taketh away the things that are thine, do not demand them again.

31. And as you would that men should do to you, do you also in like manner to them.

32. And if you love them that love you, what thanks is *due* to you, for even sinners love those that love them.

33. And if you do good to them that do good to you, what thanks is *due* to you ? For even sinners do this.

34. And if you shall lend to them, from whom you hope to receive, what thanks is *due* to you ? for sinners also lend to sinners that they may receive an equivalent.

35. But love your enemies : do good, and lend, not hoping for any thing thereby : and your reward shall be great, and you shall be the children of the most high, for he is kind to the ungrateful, and to the wicked.

36. Be you therefore merciful, as your Father is merciful.

37. Judge not, and you shall not be judg'd. Condemn not, and you shall not be condemn'd, forgive, and you shall be forgiven.

38. Give, and it shall be given to you : good measure and press'd down, and shaken together, and running over shall they give into your bosom : for with what measure you shall measure to others, it shall be measur'd to you again.

39. And he also spoke to them a similitude : can the blind lead the blind ? Will they not both fall into the ditch ?

40. The disciple is not above his master : but every one shall be perfect, if he be as is master.

41. And why dost thou see a mote in thy Brother's eye, and perceivest not a beam in thy own Eye ?

42. Or how canst thou say to thy Brother : Brother let me draw the mote out of thy Eye , thou thyself not seeing the beam in thy own Eye : Hypocrite cast first the beam out of thy own Eye, and then thou shall see clearly to draw the mote out of thy brother's Eye.

43. For it is not a good tree that produceth bad fruits : neither is it a bad tree that produceth good fruit.

44. For every tree is known by it's fruit. For neither do men gather figs from thorns , nor do they gather grapes from a bramble bush.

45. A good man out of the good treasure of his heart , bringeth forth good : and the evil man out of an evil treasure bringeth forth evil. For from the abundance of the heart the mouth speaketh.

46. And why call you me Lord , Lord : and do not the things which I say ?

47. Every one who cometh to me , and heareth my words, and complyeth with them , I will shew you to whom he is like,

48. He is like to a man , who building a house, digg'd deep , and laid the foundation upon a rock. And an inundation coming , the torrent beat against that house , but could not shake it : for it was founded upon a rock.

49. But he that heareth , and performeth not : he is like to a man , that buildeth his house upon earth without a foundation ; against which the torrent beat , and presently it fell : and great was the ruine of that house.

#### A N N O T A T I O N S.

¶ 1. *On the second-first Sabbath.* An obscure place , on which S<sup>r</sup> Hierom says to Nepotianus ( a ) that he had consulted his Master S. Greg<sup>r</sup> Nazianzen , but in vain. S. Chrys. Hom 40. in Matt. takes it for a , *double Feast* , or a *double rest* : by which we may either understand a Sabbath , and another Feast concurring on the same day : or a Sabbath , and a Feast immediatly succeeding to each other. Theophylactus says the same ; and that then the Latter day , on which they were to rest , was call'd the *second First*. Others say , that when the Jews kept their solemn

Solemn Paschal Feast for 7 days, the *last day*, was call'd *second-first*, because it was kept with equal solemnity, as the first day had been. See Maldonate. Later Interpreters have found out other Expositions, of which the most plausible seems to be, that by the *second-first Sabbath*, may be understood the *Feast of Pentecost*, [ which also happen'd when corn was ripe in Palestine ] To understand this, we must take notice, that the Jews had three great, and solemn Feasts. 1. that of the *Pasche*, or the great Paschal Feast, with the 7 days of *unleaven'd Bread*, the 2d. was the great *Feast of Pentecost*, and the 3d. was the *Feast*, call'd of *Tabernacles*. It is supposed then that the *Paschal Feast*, was call'd the *first-first Sabbath*, that *Pentecost* was call'd the *second-first Sabbath*, and that of *Tabernacles*, the *third-first*, or great *Sabbath*.

Ÿ. 26. *Wo to you when men shall speak well of you.* The ministers of the Gospel, must not value themselves, when they are applauded by men: for so did the *Forefathers* of the Jews formerly commend the false Prophets, when they flatter'd the People, and spoke things that were pleasing to them.

Ÿ. 35. *Lend not hoping for any thing*, when you lend, you must not even hope for more, nor for any gain, or advantage by lending.

(A) Ÿ. 1. *In Sabbato secundo - primo* ἐν σαββάτῳ δευτεροπρώτῳ See S. Chrys. Hom 40. in Matt. in the Latin Edition, in the Greek of Savil ἐμ. λθ p. 262. Tom. 2. ὅταν ἡ ἀργία ἡ, καὶ τὸ σαββάτῳ τῷ κυρίῳ, καὶ ἰτίρας ἰερῶν, ἀδύναται. See S. Hierom ad Nepotianū Tom. 4. Part. 2. Pag. 262. Ed Ben-

\*\*\*\*\*

## CHAP. VII.

1. **N**OW when he had finish'd all these his discourses in the hearing of the people, he entred into Capharnaum.

2. And the servant of a certain Centurion was ill, and like to die: for whom he had a great value.

3. And when he had heard of Jesus, he sent to him the Elders among the Jews, desiring him to come, and heal his servant.

4. Now when they were come to Jesus, they begg'd of him earnestly, saying to him: he is one that deserveth thou should'st do this for him.

5. For he loves our Nation: and he hath built us a Synagogue.

6. And Jesus went along with them. And now when



he was not far from the house, the Centurion sent to him *his* friends, saying: Lord give not thyself this trouble: for I am not worthy that thou should'st enter under my roof.

7. For which reason neither did I esteem my self worthy to come to thee: but say it only with a word and my servant shall be heal'd.

8. For I my self am a man settled under Authority, having soldiers under me; and I say to this man, go, and he goeth; and to another, come; and he cometh: and to my servant do this, and he doth it.

9. Which Jesus hearing, wonder'd: and turning to the people, that follow'd him, said: Amen I say to you, I have not found so great Faith even in Israel.

10. And they who were sent being return'd to the house, found the servant, who had been ill, cur'd.

11. And it came to pass, afterwards he was going into a City, call'd Naim: and his disciples were going with him, and a great crowd.

12. Now when he drew near to the Gate of the City, behold a dead man was carried out, his mother's only son: and she was a widow: and a great multitude of the City with her.

13. whom when the Lord had seen, being mov'd with compassion for her, he said to her: weep not.

14. And he came near, and touch'd the coffin (and they who carried it stood still) and he saith: young man, I say to thee, rise up.

15. And he that was dead sat up, and began to speak. And he gave him to his mother.

16. And fear came upon them all; and they glorified God, saying: that a mighty Prophet is risen among us; and that God hath visited his people.

17. And this report concerning him was spread abroad thro' all Judea, and thro' all the Country round about.

18. And John's disciples related to him all these things.

19. And John call'd two of his disciples, and sent them to Jesus, saying: Art thou he who is to come, or are we to wait for another?

20. And the men being come, said: Iohn the Baptist sent us to thee, saying: art thou he who is to come, or are we to wait for another?

21. (Now at that very hour he heal'd many of diseases, and sores, and from evil spirits, and restor'd sight to many that were blind,

22. And he answering, said to them: Go and report to Iohn the things which you have heard, and seen: that the blind see, the lame walk, the lepers are cleans'd, the deaf hear, the dead rise up again, the Gospel is preach'd to the poor:

23. And blessed is he, who shall not be scandaliz'd in me.

24. Now when the messengers from Iohn were departed, he began to speak to the people concerning Iohn: What went you out to see in the wilderness? a reed shaken by the wind?

25. But what went you out to see? a man cloath'd with soft Garments? behold they who wear costly apparel, and live in delights, are in the houses of Kings.

26. But what went you out to see? a Prophet? yes, I say to you, and more than a Prophet:

27. This is he of whom it is written: behold I send my Angel before thy face, who shall prepare thy way before thee.

28. For I tell you: among the born of women none is a greater Prophet than Iohn the Baptist: but he who is lesser in the Kingdom of God, is greater than he.

29. And all the People and the Publicans hearing, prais'd the Justice of God, being baptiz'd with the Baptism of Iohn

30. But the Pharisees, and the Doctors of the Law, despis'd the designs of God towards themselves, not being baptiz'd by him.

31. And the Lord said: to whom shall I compare the men of this race? and to whom are they like?

32. They are like to children sitting in the market place, speaking to one another, and saying: we have play'd on Pipes to you, and you have not danc'd:

we have lamented, and you have not mourn'd.

33. For John the Baptist came neither eating bread, nor drinking wine, and you say : he hath a devil.

34. The son of man came eating, and drinking, and you say : behold a glutton, and a drinker of wine : a friend of Publicans, and sinners ?

35. And wisdom is justified by all her children.

36. And a certain Pharisee desir'd him, that he would eat with him. And being entred into the Pharisee's house, he was at table.

37. And behold a woman who was in the City a sinner, as soon as she knew that he was at table in the Pharisee's house, brought an Alabaster-vessel of Ointment :

38. And standing behind at his feet, with tears she began to water his feet, and wiped them with the hairs of her head, and kiss'd his feet, and anointed them with Ointment.

39. Which the Pharisee seeing, who had invited him, said within himself : this man if he were a Prophet, would doubtless know, who, and what kind of woman she is, that toucheth him : for she is a sinner.

40. And Jesus spoke, and said to him : Simon I have some thing to say to thee : he reply'd : speak master.

41. There were two debtors to a certain creditor : the one owed him five hundred *Roman* \* pence, the other fifty.

42. And they having not where-with to pay, he forgave both of them : which then loveth him more ?

43. Simon answer'd and said : I presume, he to whom he forgave more. And he said to him : thou hast judg'd well.

44. And turning towards the woman, he said to Simon : do'st thou see this woman ? I came into thy house, thou did'st not give me water for my feet : but she hath water'd my feet with tears, and with her hair hath wiped them.

45. Thou gavest me no kiss ; but she, since she came in, hath not ceas'd to kiss my feet,

\* Denarius's

46. Thou hast not anointed my head with oil : but she hath anointed my feet with Ointment.

47. Wherefore I tell thee : many sins are forgiven her, because she hath lov'd much : but that person to whom less is forgiven , loveth less.

48. And he said to her : thy sins are forgiven thee.

49. And they who were at table together , began to say within themselves : who is this that even forgiveth sins ?

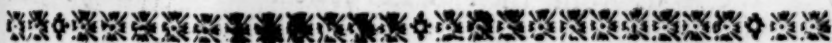
50. And he said to the woman : thy Faith hath sav'd thee : go in peace.

#### A N N O T A T I O N S.

Y. 29. *Prais'd the justice of God.* Lit , *justified God*, i, e, fear'd , and worship'd God , as just , Merciful , &c.

Y. 37. *A woman that was in the City a sinner*, some say , she had only been of a vain airy carriage , one that lov'd to be admired for her Beauty , and wit ; but the common Exposition , and more conformable to the Text , is , that she had been of a lewd , debauch'd Life , and conversation.

Y. 47. *Many sins are forgiven her , because she hath loved much.* In the scripture , an Effect sometimes seems attributed to one only cause , when there are divers other concurring dispositions : the sins of this woman , in this verse , are said to be forgiven , because *she loved much* : but Y. 50. Christ tells her , *thy Faith hath saved thee*. In a true Conversion are join'd Faith , Hope , Love , Sorrow , and other pious dispositions.



#### C H A P. VIII.

1. **A**Nd it came to pass afterwards , that he travell'd thro' Cities , and Towns , preaching , and publishing the Gospel of the Kingdom of God : and the twelve were with him ,

2. And some women , who had been cured of evil spirits , and of infirmities ; as Mary call'd Magdalene , out of whom had gone seven devils ,

3. And Joanna the wife of Chusa , Herod's steward , and Susanna , and many others , who out of their substance ministr'd to him.



4. Now when a vast multitude flock'd together, and hasten'd to him from the Cities, he spoke to them by way of similitude.

5. The sower went forth to sow his seed : and as he was sowing, some of it fell by the way-side and it was trodden upon, and the Birds of the air eat it up.

6. And another part fell upon stony - ground : and being shot up it wither'd, because it had not moisture :

7. And another part fell among thorns, and the thorns growing up together choak'd it.

8. And another part fell upon good ground : and being grown up, yielded fruit a hundred - fold. Saying these things, he cried out : he that hath ears to hear, let him hear.

9. And his disciples ask'd him, what was the meaning of this parable.

10. To whom he said : to you it is given to know the mystery of the Kingdom of God, but to the rest in parables, that seeing they may not see, and hearing they may not understand.

11. Now the parable is this : the seed is the word of God.

12. And they by the way-side, are those who hear it : then the devil cometh, and taketh away the seed from their hearts, lest believing they should be saved.

13. And they upon stony - ground, are those, who when they have heard it, receive the word with joy : and these have no root; who believe for a while, and in the time of temptation fall back.

14. And that part which fell upon thorns, are they who heard, and going away are choak'd with cares, and with riches, and with the pleasures of this Life, and yield not fruit.

15. But that upon good ground, are they who with a good, and very good heart, hearing the word retain it, and with patience bring forth fruit.

16. Now no one lighteth a lamp, and covereth it with a vessel, or placeth it under a bed, but putteth

it upon a candlestick, that they who enter in may see the light.

17. For there is nothing secret which shall not be made manifest; nor any thing hid, which shall not be known, and made publick.

18. Take heed therefore how you hear *the word*. For whosoever hath, to him shall be given: and whosoever hath not, even that which he thinketh he hath, shall be taken away from him.

19. And his Mother, and Brethren were coming to him, and they could not come at him for the crowd.

20. And it was said to him: thy Mother, and thy Brethren stand without, desiring to see thee.

21. Who answering said to them: my Mother, and my Brethren are they, who hear the word of God, and comply with it.

22. And it happen'd one day he went aboard a little ship, and also his Disciples: and he said to them: let us pass over to the other side of the Lake: and they went aboard.

23. Now when they were sailing, he fell asleep, and there came a storm of wind upon the Lake: and the *Vessel* was fill'd with water, and they were in danger.

24. And coming to him, they awak'd him, saying: master we perish. But he rising up, rebuk'd the wind, and the storm on the water, and it ceas'd: and there was a calm.

25. And he said to them: where is your Faith? who fearing and admiring said to one another: who think you, this is? for he commands both the winds, and the sea: and they obey him.

26. And they sail'd to the Country of the Gerasens, which is opposite to Galilee.

27. And when he was come to land, there met him a certain man, who was possess'd with a devil now for a long time, and wore no cloaths, nor slaid in a house, but in burying places.

28. And as soon as he saw Jesus, he fell down be-

fore him : and shouting out with a loud voice said : what have I to do with thee Jesus the Son of the most high God ? I beseech thee , torment me not.

29. For he commanded the unclean Spirit to go out of the man. For *the Spirit* seized him many times , and he had been bound in chains , and kept in fetters , yet the chains being broken , he was driven by the devil into desert places.

30. And Jesus ask'd of him , and said : what is thy name ? and he reply'd , Legion : because many devils had entred into him.

31. And they begg'd of him , not to command them to go into the Abyss.

32. Now there was thereabouts a herd of many Swine feeding on the mountain : and they desir'd of him , that he would permit them to enter into them : and he permitted them.

33. The devils therefore went out of the man : and entred into the Swine : and the herd ran with violence down a precipice into the lake , and was stiff'd.

34 Which as soon as they who fed them saw done , they fled away , and told it in the City , and in the Towns.

35. And they went forth to see what was done , and came to Jesus : and they found the man , out of whom the devils had departed , sitting at the feet of Jesus , cloath'd , and of a sound mind , and they were afraid.

36. And they who had seen it , told them , how *the man* had been deliver'd from the Legion :

37. And all the multitude of the Country of the Gerasens desir'd him to depart from them : because they were seized with great fear. And he going on board the ship , return'd back.

38. And the man out of whom the devils were gone , begg'd of him , that he might be with him. but Jesus sent him away , saying :

39. Return to thy house , and publish how great things God hath done to thee. And he went thro' the whole City , publishing how great things Jesus had done for him.

40 Now it came to pass , when Jesus was return'd , the People receiv'd him. For they were all waiting for him.

41. And behold there came a man , nam'd Jairus , who was himself the Ruler of a Synagogue : and he fell at the feet of Jesus , desiring of him , that he would go into his house ,

42. Because he had an only daughter about twelve years of age , and she was at the point of death. And it happen'd , as he was going , he was press'd upon by the crowd.

43. And there was a woman who was troubl'd with a bloody flux for the space of twelve years , who had spent all her substance upon Physicians , nor could be cur'd by any one :

44. She came behind , and touch'd the hem of his Garment : and presently the flux of her blood stopt.

45. And Jesus said : who is it that touch'd me ? And all denying it , Peter , and they who were with him , said : master , the crowd presseth upon , and Squeezeth thee : and do'st thou say : who touch'd me ?

46. And Jesus reply'd : some one touch'd me : for I know that a virtue hath proceeded from me.

47. Now the woman seeing that she was not undiscov'rd came trembling , and fell at his feet : and declared before all the People , for what cause she had touch'd him : and how she was heal'd immediately.

48. But he said to her : daughter thy Faith hath made thee sound : Go in peace.

49. While he was yet speaking , there came one to the Ruler of the Synagogue , saying to him : thy daughter is dead , trouble him no more.

50. But Jesus hearing this word , said to the Father of the Girl : fear not , believe only , and she will be well.

51. And when he was come to the house , he suffer'd no one to enter with him , except Peter , and James , and John , and the Father , and Mother of the Girl.



52. And they all wept, and lamented for her. But he said: weep not, the Girl is not dead, but asleep.

53. And they laugh'd at him, knowing that she was dead.

54. But he taking her by the hand, cry'd out, saying: young maid, rise up.

55. And her spirit return'd: and presently she rose up: and he bad them give her to eat.

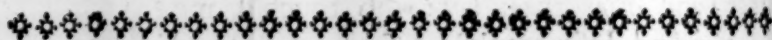
56. And her Parents were astonish'd, whom he charg'd not to tell any one what had been done.

### AN NOT A T I O N S.

Ÿ. 3. *The wife of Chusa, Herod's steward.* Lit. his *Procurator*, as in the Rhem. Translation. The G. Signifies one that provides for another, or manages his concerns. The same word is used Matt. 20, 8, and Gal. 4. 2.

Ÿ. 22. *And they set forward.* Lit. *They went up.* The sense is, being gone a board, they set forward, or launch'd forth, as in the Prot. Translation.

Ÿ. 23. *And they were fill'd,* i. e. The little ship was fill'd with water.



### CHAP. IX.

1. **N**OW having call'd together the twelve Apostles, he gave them power, and authority over all Devils, and to cure diseases.

2. And he sent them to preach the Kingdom of God, and to heal the infirm:

3. And he said to them: Take nothing for your Journey, neither staff, nor Scrip, nor bread, nor money, neither have two Coats.

4. And whatsoever house you go into, stay there, and go not from thence.

5. And whosoever shall not receive you, going out of that City, shake off even the dust from your feet in testimony against them.

6. And they being set out, went round thro' the

Towns, preaching the Gospel, and curing every where.

7. Now Herod the Tetrach heard of all these things that were done by him, and was in a doubt, because it was said

8. By some: that John was risen from the dead. And by some *others*; that Elias appear'd: and by others, that one of the ancient Prophets hath risen.

9. And Herod said: John I beheaded: but who is this, of whom I hear such things; and he was desirous to see him.

10. And the Apostles being return'd, related to him all they had done: and having taken them with him, he retir'd apart into a solitary place, which belong'd to Bethsaida.

11. Which as soon as the people knew, they follow'd him: and he receiv'd them, and spoke to them concerning the Kingdom of God, and heal'd those who stood in need to be cur'd.

12. Now the day began to decline. And the twelve coming to him, said: dismiss the multitude, that going into the Towns, and Villages round about, they may have lodging, and find victuals: for here we are in a desert place.

13. But he said to them: do you give them to eat. And they replyd: we have no more than five loaves, and two fishes, unless perhaps we shou'd go, and buy food for all this multitude.

14. Now they were about five thousand men. And he saith to his Disciples: make them place themselves by companies, fifty and fifty together.

15. They did so: and made them all place themselves.

16. And having taken the five loaves, and two Fishes, he look'd up to Heaven, and bless'd them: and broke them, and distributed them to his Disciples to set before the multitude.

17. And they all eat, and were fill'd. And there were taken up of what remain'd to them, twelve baskets of Fragments.

18. And it came to pass, when he was praying by himself, but his Disciples were also with him: and he put this question to them: whom do the People say that I am?

19. They answer'd, and said: John the Baptist, and others Elias, and others that one of the former Prophets is risen again.

20. And he said to them, but whom do you say I am? Simon Peter answering, said: the Christ of God.

21. But charging them, he commanded them not to tell this to any one,

22. Saying: that the Son of man must suffer many things, and be rejected by the Elders, and the chief Priests, and the Scribes, and be put to death, and the third day rise again.

23. And he said to all: if any one will come after me, let him deny himself, and take up his Cross daily, and follow me.

24. For whosoever would save his Life shall lose it: and he that shall lose his Life for me, shall save it.

25. For what doth it profit a man, if he gain the whole world, and lose himself, and perish?

26. For he that shall be ashamed of me, and of my words; the Son of man shall be ashamed of him, when he shall come in his Majesty, and in that of his Father, and of the Holy Angels.

27. And I say to you truly: there are some standing here, who shall not taste death, till they see the Kingdom of God.

28. And it came to pass about eight days after these words, he took Peter, and James, and John, and went up to a mountain to pray.

29. And while he was praying, the appearance of his Countenance was alter'd: and his Garments white, and shining.

30. And behold two men were talking with him, and they were Moyses, and Elias

31. Appearing in majesty: and they spoke of his

decease, which he was to undergo at Jerusalem.

32. But Peter, and they that were with him, were overwhelm'd with sleep. And awaking they saw his Majesty, and the two men that stood with him.

33. And it happen'd as they were departing from him, Peter saith to Jesus: master, it is good for us to be here: and let us make three Tabernacles, one for thee, one for Moyses, and one for Elias: not knowing what he said.

34. And as he was thus speaking, a cloud came, and overshadow'd them: and they were afraid, as they were entring into the cloud.

35. And a voice came from the cloud saying: this is my beloved Son, hear ye him.

36. And while the voice was uttered, Jesus was found alone. And they kept it secret, and in those days said nothing to any one of the things which they had seen.

37. Now it came to pass the day following, as they were coming down from the mountain, a great crowd met them.

38. And behold a man from the crowd cry'd out, saying: master, I beseech thee, look upon my son, for he is the only one I have:

39. And a spirit seizeth him, and on a sudden he cryeth out, and it dasheth, and shaketh him, with a foaming, and tearing him scarce departeth from him:

40. And I desired thy Disciples to cast him out, and they could not.

41. And Jesus answer'd and said: ô faithless, and perverse Generation! how long shall I be with you, and bear with you? bring hither thy son.

42. And when he was coming near, the devil threw him down, and shook him.

43. And Jesus rebuk'd the unclean spirit, and heal'd the boy, and deliver'd him to his Father.

44. And all were astonish'd at the mighty Power of God: and every one admiring all things that he did, he said to his Disciples: lay you up in your hearts these words: that it shall come to pass, that the Son



of man shall be deliver'd into the hands of men.

45. But they did not know the word : and it was hid from them, so that they understood it not, and they were afraid to ask him about it.

46. Now a thought came into their minds , which of them should be the greatest.

47. And Jesus seeing the thoughts of their hearts, took a child , and placed him by him:

48. And said to them : whosoever shall receive this child in my name , receiveth me : and whosoever shall receive me , receiveth him that sent me. For he that is least among you all , is the greatest.

49. And John spoke and said : master we saw a certain man in thy name casting out Devils , and we forbad him , because he doth not follow *thee* with us.

50. And Jesus said to him : do not forbid him : for he that is not against you , is for you.

51. And it came to pass , when the days of his Assumption were fulfill'd , he fix'd his Countenance to go to Jerusalem.

52. And he sent Messengers before him , who went into a City of the Samaritans to make ready for him.

53. But they receiv'd them not , because his Countenance was of one going to Jerusalem.

54. Now when his Disciples James , and John had seen *this* , they said : Lord , wilt thou , that we call for fire to come from heaven , and to consume them ?

55. And turning about he reprehended them , saying : you know not of what Spirit you are.

56. The Son of man came not to destroy souls , but to save , *them*. And they went away into another Town.

57. And it happen'd , as they were walking on the way , a certain man said to him : I will follow thee whithersoever thou goest.

58. Jesus said to him : Foxes have kennels , and the Birds of the air nests ; but the Son of man hath not where to lay his head.

59. And to another he said : follow me. But he reply'd : Lord , let me first go , and bury my Father.

60. And Jesus said to him : let the dead bury their dead : but for thy part , go , and publish the Kingdom of God.

61. And another said : Lord I will follow thee , but let me first dispose of the things that are at my house.

62. Jesus saith to him : no one putting his hand to the Plough , and looking back , is fit for the Kingdom of God.

#### ANNOTATIONS.

Ÿ. 4. *And depart [ a ] not from thence.* In the ordinary G. copies , we find , and *depart from thence.* The sense appears by the other Evangelists Matt. 10. 11. and Mark. 6. 10. that Christ gave this admonition to his Disciples , not to change their lodging from House to House , but while they staid in a Town , to remain in the same House. And tho' the negative be here omitted in the Greek , Interpreters bring it to the same , by telling us , that the sense is , *stay there , and depart from thence* , i , e , stay in that house , so that leaving the Town , you may depart from the same House.

Ÿ. 18. *Praying by himself* , i , e , remote from the People , tho' his Disciples are said to *have been with him.*

Ÿ. 31. *They spoke of his decease [ b ]* or his *departure out of this world.* S. Peter useth the same G. word for his Death. 2. Pet. 1. 15.

Ÿ. 51. *The Time of his Assumption* , i , e , of his Ascension into Heaven. See the same G. word Mar. 10. 19. and Acts. 1. 11.

— *He was fix'd upon going to Jerusalem* , or literally , *he fixed [ c ] his countenance to go up to Jerusalem* — And Ÿ. 53. *because his Countenance was of one going up to Jerusalem* : These Expressions come from the style of the Hebrews. See 4. Kings 12. 17. Jerem. 42. 15. Ezech. 4. 3. The sense is , that the Samaritans perceiv'd , he , and his Company were going up to adore in Jerusalem , at which they were displeas'd , having an antipathy against the Jews and their Temple.

Ÿ. 54. *Wilt thou that we call for Fire , &c.* In the G. is added , as Elias *did.* These words might be first in the Margent , and from thence by Transcribers , taken into the Text. The two Apostles , call'd the *Sons of Thunder* , knew their master was greater than Elias , and therefore they are for calling for fire from Heaven , as he had done.

Ÿ. 55. *You know not of what Spirit you are* , i , e , that my Spirit , which you ought to follow , is the Spirit of mercy , mildness , and patience

ψ. 56. *But to save Souls.* It might be translated to save *men's lives*; but it seems better here to stick to the letter, especially since in most G. Copies, we read, the *Souls of men*.

ψ. 62. *Putting his Hand to the Plough.* A Proverb, and metaphor, to signify, that nothing must hinder a man from God's service.

(a) ψ. 4. Et inde, ne exeatis, *but in the ordinary*, G. Copies, without ne, τῷ ἰουδαίῳ ἰξίχιδι. — (b) ψ. 31. Excessum, ἰξοδόν. Mr. Bois the Canon of Ely, shews it a proper word for death. So 2. Pet. c. 1. ψ. 15, post obitum meum, μετὰ τὴν ἰμὴν ἰξοδόν. — (c) ψ. 51. Faciem suam firmavit, ut in Jerusalem, τὸ πρόσωπον αὐτοῦ ἰσχυρῶς τῷ πολεμῶντι. — Facies ejus erat cunctis in Jerusalem, τὸ πρόσωπον αὐτοῦ ἢ πολεμῶντι. — [d] ψ. 56. Animas in most G. Copies, ψυχὰς ἀνθρώπων.

## C H A P. X.

1. **A**nd after these things the Lord appointed also other seventy two; and sent them two by two before him into every City, and place, whither he himself was to come.

2. And he said to them: the harvest is indeed great, but the labourers few. Pray therefore the Lord of the harvest, that he send workmen into his Harvest.

3. Go: behold I send you as Lambs among wolves.

4. Do not carry a purse, nor scrip, nor shoes, nor salute any one by the way.

5. Whatsoever house you enter into, first say: peace be to this house:

6. And if a son of peace be there, your peace shall rest upon him: if not, it shall return to you.

7. And make your abode in the same house, eating and drinking such as they have: for the labourer is worthy of his hire. Be not removing from house to house.

8. And into what City soever you shall enter, and they shall receive you, eat of the things that are set before you:

9. And heal the infirm, that are therein, and say to them: the Kingdom of God is come near unto you.

10. But

10. But whatsoever City you shall enter into , and they shall not receive you , going out into the streets thereof , say :

11. Even the dust of your City, which hath stuck to us we wipe off against you : yet know this, that the Kingdom of God is at hand.

12. I say to you , it shall be more tolerable at that day for Sodom , than for that City.

13. Wo unto thee Corozain , wo unto thee Bethsaida : for if the miracles had been done in Tyre , and in Sidon , which have been wrought in you , they had long since done penance sitting in sackcloth . and ashes,

14. But it shall be more tolerable for Tyre and Sidon in the day of judgment , than for you.

15. And thou Capharnaum exalted even to Heaven , shalt be plung'd even into Hell.

16. He that heareth you heareth me : and he that despiseth you despiseth me : and he that despiseth me , despiseth him that sent me.

17. Now the seventy two return'd with joy saying : Lord even the devils are made subject to us in thy name.

18. And he said to them : I beheld Satan falling as Lightning from heaven.

19. Behold I have given you power to tread upon serpents , and scorpions , and upon all the strength of the enemy : and nothing shall hurt you.

20. However rejoyce not in this, that the spirits are subject to you : but rejoyce that your names are written in Heaven.

21. At that very hour he rejoyc'd exceedingly in his Holy spirit , and said : I praise thee ô Father , Lord of heaven and Earth , because thou hast hid these things from the wise , and the prudent , and hast reveal'd them to little ones. Yes Father : because so it hath pleas'd thee.

22. All things are deliver'd to me by my Father. And no one knoweth who the son is but the Father ; and who the Father is , but the son , and he to whom the son shall reveal him.



23. And turning to his Disciples he said : blessed are the Eyes , that see the things that you see.

23. For I tell you , that many Prophets , and Kings have desired to see the things which you see , and have not seen *them* ; and to hear the things which you hear , and have not heard them.

25. And behold a certain Doctor of the Law rose up trying him , and saying : Master , what must I do to possess life everlasting ?

26. And he said to him : what is written in the Law ? how readeest thou *there* ?

27. He answer'd , and said : thou shalt love the Lord thy God with thy whole heart , and with thy whole soul , and with all thy strength , and with all thy mind : and thy neighbour as thyself.

28. And he said to him : thou hast answered right. Do this , and thou shalt live.

29. But he desirous to justify himself , said to Jesus : and who is my neighbour ?

30. Jesus in answer to it , said : a certain man was going down from Jerusalem to Jericho , and he fell into the hands of Robbers , who also stripp'd him : and having wounded him , went away leaving him half dead.

31. And it happen'd that a certain Priest went down the same way , and having seen him pass'd by.

32. In like manner also a Levite , when he was near the place , and saw him , pass'd on.

33. But a certain Samaritan being on his journey , came near to him ; and seeing him , was mov'd with compassion.

34. And coming to him , bound up his wounds , pouring in oil , and wine : and setting him upon his own beast conducted him to an inn , and took care of him.

35. And the next day he took out two *Roman* \* pence , and gave them to the Inn-keeper , and said : take care of him : and whatever thou shalt lay out over and above , I at my return will repay thee.

36. Which of these three in thy opinion was a neighbour to him who fell among Robbers ?

\* *Denarius's.*

37. And he made answer: he that shew'd mercy to him: and Jesus said to him: go, and do thou in like manner.

38. Now it came to pass, when they were on the way, he entred into a certain Town: and a woman, call'd Martha, receiv'd him into her House.

39. And she had a Sister, call'd Mary, who sitting at the Lord's feet, heard his words.

40. But Martha was taken up with constant serving: who stood, and said: Lord hast thou no concern, that my Sister hath left me to serve alone? speak then to her to assist me.

41. And the Lord answering said to her: Martha, Martha, thou art sollicitous, and troubl'd about many things.

42. Whereas but one thing is necessary. Mary has chosen the best part, which shall not be taken from her.

#### ANNOTATIONS.

Y. 1. *Other seventy two.* Most G. Copies, and the Syriac version; have seventy, as in the Prot Translation. Yet there seems no doubt; but the true number was 72. For 72 may be call'd 70, but had they been only 70, they could never have been call'd 72. This was also the exact number of the Judges chosen to assist Moyses, Exod. 24. 1. tho' call'd also 70. Numb. 11. 16. as it is evident, because there were 6 chosen out of every one of the 12 Tribes. In like manner the exact number of the Interpreters, call'd the LXX, must have been 72. And also the just number of the Sanhedrim.

*Two and two*, that one might be a help, and comfort to the other, as also, a witness of the carriage and behaviour of his Companion.

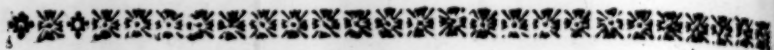
Y. 18. *I beheld Satan as Lightning &c.* Many expound it in this manner: I who am from Eternity, saw Satan with all the rebellious Angels, as glorious as they were, fall from Heaven; fear then, and tremble, tho' you have receiv'd such Favours from God. Others take it in this sense, that Christ, by his Incarnation, hath seen the Power of the Devils lessen'd, and confounded, according to what he also said Jo. 12. 31. *The Prince of this world shall be cast forth.*

Y. 21. *He rejoyc'd in his Holy Spirit.* In almost all G. copies, we read in Spirit, without *Holy*. And it is expounded of Christ's own Spirit.

Y. 30. *A certain man &c.* This 'some would have to be a History: others rather judge it spoken by way of parable, to teach us to perform offices of Charity towards all men without exception.

Y. 42. *One thing is necessary.* Some think that Christ's meaning was;

that Martha was preparing many dishes, when one was sufficient. But others, that this *one thing necessary*, was to learn, and comply with the will of God, which Mary was employ'd about.



## C H A P. XI.

2. **A**ND it came to pass, when he had been praying in a certain place, as soon as he left off, one of his disciples said to him: Lord teach us to pray, as John also taught his disciples.

2. And he said to them: when you pray: say: Father, Hallowed be thy name. Thy kingdom come.

3. Give us this day our daily bread.

4. And forgive us our sins, for we ourselves forgive also every one that is indebted to us. And lead us not into temptation.

5. And he said to them: which of you having a friend, shall go to him at mid - night, and say to him: friend, lend me three loaves,

6. Because a friend of mine is come to me off his journey, and I have nothing to set before him,

7. And he from within, should answer, and say: don't trouble me, the door is now shut, and my children with me are in bed, I cannot rise up, and give them to thee.

8. Yet if he shall continue knocking, I say to you; altho he would not rise, and give him, because he is a friend, yet because of his importunity, he will rise, and give him as many as he standeth in need of.

9. And I say to you: ask, and it shall be given you: seek, and you shall find: knock, and it shall be open'd to you.

10. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be open'd.

11. And which of you, should he ask bread of his Father, will he give him a stone? Or if a Fish, will he instead of a fish, give him a serpent?

12. Or if he ask an Egg, will he reach him a scorpion?

13. If you therefore evil as you are, know how to bestow good gifts on your children; how much more will your Father from Heaven, give a good spirit to those that ask him?

14. And he was casting out a devil, which was dumb. And when he had cast out the devil, the dumb man spoke, and the people admir'd.

15. But some of them said: In Beelzebub Prince of the devils he casteth out devils.

16. And others trying him, demanded of him a sign from Heaven.

17. And he himself seeing their thoughts: said to them: Every Kingdom divided against it self shall become desolate, and a house shall fall upon a house.

18. If then Satan be also divided against himself, how shall his Kingdom stand, because you say that in Beelzebub I cast out devils?

19. But if I in Beelzebub cast out devils, your children in whom do they cast them out? they therefore shall be your Judges.

20. Now if I cast out devils in the finger of God, doubtless the Kingdom of God is come upon you.

21. When a man strong and arm'd guardeth his court, the things of which he is possessed are safe.

22. But if one stronger than he come upon him, and overcome him, he will take away all his armour wherein he trusted, and divide his spoils.

23. He that is not with me, is against me: and he that gathereth not with me scattereth.

24. When an unclean spirit is gone out of a man, he walketh thro' dry places, seeking for rest: and not finding it, saith: I will return into my house, out of which I came.

25. And when he is come back, he findeth it swept, and garnish'd.

26. Then he go's, and takes with him seven other Spirits, more wicked than himself, and entring in they



dwelt there. And the last state of that man becomes worse than the first.

27. And it happen'd when he said these things, a certain woman from the crowd raising her voice; said to him: blessed the womb that bore thee, and the breasts that gave thee suck.

28. But he said: yea rather blessed are they, who hear the word of God, and keep it.

29. And as the multitudes flock'd together, he began to say: this race is an evil race: they demand a sign, and no sign shall be given them, but the sign of the Prophet Jonas.

30. For as Jonas was a sign to the Ninivites, so also shall be the Son of man to this Race of men.

31. The Queen of the South shall rise in judgment with the men of this Race, and shall condemn them, because she came from the bounds of the Earth to hear the wisdom of Salomon: and behold more than Salomon here.

32. The men of Ninive shall rise in judgment with this race, and shall condemn them: because they did penance at the preaching of Jonas, and behold more than Jonas here.

33. No man lighteth a Candle, and putteth it in a hidden place, nor under a bushel, but upon a candlestick, that they who come in, may see the light.

34. Thy Eye is the lamp of thy Body. If thy Eye be simple, thy whole Body will be lightsom: but if it be faulty, thy body also shall be dark.

35. Take heed therefore that the light, which is in thee, be not darkness.

36. If then all thy Body be lightsom. having no part in darkness, all shall be lightsom, and as a bright lamp shall enlighten thee.

37. And when he was speaking, a certain Pharisee desir'd him to dine with him, and he entring in placed himself at table.

38. And the Pharisee began to think saying within himself, why he was not wash'd before dinner.

39. And the Lord saith to him: Now you Pharisees make clean the outside of the cup, and the dish: but your own interiour is full of extortion, and iniquity.

40. ô ye foolish men, did not he who made the outside, make also the inside?

41. But of what you have give alms: and behold all things are clean to you.

42. But Wo unto you Pharisees, because you tythe Mint, and Rue, and all manner of herbs, and you let pass judgment, and the love of God: now these you ought to do, and not leave those undone.

43. Wo unto you Pharisees, because you love the first seats in Synagogues, and Salutations in the Market-place.

44. Wo unto you because you are like to sepulchres, which appear not, and over which men walking, perceive *them* not.

45. And a certain Doctor of the Law answer'd, and said to him: Master, in saying these things, thou do'st also reproach us.

46. But he reply'd: Wo also unto you Doctors of the Law, because you load men with burdens, which they cannot bear: and you yourselves touch not those burdens with one of your fingers.

47. Wo unto you, who build up the Tombs of the Prophets, and your Fathers put them to Death.

48. Truly you bear witness that you consent to the deeds of your Fathers: for they indeed put them to Death, and you build up their Tombs.

49. Therefore the wisdom of God also said: I will send to them Prophets, and Apostles: and of these *some* they shall kill, and *others* they shall persecute:

50. That the blood of all the Prophets, which hath been shed since the beginning of the world may be required of this Race,

51. From the blood of Abel to the blood of Zachary, who was slain between the Altar and the Temple. Yes I say to you: it shall be requir'd of this Race of *men*.

52. Wo unto you, Doctors of the Law, because you

have taken away the key of knowledge, you have not entred yourselves, and you have hindred, those that were entring.

53. And when he said these things to them, the Pharisees, and Doctors of the Law began to dispute earnestly, and to stop his mouth with many questions,

54. Laying snares for him: and seeking to catch some thing from his words, that they might accuse him.

#### AN NOT A T I O N S.

¶ 2. *Father hallow'd be thy name &c.* See Matt. 6. page 26. In the ordinary G. copies here, are all the 7 petitions, as in S. Matthew: and so they are in the Prot. Testament. Yet S. Aug. in his Enchyridion c. 1. tom. 6. p. 240, says, there were read 7 petitions in S. Matt: and only 5 in S. Luke. we may also take notice, that tho' in the Greek copies here in S. Luke, be all the 7 petitions of the Lord's prayer, yet the Doxology, *for thine is the Kingdom, &c.* is omitted in all G. copies, and by the Protestants; which is a new argument and proof, that the said Doxology is an Addition from the Greek Liturgy.

¶ 17. *And a House shall fall upon a House.* He speaks of a House or family divided, which thereby shall fall to ruine.

¶ 37. *All shall be enlightned, or lightsom:* not only, all thy Body, but all about thee, all thy ways, and actions.

¶ 41. *Of what you have, give Alms* (a) The sense seems not to be of *what remaineth*, give Alms, as some expound it, but by the Greek, the sense is, *give Alms of what you have* i. e., of your Goods according to your abilities, and as Toby said to his son, *If thou hast much, give much: if little, give a little willingly* Tob. 4. 9. — *All things are clean to you.* Not that alms without other pious Dispositions will suffice to your Salvation, but that other necessary virtues will be given you, by the mercies of God.

¶ 44. *Sepulchres that appear not.* This comparison is partly different from that Matt. 23. 27. For there Christ compares Hypocrites to *whiten'd sepulchres*, which may be seen, and avoided; here he compares them to sepulchres covered with Grass, which appear not: yet the comparison, in the main, is the same, that whether they appear, or not, still under them is corruption, as the interior of the Pharisees, was always full of vice, and corruption.

¶ 48. *Build up &c.* See the notes Mat. 23. 29. p. 27.

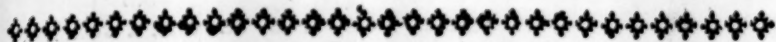
¶ 52. *You have taken away the Key of knowledge* A comparison of a master that locks others out. As if Christ said: you pretend as Masters, and Teachers, to open, and expound the Law, and the Prophets, and by your false doctrine and Interpretations, you neither observe the Law, nor permit others to observe it. See Matt. 23. 13. page 94.

(a) 53. *And to stop his mouth with many Questions.* (b) this is

the literal signification by the Greek: they started one Question upon another, to raise confusion, and confound the answers.

(a) verumtamen quod superest date eleemosynam πλὴν τὰ ἑτοίμα, ὅτις  
λαίμαρσιν, qua adsunt, qua penes vos sunt. It is not τὸ λοιπὸν &c.

(b) ψ. 53. Et os ejus opprimere de multis ἀπογοματίζων αὐτὴν πλεονάζων



## C H A P. XII.

1. **N**OW when great multitudes flock'd about him, so that they tramp'd upon one another, he began to say to his Disciples : beware of the leaven of the Pharisees, which is Hypocrisy.

2. For there is nothing hid, that shall not be discover'd, nothing secret that shall not be known.

3. For the things that you have spoken in the dark shall be spoken in the light, and what you whisper'd in closets, shall be publish'd on the tops of houses.

4. And I say to you my friends : be not terrify'd by those that kill the Body , and after that have no more that they can do.

5. But I will shew you, whom you shou'd fear :  
fear him, who after he hath kill'd, hath power to  
cast into Hell. Yes I say to you, fear him.

6. Are not five sparrows sold for two \* pence, and God forgets not any one of them.

7. Nay even the very hairs of your head are all number'd. Fear not therefore : you are of more value than many sparrows.

8. And I tell you : every one that shall confess me before men, the son of man shall also confess him before the Angels of God :

9. And he that shall deny me before men, shall  
be disown'd before the Angels of God.

10. And whosoever speaketh a word against the son of man, it shall be forgiven him : but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven.

\* For a *dipendium*.



11. Now, when they shall bring you into synagogues, and before Magistrates, and men in Authority, be not solicitous in what manner, nor what to answer, or to speak.

12. For the Holy Ghost shall teach you at that very hour, what you should speak.

13. And one of the crowd said to him: Master, speak to my Brother, that he divide with me *our* inheritance.

14. But he said to him: man, who hath appointed me a Judge, or a divider over you?

15. And he said to them: take heed, and beware of all covetousness: For man's life consisteth not in the abundance any one hath as to the things which he possesseth.

16. And he propos'd to them a similitude, saying: a certain rich man's field yielded great plenty of fruits:

17 And he was thinking, and saying with himself: what shall I do? for I have not where to lay up together my fruits?

18. And he said: this will I do: I'll pull down my barns, and make larger: and thither I will store up together all that is produc'd of mine, and my goods.

19. And will say to my soul: thou hast *my* soul, great plenty of goods laid up for many years, be at ease, eat, drink, feast.

20. But God said to him: thou foolish man, this night thy soul is required of thee: and the things thou hast provided, who's shall they be?

21. Thus it is with him that heapeth up treasures to himself, and is not rich towards God.

22. And he said to his disciples: therefore I say to you: be not solicitous for your life what to eat, nor for *your* body what to be cloath'd with.

23. Your Life is more than food, and your Body more than cloathing.

24. Consider the Ravens, that they sow not, nor reap, they have not a storehouse, nor a barn, and God feeds them: of how much greater value are you than they?

25. And which of you by thinking can add one cubit to his stature?

26. If therefore you are not able to do even the least thing, why are you solicitous for the rest?

27. Consider how the Lillies grow: they neither toil, nor spin: and I tell you, that not even Salomon in all his Glory was cloath'd like one of these.

28. Now if God cloath in this manner the grass, which is to day in the field, and to morrow is thrown into the oven: how much more will he *provide for you*, ô you men of little Faith?

29. Be not you then concern'd, what you shall eat, or what you shall drink: and be not elevated on high:

30. For all these things the Nations of the world seek after: but your Father knoweth that you stand in need of these things.

31. Therefore seek first the Kingdom of God, and his Justice, and all these things shall be added to you.

32. Fear not you little flock: for it hath pleas'd your Father to give you a Kingdom.

33. Sell what you possess, and give alms. Provide your selves with purses that grow not old, with a treasure in heaven that wasteth not: where no thief approacheth, nor moth consumeth.

34. For where your treasure is, there also will be your heart.

35. Let your loins be girt, and lamps burning in your hand,

36. And *be* you like unto men watching for their Lord: when he shall return from the marriage: that when he shall come, and knock, they may immediately open to him.

36. Happy those servants, whom the Lord, when he comes, shall find watching: Amen I say to you, that he will gird himself, and make them be plac'd at table, and going about will serve them.

38. And if he shall come at the second watch, or if he shall come at the third watch, and so find them, happy are those servants.

39. And know this, that if a master of a family knew at what hour a thief would come, he would surely watch, and would not suffer his house to be broken open.

40. And be you in readiness; because at what hour you think not, the Son of man will come.

41. And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all?

42. And the Lord said: who thinkest thou is a faithful, and prudent steward, whom the Lord hath appointed over his Family, that he may give them in due time *their* measure of wheat?

43. Happy is that servant, whom the Lord, when he cometh, shall find so employed.

44. Truly I say to you, that he will appoint him over all that he possesseth.

45. But if that servant shall say in his heart: my Lord is long a coming: and begin to strike the men-servants, and maid-servants, and to eat, and drink, and be drunk,

46. The Lord of that servant will come, on a day when he expecteth not, and at an hour when he knoweth not, and will separate him: and will appoint his share with Infidels.

47. Now that servant, who hath known the will of his Lord, and hath not prepar'd, nor done according to his will, shall be beaten with many stripes.

48. But he that knew it not and hath done things that are worthy of stripes, shall be beaten with few. And of every one to whom much hath been given, much shall be requir'd: and they shall demand more of him, to whom they recommended much.

49. I came to cast fire upon the Earth, and what will I but that it be kindl'd?

50. And I am to be baptiz'd with a baptism: and how am I straitn'd till it be accomplish'd?

51. Think you that I came to give peace to the Earth? I tell you no, but separation.

52. For from this time there shall be five divided

in one house , three against two , and two against three

53. Shall be divided : the Father against *his* Son , and the Son against *his* Father , the mother against her daughter , and the daughter against her mother , the mother in Law against the daughter in law , and the daughter in law against the mother in law.

54. And he said also to the multitudes : when you see a cloud rising from the West , you presently say , a shower is coming : and so it happens.

55. And when *you see* the south-wind blow , *you* say : there will be heat : and so it happens.

56. Hypocrites , you know how to discern the appearances of the heavens , and of the Earth : and how comes it you discern not this time ?

57. And why do you not also judge by your selves what is just ?

58. Now when thou goest with thy adversary to the Prince , make it thy endeavour in the way to be free'd from him , lest perhaps he bring thee before the Judge , and the Judge deliver thee to the Officer , and the Officer cast thee into Prison.

59. I tell thee , thou shalt not come from thence , till thou payest the last \* mite.

\* *The last minutum.* A small brass-coin.

#### A N N O T A T I O N S.

ψ. 13. *The Inheritance.* This man might think , that Jesus being the Messias , would act like a King , and a Judge.

ψ. 29. *And be not elevated on high* ( a ) S. Aug. 1. 2. QQ. Evang. q. 29. t. 3. part. 2. p. 257. expounds it thus : do not value your selves for the plenty , and variety you have of things to eat. Others by the Greek , look upon it , as a metaphor , taken from *Meteors* in the Air , that appear high , and as it were in suspense , whether to remain there , or to fall down , so that they expound it , be not distracted , and disturbed with various thoughts , and cares how to live.

ψ. 35. *Your Loins girded* , i , e , be prepar'd to walk in the way of virtue ; a comparison taken from the custom of the Eastern People , who girded up their long Garments , when they went about any business.

ψ. 48. *Shall be beaten with few stripes.* Ignorance , when it proceeds from a person's own fault , doth not excuse , but only diminisheth the fault.



¶ 49. *I came to cast Fire on the Earth.* By this *Fire*, some understand the Light of the Gospel, and the Fire of Charity, and divine Love. Others the Fire of Trials and Persecutions.

¶ 50. *I am to be baptized, with troubles and sufferings* — And how am I straitn'd, &c. not with Fear, but with an earnest desire of suffering.

[a] ¶ 29. *Nolite in sublime tolli* *μὴ μισθωγίζεσθε*, see S. Augustin., *incipit superbiere de talibus.* l. 5. 22. *Evang.* 2. 29,



### CHAP. XIII.

1. **A**Nd at that very time some were present, telling him of the Galileans, whose Blood Pilate had mix'd with their Sacrifices.

2. And he answering said to them: think you that these Galileans were sinners above all the Galileans, because they suffer'd such things?

3. No, I say to you: but unless you do penance, you shall all perish in like manner.

4. So as to those eighteen, upon whom fell the Tower in Siloe, and kill'd them, think you that these also were trespassers, above all men dwelling in Jerusalem?

5. No, I say to you: but unless you do penance, you shall all in like manner perish.

6. And he brought also this similitude: A certain man had a fig-tree planted in his vineyard: and he came looking for fruit on it, and found none:

7. And he said to the tiller of the vineyard: behold there are three years that I come looking for fruit on this Fig-tree, and find none: cut it therefore down: why doth it it take up a place on the ground?

8. But he answering, said to him: Master let it alone but for this year, till I dig, and put dung about it:

9. And then if it bear fruit: *well and good.* But if not, after that, thou shalt cut it down.

10. Now he was teaching in their Synagogue on the Sabbath-days.

11. And behold a woman, who had been afflicted with a spirit of infirmity eighteen years : and she was bent down, nor could look up at all.

12. Whom when Jesus had seen, he call'd her to him, and said to her : woman, thou art freed from thy infirmity.

13. And he laid his hands upon her, and presently she stood upright, and glorify'd God.

14. Now the Ruler of the Synagogue spoke, being moved with Indignation that Jesus had cur'd her on the Sabbath, and said to the people : There are six days on which you ought to work : come therefore on these and be cur'd, and not on the Sabbath-day.

15. And the Lord answering said to him : Hypocrites, doth not every one of you on the Sabbath-day loose his ox, or his Ass from the manger, and leadeth them to water.

16. And this Daughter of Abraham, whom Satan hath kept bound for eighteen years, ought she not to be loos'd from this bond on a Sabbath-day ?

17. And when he said these words, his adversaries all blush'd for shame : and all the People rejoyc'd for all things that were gloriously done by him.

18. He said likewise, to what is the Kingdom of God like ? and to what shall I compare it ?

19. It is like to a grain of mustard-seed, which a man took, and put into his Garden, and it grew up, and became a great tree : and the birds of the air rested in it's branches.

20. And he again said : to what shall I esteem the Kingdom of God to be like ?

21. It is like to leaven, which a woman took, and put into three measures \* of meal, till the whole was leaven'd.

22. And he went thro' the Cities and Towns teaching, and going on his Journey to Jerusalem.

\* Into three Sattums.

23. Now a certain man said to him : Lord are there but few , who are saved ? And he said to them ?

24. Strive to enter in at the narrow gate : for many , I say to you , shall seek to enter , and shall not be able.

25. And when the master of the Family shall have entered in , and has shut the door , you shall begin to stand without , and knock at the door , saying ; Lord open to us ; and answering he shall say to you ; I know not whence you are :

26. Then shall you begin to say : we have eat , and drunk before thee , and thou hast taught in our streets.

27. And he will say to you : I know not whence you are : depart from me all you workers of iniquity.

28. There shall be weeping , and gnashing of teeth : when you shall see Abraham , and Isaac , and Jacob , and all the Prophets in the Kingdom of God , and yourselves cast out.

29. And there shall come from the East , and the West , and the North , and the South : and shall be at table in the Kingdom of God.

30. And behold they are last who shall be first , and they are first who shall be last.

31. On that very day some of the Pharisees came , saying to him : Go away , and depart from hence : for Herod has a mind to put thee to death.

32. And he said to them : go , and tell that fox ; behold I cast out devils , and perform cures to day , and to-morrow , and the third day my consummation cometh.

33. But I must walk to day & to-morrow , and the day following ; because it happen'th not that a Prophet perish out of Jerusalem.

34. Jerusalem , Jerusalem that puttest to death the Prophets , and stonest those who are sent to thee , how often would I have gathered together thy Children , as a bird doth her brood under her wings , and thou wouldest not ?

35. Behold

35. Behold your house shall be left desolate to you. And I say to you that you shall not see me, till the time come when you shall say : Blessed he that cometh in the name of the Lord.

## A N N O T A T I O N S.

¶ 1. *Whose Blood Pilate mingled with their sacrifices* These seem to have been some of the seditious followers of Judas the Galilean, or Gaulonite, who denied that God's People were to pay Taxes : And 'tis thought, that some of them, coming to offer up sacrifices in the Temple, Pilate caused them to be slain at that very time, so that their Blood was mix'd with the sacrifices

¶ 9. *And then if it bring forth Fruit.* 'Tis a way of speaking, when a sentence is left imperfect, yet what is not express'd, may be easily understood, as here we may understand, *well* and *good*, or the like.

¶ 32. *Tell that Fox-By the Fox*, some understand the Pharisey, who admonish'd Christ of this danger, others understand Herod. *To day and to morrow*, i, e, for some short time. *And the third day my consummation cometh*, my death, Lit, *I am consummated* — *nevertheless I must walk*, i, e, labour in the mission, teaching, &c. *for a while.* — *It happeneth not that a Prophet* (a), &c. Not that all the Prophets suffer'd in Jerusalem, tho' many did; and 'tis rather to prophesie, that he himself, the great Prophet, and their Messiah, shou'd be put to death at Jerusalem.

(a) ¶ 33. *Quia non capit Prophetam*, &c. *in iudexilas*, non contingit.

## C H A P. XIV.

1. **A**Nd it came to pass, when Jesus went into the house of a certain Pharisee to eat bread on the Sabbath-day, and they were watching him.

2. And behold there was a man before him ill of a dropsy.

3. Jesus then spoke and said to the Doctors of the Law, and to the Pharisees : Is it lawful to heal on the Sabbath-day ?

4. But they held their peace. And he taking hold on him, heal'd him, and sent him away.

5. And speaking he said to them : which of you,

R



should his Ox, or his Ass fall into a pit, will not presently draw him out on the Sabbath-day?

6. And they could not answer him these things.

7. Now he propos'd also a parable to those that were invited, taking notice how they chose the first places, saying to them.

8. When thou art invited to a marriage-feast, take not the first place, lest perhaps a more honourable person than thyself, be invited by him,

9. And he who invited thee and him coming, say to thee: give place to this man: and then thou begin with blushing to take the last place.

10. But when thou art call'd, go, and take the lowest place, that he coming who invited thee, may say to thee: friend, come up higher: then shall it be an honour to thee before those who are at table with thee.

11. For every one that exaltech himself, shall be humbled, and he that humbleth himself, shall be exalted.

12. And he said also to him that had invited him. When thou makest a dinner, or a supper, call not thy Friends, nor thy Brethren, nor thy kindred, nor thy rich neighbours; lest perhaps they invite thee again, and a requital be made to thee.

13. But when thou makest a Feast, call the poor, the feeble, the lame, the blind.

14. And thou shalt be blessed, because they have not wherewith to requite thee: for thou shalt be requited at the Resurrection of the Just.

15. When a certain man of the company at table had heard these things, he said to him: blessed he, who shall eat bread in the Kingdom of God.

16. And JESUS said to him; A certain man made a great supper, and call'd many.

17. And he sent his servant at the hour of supper to tell the invited to come, for now all things were ready.

18. But they began all of them to make excuse. The first said to him: I have bought a farm, and I must needs go out, and see it: I pray thee excuse me.

29. And another said : I have bought five yoke of oxen , and I am going to try them : I pray thee excuse me.

20. And another said : I have married a wife , and therefore I cannot come.

21. And the servant being return'd , told these things to his Master. Then the Master of the Family being angry , said to his servant : Go forth quickly into the streets , and lanes of the City : and bring in hither the poor , and the feeble , and the blind , and the lame.

22. And the servant said : master it is done as thou did'st command , and there is yet room.

23. And the Master said to his servant : go out into the ways , and inclosures , and compel them to come in , that my house may be fill'd.

24. But I tell you , that none of those men that were call'd , shall taste my supper.

25. And a great crowd were going with him : and turning he said to them :

26. If any one cometh to me , and hateth not his Father , and Mother , and Wife , and Children , and Brothers , and Sisters , and moreover his own soul , he cannot be my Disciple.

27. And he that doth not carry his cross , and come after me , cannot be my Disciple.

28. For which of you desiring to build a Tower , doth not first sit down and compute the charges which are necessary , whether he hath enough to finish it :

29. Lest after he hath laid the foundations , and not been able to perfect it , all that see it , begin to laugh at him ,

30. Saying : this man began to build , but could not go through with it.

31. Or what King going to engage in war against another King , doth not first sit down , and consider , whether he be able with ten thousand men to meet him , that cometh against him with twenty thousand :

32. Otherwise while he is yet afar off , sending an Embassy , he desireth conditions of peace.

33. So likewise every one of you, who doth not renounce all things that he possesseth, cannot be my Disciple.

34. Salt is good, but if salt hath lost it's virtue, with what shall it be season'd?

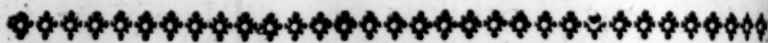
35. It is neither useful for the land, nor for the dunghill, but shall be thrown away? He that hath ears to hear, let him hear.

### ANNOTATIONS.

¶ 3. *Is it Lawful?* Jesus knew their thoughts, and that they would blame him, as a Sabbath-breaker: yet he heal'd the man, and confounded them by the Example, and common Practice of pulling an Ase out of a Pit on the Sabbath-day.

¶ 9. *The lowest Place.* A Person of the first Quality, is not to do this literally, which would be preposterous, but it is to teach every one humility of Heart, and Mind.

¶ 26. *And hate not his Father.* The word *hate* is not to be taken in it's proper sense, but to be expounded by the words of Christ, Matt. 10. 37. p. 40. that no man must love his *Father, more than God, &c.*



### CHAP. XV.

¶ **N**OW the Publicans, and sinners were coming to him, to hear him.

2. And the Pharisees, and Scribes murmur'd saying: this man receives sinners, and eats with them.

3. And he spoke to them this parable, and said:

4. What man among you hath a hundred sheep: and if he shall lose one of them, doth he not leave the ninety nine in the desert, and go's after that, which had been lost, till he find it?

5. And when he hath found it, layeth it on his shoulders rejoicing:

6. And coming home, calleth together his friends, and neighbours, saying to them: rejoyce with me, because I have found my sheep that was lost.

7. I say to you: that so there shall be joy in heaven over one sinner that doth penance, more than over

thirty nine just , who stand not in need of penance.

8. Or what woman having ten *pieces of money* \* if she lose one *piece* , doth she not light a Lamp , and sweep the house , and seek carefully till she find it ?

9. And when she hath found it , she calleth together her female-friends , and neighbours , saying : rejoice with me , because I have found the *piece* \* I had lost.

10. So I say to you , there shall be joy before the Angels of God over one sinner doing penance ,

11. And he said : a certain man had two sons :

12. And the younger of them said to his Father : Father give me that portion of the estate which falleth to me. And he divided the estate between them.

13. And not many days after , the younger son , having gather'd all together , travell'd into a far country , and there spent his estate living riotously :

14. And after he had made an end of all , there happen'd a great famine in that country , and he began to be in want.

15. And he went . and put himself under a Citizen in that country. And he sent him to his farm , that he might feed swine.

16. And he was desirous to fill his belly with the huskes which the swine eat : and no body gave him *any thing*.

17. And entring into himself , he said : how many servants in my Fathers house have plenty of bread , and I here perish with hunger ?

18. I will rise up , and go to my Father , and say to him : Father I have sinn'd against heaven , and before thee :

19. I am not now worthy to be call'd thy son : make me as one of thy hired servants.

20. And rising up he came to his Father. And when he was yet afar off , his Father saw him , and was mov'd with compassion ; and running to him , fell upon his neck , and kiss'd him.

21. And the son said to him : Father I have sinn'd against heaven , and before thee , now I am not worthy to be call'd thy son.

\* ten drachmas l. \* the drachma.



22. But the Father said to his servants; bring forth quickly the first robe, and put it on him, and give him a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and feast:

24. Because this son of mine was dead, and he's come to life; ~~was~~ lost, and he's found. And they began to Feast.

25. Now his elder son was in the field: and when he came, and drew near to the house, he heard musick, and dancing:

26. And he call'd one of the servants, and ask'd what these things meant.

27. Who told him: thy Brother is come, and thy Father hath kill'd the fatted calf, because he hath receiv'd him safe.

28. And he was angry, and would not go in. His Father therefore going out, began to desire him.

29. And answering he said to his Father. Behold I serve thee so many years, and have never transgress'd thy commands, and thou never gavest me a kid to make merry with my friends:

30. But as soon as this thy son is come, who has spent his fortune with harlots; thou hast kill'd for him the fatted calf.

31. But the Father said to him: son thou art always with me, and all that I have is thine:

32. But it was necessary to feast and rejoyce, because this thy Brother was dead, and is come to life, was lost, and is found.

#### ANNOTATIONS.

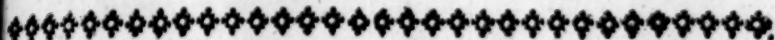
ψ. 11. *A certain man had two sons.* By the elder son, is commonly expounded the Jewish People, who for a long time, had been chosen to serve God, and by the younger son, the Gentils, who for so many Ages had run blindly on in their Idolatry, and vices.

ψ. 16. *And no one gave to him, i, e,* gave him Bread, mentioned before; for as for the husk's, he could take what he pleased.

ψ. 22. *The first, i, e,* the best robe, by it, is meant the Habit of Grace.

ψ. 24. *Was dead, and is come to Life.* A sinner in mortal sin, is

deprived of the divine Grace, which is the spiritual Life of the soul. At his conversion, it is restored to him, and he begins to live again.



## CHAP. XVI.

1. **A**Nd he said likewise to his disciples : There was a certain rich man , who had a steward : and an ill report was brought to him concerning him , as if he wasted his goods.

2. And he call'd him, and said to him : what is this I hear of thee ? give an account of thy stewardship : for now thou canst not be steward.

3. And the steward said within himself : what shall I do , now that my master taketh from me the stewardship ? To dig I am not able , and I am ashamed to beg.

4. I know what I will do, that when I shall be turn'd off from the stewardship, they may receive me into their houses.

5. Having therefore call'd togethet each of his master's debtors, he said to the first : how much owest thou to my master ?

6. He reply'd: a hundred measures \* of oil : he said to him ; take thy bill : sit down quickly , and write down fifty.

7. After that he said to another : and how much owest thou? who reply'd : a hundred measures \* of wheat:take thy note, said he, and write fourscore.

8. And the master commended the unjust steward, that he had done prudently : in as much as the children of this world are more prudent in their generation, than the children of light.

9. And I say to you, **make** to yourselves friends of the Mammon of Iniquity, that when you shall fail, they may receive you into eternal mansions.

10. He that is faithful in the least thing, is also

\* A measure, call'd cadus.

2. \* the measure, call'd corn.

faithful in a greater thing : and he that is unjust in a little thing, is also unjust in a greater.

11. If therefore you have not been faithful in the unjust Mammon, who shall trust you with that which is true *riches* ?

12. And if you have not been faithful in that which is anothers, who will give you *in trust* that which is your own ?

13. No servant can serve two masters : for either he will hate one, and love the other ; or he will stick to one, and slight the other : you cannot both serve God, and Mammon.

14. Now the Pharisees who were covetous, heard all these things : and laught at him.

15. And he said to them : you are such as justify your selves before men ; but God knoweth your hearts : for that which is in high repute before men, is an abomination before God.

16. The Law, and the Prophets were till John : since that *time*, the Kingdom of God is preach'd, and every one striveth with violence for it.

17. And it is easier for heaven and Earth to pass, than for one tittle of the Law to fail.

18. Every one that dismisseth his wife, and taketh another, committeth adultery : and he that marieth her who has been dismiss'd by her husband, committeth adultery.

19. There was a certain rich man, who was cloath'd with purple, and silk : and feasted every day sumptuously.

20. And there was a certain beggar, by name Lazarus, who lay at his gate full of sores,

21. Desiring to be fed with the crumbs, that fell from the rich man's table, and none gave to him : but even the dogs came, and lick'd his sores.

22. And it came to pass that the beggar died, and was carried by Angels into Abraham's bosom. And the rich man also died, and was buried in Hell.

23. And lifting up his Eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom :

24. And crying out he said : Father Abraham , take pity on me , and send Lazarus , that he may dip the tip of his finger in water to cool my tongue , because I am tormented in this flame.

25. And Abraham said to him : son remember that thou did'st receive good things in thy life-time , and Lazarus likewise evil things : but now he is comforted , and thou art tormented.

26. And besides all this , betwixt us and you , a great chaos is fix'd ; that they who would pass from hence to you cannot , nor from thence pass hither.

27. And he said : I beseech thee then Father , that thou would'st send him to the house of my Father :

28. For I have five Brothers , that he may testify to them , lest they also come into this place of torments.

29. And Abraham said to him : they have Moyses , and the Prophets : let them hear them.

30. But he said : no , Father Abraham , but in case any one should go from the dead to them , they will do penance.

31. And he reply'd : if they hear not Moyses , and the Prophets , neither will they believe , if any one should rise from the dead.

#### ANNOTATIONS.

ψ. 1. *A steward* &c. The Parable puts us in mind , that let men be never so rich , or powerful in this world , God is still their master , they are his servants , and must be accountable to him , how they have managed his Gifts , and Favours , that is , all things they have had in this world.

ψ. 8. *Commended the unjust steward.* [a] Lit. the *steward of Iniquity* : not for his cheating , and injustice , but for his contrivances in favour of himself. — *In their Generation* , i , e , in their concerns of this Life. They apply themselves with greater care and pains , in their temporal affairs , than the *Children of Light* , whom God has favour'd with the Light of Faith , do to gain Heaven.

ψ. 9. *Of the Mammon of Iniquity.* Mammon is a Syriack word for Riches , and so it might be translated *of the Riches of Iniquity*. Riches , are call'd *unjust* , and *Riches of Iniquity* , not of themselves ; but because they are many times the occasion of unjust dealings , and of all kind of vices.

ψ. 10. *He that is faithful in the least.* This seems to have been a common saying , and that men judg'd of the honesty of their ser-



vants by their Fidelity in lesser matters, For Example, a master that sees his servant will not steal a little thing, judges that he will not steal greater &c. — *And he that is unjust in little, is also unjust in greater.* The Interpreters take notice, that here *temporal* goods, are call'd *little*, and *spiritual* goods, are call'd *greater*, so that the sense is, that such men, as do not make a right use of their temporal goods in the service of God, will not make a good use of spiritual Graces, as they ought to do. See Maldonate.

Ψ. 11. *If therefore you have not been faithful in the unjust Mammon, i, e, in fading and false Riches, which are the occasion of unjust and wicked proceedings, who will intrust you with true Riches,\* i, e, God will not intrust you with the true and Spiritual riches of his Grace.*

Ψ. 12. *And if you have not been faithful in that which is another's; so again is call'd false, worldly wealth, which passeth from one to another, so that it cannot be call'd a man's own, who will give you that which is your own? i, e. how can you hope that God will bestow upon you, or commit to your care spiritual riches and Gifts, which when rightly managed, would be your own for all Eternity? see S. Aug. l. 2. QQ. Evang. q. 35. p. 263*

Ψ. 19. *There was a certain rich man.* Divers Interpreters have look'd upon this as a true History, but what is said of the Rich man *seeing* Lazarus, of his *Tongue*, of his *Finger*, cannot be literal, souls having no such parts.

Ψ. 22. *Into Abraham's Bosom.* [a] This according to the ancient Fathers, was a particular Place of rest, where the souls of the Patriarchs, and of all the just remain'd, not being permitted to enter into Heaven, till Christ at his Ascension, first entred, and introduced them thither. See 1. Pet. 3. 19.

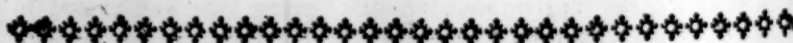
Ψ. 26. *Betwixt us and you a great Chaos, or Gulf is fixed.* i, e, God's Justice has decreed, that the bad shou'd be for ever separated from the good. we may here take notice that the Latin, and Greek word, Ψ. 22. translated *Hell*, even in the Prot. Translation, cannot signify only the *Grave*.

[a] Ψ. 8. *Villicum iniquitatis*, i, e, *iniquum*, δρεονδμον τῆς ἀδικίας.

(b) Ψ. 9. *In iniquo mammonā* ἐν τῷ ἀδικῷ Μαμωνᾷ.

(c) Ψ. 22. *In sinum Abraha.* ἐς τὸ κόλπον τοῦ Αβραάμ. Ibid. *in inferno*

Ψ. 23. ἐν τῷ ᾄδῃ. See Pearson on the Creed pag. 236. and our Catholic-Controversists.



## CHAP. XVII.

1. **A**Nd he said to his Disciples: It is impossible that Scandals should not come, but wo unto that man by whom they come.

2. It were better for him that a millstone were put about his neck, and he cast into the sea, than that he should scandalize any one of these little ones.

3. Look well to your selves : If thy brother sin against thee, reprove him, and if he repent, forgive him.

4. And if he should sin against thee seven times a Day, and should again return to thee seven times in a day, saying: I am sorry for it: forgive him.

5. And the Apostles said to the Lord: increase our Faith.

6. And the Lord said: If you had Faith like a grain of mustard-seed, you would say to this mulberry tree: be thou rooted up, and transplanted into the Sea: and it would obey you.

7. And which of you having a servant plowing, or feeding cattle, who says to him when he comes from the field: go quickly, eat thy meat:

8. And doth not rather say to him: make ready my supper, gird thyself, and wait on me while I eat, and drink, and afterwards thou shalt eat, and drink?

9. Doth he give that servant thanks for doing the things he commanded him?

10. I think not. So you, when you shall have done all things, which are commanded you, say we are unprofitable servants: we have *but* done, what we were bound to do.

11. And it came to pass, when he was going to Jerusalem, he pass'd thro' the midst of Samaria, and Galilee.

12. And when he was entring into a Town, there met him ten Lepers, who stood afar off:

13. And rais'd their voices, saying: Jesus Master, have mercy on us.

14. Whom when he saw, he said: Go, shew yourselves to the Priests. And it happen'd as they were going, they were made clean.

15. Now one of them, as soon as he perceiv'd he was made clean, return'd with a loud voice praising God.

16. And he fell on his face at his feet giving thanks: and this man was a Samaritan.

17. And Jesus spoke and said: were not the ten made clean? and where are the *other* nine?

18. There is no one found, who hath return'd, and given glory to God, but this stranger.

19. And he said to him: rise up, go thy ways: for thy Faith hath made thee sound.

20. And the Pharisees putting this question to him: when cometh the Kingdom of God? he answering them said: the Kingdom of God cometh not so as to be observ'd:

21. Neither shall they say: behold *he is* here, behold *he is* there: for behold the Kingdom of God is among you.

22. And he said to his disciples: the days shall come, when you shall desire to see one day of the son of man, and shall not see it.

23. And they shall say to you: behold *he is* here, and behold he is there: go not, nor follow them.

24. For as lightning flashing from under one part of the heavens, shineth on those things that are under the heavens; so shall the coming of the Son of man be in his day.

25. But first he must suffer many things, and be rejected by this race of *men*.

26. And as it happen'd in the days of Noe, so shall it be in the days of the Son of man:

27. They were eating and drinking: they were marrying wives, and were given in marriage, untill the day, that Noe entr'd into the Ark: and the deluge came, and destroy'd them all.

28. In like manner, as it happen'd in the days of Lot: they were eating, and drinking: buying and selling: planting and building:

29. And on the day that Lot went out of Sodom, it rain'd fire and brimstone from heaven, and destroy'd them all:

30. Accordingly shall it be on the day when the Son of man shall be reveal'd.

31. At that hour , he that shall be on the house-top , and his goods in the house , let him not go down to take them away : and he that is in the field , in like manner let him not return back.

32. Be you mindful of Lot's wife.

33. Whosoever shall seek to save his life , shall lose it : and whosoever shall lose it , shall preserve it.

34. I say to you : in that night there shall be two in one bed ; one shall be taken , and another left.

35. Two women shall be grinding together : one shall be taken and the other left : two men in a field , one shall be taken , and the other left.

36. They answering say to him : where Lord ?

37. Who reply'd : wheresoever there shall be a Body ; thither also will the Eagles be gathered together.

## A N N O T A T I O N S.

¶ 1. *It is impossible.* Morally speaking , with a regard to the malice of men.

¶ 6. *To this mulberry Tree.* In S. Matthew 17. 19, we read , *to this mountain* , Christ might say both at different times.

¶ 10. *Say we are unprofitable servants.* All we do, brings no profit, or advantage to God , but only to ourselves. Be always truly humble.

¶ 20. *When cometh the Kingdom of God ?* or when is it to come? when will the Messias come ? The Pharisees might say this in a mocking and an insulting manner , to signify , that he could not be their true Messias ——— *It cometh not so as to be observ'd.* Lit. *With observation.* that is , not with great marks of temporal Power , as you imagin. ——— *It is within you :* it is with you , your Messias is already come. *He standeth in the midst of you* , as John the Baptist told you. Jo. 1. 26.

¶ 22. *To see one Day.* &c. Hereafter , when I shall be no longer visibly among you , you shall heartily wish for one day's conversation with me.

¶ 24. *For as Lightning &c.* See Matt. 24. 27. page. 100.



## C H A P. XVIII.

1. **A**Nd he propos'd to them a Parable , that it is necessary always to pray , and not faint *in it*.



2. Saying : There was a Judge in a certain City , who neither fear'd God , nor regarded man.

3. And in the same City there was a certain widow , and she came to him saying : do me justice against my adversary.

4. And he would not for a long time. But afterwards he said within himself : tho I neither fear God , nor regard man :

5. Yet because this widow is troublesome to me , I will do her justice , lest in the end she come , and tire me out with reproaches.

6. And the Lord said : mind what the wicked Judge saith.

7. And will not God do his Elect justice , who cry out to him day and night ? And will he have patience in their cause ?

8. I say to you , that he will quickly do them justice. But the Son of man coming , will he , think you , find faith on the Earth ?

9. And to some who trusted in themselves as just , and despised others , he spoke this parable.

10. Two men went up into the Temple to pray : the one a Pharisee , and the other a publican :

11. The Pharisee standing , pray'd in this manner : within himself : my God I give thee thanks that I am not like to the rest of men , Extortioners , unjust dealers , adulterers , nor such as this Publican.

12. I fast twice a week : I give tythes of all I possess.

13. And the Publican standing afar off , would not so much as lift up his Eyes to heaven , but knock'd his breast saying : God be merciful to me a sinner.

14. I say to you , this man return'd home justify'd rather than the other : for every one that exalteth himself , shall be humbl'd , and he that humbleth himself , shall be exalted.

15. They also brought unto him infants , that he might touch them : which when the disciples saw , they rebuk'd them.

16. But Jesus calling them together , said : suffer the

little ones to come to me , and do not forbid them.  
For to such belongeth the Kingdom of God.

17. Amen I say to you : whosoever receiveth not the Kingdom of God , as a child , shall not enter into it.

18. And a certain Lord ask'd of him , and said : good Master , by doing what shall I possess life everlasting ?

19. And Jesus said to him : why do'st thou call me good ? No one is good but God alone.

20. Thou knowest the Commandments : thou shalt not kill : thou shalt not commit adultery : thou shalt not steal : thou shalt not bear false witness : honour thy Father , and Mother.

21. Who reply'd : I have kept all these from my youth .

22. Which Jesus having heard , said to him : one thing is yet wanting to thee : sell all things whatsoever thou hast , and give to the poor , and thou shalt have treasure in heaven : and come follow me.

23. He having heard these things , became sorrowful : for he was very rich.

24. And Jesus seeing him become sad ; said : how hardly shall they who have moneys , enter into the Kingdom of God ?

25. For it is easier for a Camel to pass thro' the Eye of a needle , than for a rich man to enter into the Kingdom of God.

26. And they who heard him said : who then can be sav'd ?

27. He saith to them : the things that are impossible with men , are possible with God.

28. And Peter said : behold we have left all , and have follow'd thee.

29. Who answer'd : Amen I say to you : there is no one who hath left house , or Parents , or Brethren , or Wife , or Children , for the sake of the Kingdom of God ,

30. Who shall not receive much more in this present time , and in the world to come life everlasting.

31. Now Jesus took the twelve apart , and saith to them : behold , we go up to Jerusalem , and all things shall be fulfill'd , which have been written by the Prophets

concerning the Son of man,

32. For he shall be deliver'd to the Gentils, and shall be mock'd, and scourg'd, and spit upon:

33. And after they have scourg'd him, they shall put him to death, and the third-day he shall rise again.

34. But they understood none of these things, the meaning of these words was hid from them; and they did not conceive the things that were spoken.

35. And it came to pass, as he drew near to Jericho, a certain blind man sat by the way-side begging,

36. And when he heard the crowd passing, he ask'd what this shou'd be?

37. They told him that Jesus of Nazareth was passing by.

38. And he cry'd out saying: Jesus son of David have mercy on me.

39. And they that went before, rebuk'd him to make him hold his peace: but he cried out much more: Son of David have mercy on me.

40. And Jesus standing, order'd him to be brought to him: and when he was come near, he ask'd him,

41. Saying: what wilt thou that I do for thee? he reply'd: Lord that I may receive my sight.

42. And Jesus said to him: receive thy sight: thy Faith hath made thee sound.

43. And he immediately receiv'd his sight, and he follow'd him glorifying God. And all the people, as soon as they saw it gave praise to God.

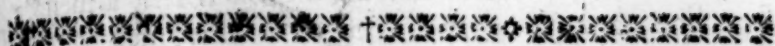
#### A N N O T A T I O N S.

¶ 1. To pray always i, e, to pray daily, and frequently.

¶ 3. Do me Justice Lit. ( a ) revenge me. It is a Hebraism.

¶ 5. And tire me out with her reproaches. This as much as I am able to find out, seems the literal signification, both of the Latin, and G. text.

[ a ) ¶ 5 Sugillet me. ὀκνιάζειν με. The Greek word literally signifies lest she give me strokes on the face, that make me appear black, and blew, which were call'd ὀκνία. This word ὀκνιάζειν, is only used in one other place in the new Testament 1. Cor. 9. 27. where S. Paul says, castigo, or contundo corpus meum. Now as we cannot imagin, that this Judge fear'd lest the widow shou'd beat him in this shameful manner, the word metaphorically seems to imply, lest she injuriously upbraid, and continually reproach me.



## CHAP. XIX.

1. **N**OW entring in , he walk'd thrô Jericho.
2. And behold a man by name Zacheus : and he himself was chief of the Publicans , and was rich : —
3. And he was desirous to see who Jesus was : but could not for the crowd , because he was of a low stature.
4. And running before he got up into a Sycomore-tree to see him : because he was to pass that way.
5. And Jesus when he came to the place , looking up saw him , and said to him : Zacheus come down quickly : for this day I must abide in thy house.
6. And he came down speedily , and receiv'd him with Joy.
7. And when all of them saw it , they murmur'd saying : that he had gone to be a guest with a man that was a sinner.
8. And Zacheus standing , said to the Lord : behold Lord , half of my goods I give to the poor , and if I have wrong'd any one in any thing , I restore to him fourfold.
9. Jesus said to him : that Salvation to day is come to this house : because he also is a son of Abraham.
10. For the son of man is come to seek , and save that which was lost.
11. And while they were giving ear to these things , he added , and spoke a parable , because he was near to Jerusalem : and because they imagin'd that presently the Kingdom of God would be made manifest.
12. He said then : A certain nobleman went to a far Country to take Possession of a Kingdom , and return.
13. And having call'd ten of his servants , he gave to them ten *Sums of money* \* and said to them : traffick with them till I come back.

\* Ten *mnas*:



14. But his Citizens hated him : and sent a message after him saying : we will not have this man to reign over us.

15. And it happen'd that he return'd after he had receiv'd his Kingdom : and he commanded his servants to be call'd, to whom he had given money, that he might know how much every one had got by trafficking.

16. Now the first came, and said : Lord , *thy money hath made ten times as much.* \*

17. And he said to him : well done good servant, because thou hast been faithful in a little : thou shalt have power over ten Cities.

18. And another came, and said : Lord *thy money* \* hath made five times *as much.*

19. And to this man he said : be thou also over five Cities.

20. And another came, and said : behold here *thy piece of money* , \* which I have kept laid up in a napkin :

21. For I fear'd thee , because thou art a severe man : thou takest up what thou didst not lay down , and thou reapest what thou didst not sow.

22. He saith to him : out of thy own mouth I judge thee , thou evil servant. Thou didst know , that I am a severe man , taking up what I have not laid down , and reaping what I have not sown :

23. And why didst thou not give my money to the Bank , that I at my return might have exacted it with usury.

24. And he said to them that stood by : take the *money* from him , and give it to him that hath ten *such pieces.*

25. And they said to him : Lord he hath ten *pieces.*

26. But I say to you : that to every one that hath shall be given , and he shall abound : but from him that hath not , even what he hath , shall be taken from him.

27. Now as for those my enemies , who would not

\* *Thy mna hath made ten mnas.* \* *Thy mna hath made five mnas.*

\* *Thy mna — Take the mna from him , &c.*

have me reign over them , bring them hither , and kill them before me.

28. And having spoke these things , he led the way going up to Jerusalem.

29. And it came to pass , when he came near to Bethphage and Bethania, to the mountain call'd of Olives, he sent two of his Disciples ,

30. Saying : Go into the Town over against you : entring into which , you shall find the colt of an Ass tied , on which no man hath ever sat , loose him, and bring him hither.

31. And if any one shall ask you , why do you untie him ? thus shall you say to him : that the Lord hath need of his service.

32. And they that were sent , went their ways : and they found the colt standing as he told them.

33. And as they were untying the colt , the owners there of said to them : why do you untie the colt ?

34. But they reply'd : because the Lord hath need of him.

35. And they brought him to Jesus. And thowing their Garments upon the colt , they set Jesus there-on.

36. And as he was marching, they spread their Garments in the way under him.

37. And now when he was advanc'd at the descent of the mountain of Olives, all the multitude of his Disciples began with Joy to praise God with a loud voice, for all the Miracles , which they had seen.

38. Saying : Blessed he who cometh King in the name of the Lord , peace in heaven , and glory in the highest.

39. And some of the Pharisees in the crowd , said to him : Master rebuke thy Disciples.

40. To whom he reply'd : I say to you , that if these be silent , the stones will cry out.

41. And when he came near, seeing the City , he wept over it , saying :

42. Had'st thou but known , and even in this thy day , the things which pertain to thy peace : but now

they are hidden from thy Eyes.

43. For the Day, shall come upon thee ; and thy enemies shall compass thee with a trench, and they shall inclose thee, and straiten thee on every side :

44. And shall beat thee to the ground, and thy children, that are in thee, and shall not leave in thee a stone upon a stone: because thou hast not known the time of thy Visitation.

45. And being entred into the Temple, he began to cast out the sellers therein, and the buyers,

46. Saying to them : It is written : that my house is the house of prayer, but you have made it a den of thieves.

47. And he was daily preaching in the Temple. But the chief Priests, and the Scribes, and the Princes of the people sought to destroy him:

48. And found not what to do against him. For all the people were held in suspense, when they heard him.

#### AN NOT A T I O N S.

ψ. 9. *A Son of Abraham*, at least a Spiritual son : and so is to partake of the Promises made to Abraham concerning the Messias.

ψ. 11. *That presently the Kingdom of God would be made manifest.* The Disciples were big with the Expectation of the temporal Kingdom of the Messias, tho' he had divers times told them, he was to suffer, and die on a Cross.

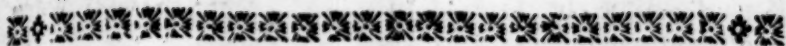
ψ. 13. *Ten pieces of money, each of which was call'd a Mna.* To translate *pounds*, gives the English reader a false notion, the Roman coin call'd a *mna* not corresponding to our Pound.

ψ. 42. *If thou had'st known.* It is a broken sentence, as it were in a transport of Grief : and we may understand, *thou woud'st also weep.* — Did'st thou know, even *at this day*, that *Peace*, and Reconciliation, which God still offers to thee.

ψ. 43. *Shall compass thee &c.* Christ's Prophecy, is a literal description of what happen'd to Jerusalem under Titus.

ψ. 48. *All the people were held in Suspense*, in as much as they heard him with so great attention. So virgil said,

— pendetque iterum narrantis ab ore.



## C H A P. XX.

1. **A**Nd it came to pass in one of those days , as he was teaching the People in the Temple , and preaching the Gospel , the chief Priests , and Scribes came together with the Elders ,

2. And they speak , and say to him : tell us , by what power thou do'st these things ? Or , who is it that gave thee this power :

3. And Jesus answering said to them : I have also one word to ask you : let me have your answer.

4. The Baptism of John , was it from heaven , or from men ?

5. But they thought within themselves , saying : if we shall say from Heaven : he will say : why then did you not believe him ?

6. And if we say from men , all the People will stone us : for they are fully persuaded that John was a Prophet.

7. And they answer'd that they knew not whence it was.

8. And Jesus said to them : neither do I tell you by what power I do these things.

9. Now he began to speak this parable to the People.  
A man planted a Vineyard , and let it to husband-men : and he himself was travelling abroad for a long time.

10. —And at the season he sent a servant to the Husband-men , that they might give him of the fruit of the Vineyard : who having beaten him , sent him away without any thing.

11. And after this he sent another servant : But they beating him also , and insulting him , sent him away without any thing.

12. And he continued to send a third : whom they also wounding cast out.

13. Now the Master of the Vineyard said : what



shall I do ? I will send my beloved son : perhaps when they see him, they will respect him.

14. Whom when the Husband-men had seen, they thought within themselves, and said : this is the heir : let us kill him, that the inheritance may be ours.

15. And having cast him out of the Vineyard, they kill'd him : what therefore will the Master of the Vineyard do to them ?

16. He will come, and destroy those husband-men, and give his Vineyard to others. which they having heard, said to him: God forbid.

17. And he looking upon them, said : what is this then that is written ? the stone which the builders rejected, the same is become the head of the corner.

18. Whosoever shall fall upon this stone, shall be bruised : but it shall dash him to pieces, on whom it shall fall.

19. Now the chief Priests, and the Scribes sought how to lay hands on him at that hour : for they knew that to them he spoke this similitude : but they fear'd the People.

20. And watching him, they sent treacherous-men, who should feign themselves just, to entrap him in his discourse, that they might deliver him over to the Authority and power of the Governor.

21. And they ask'd of him, and said : Master we know that thou speakest and teachest well : and dost not regard persons, but teachest the way of God in truth :

22. Is it lawful for us to give Tribute to Cesar, or not ?

23. But he considering their deceit, said to them : why do you tempt me ?

24. Shew me a *Roman* penny \* whose image hath it, and inscription ? they made answer, Cesar's.

25. And he said to them : render therefore the things that are Cesars, to Cesar, and to God the things that are Gods.

\* A Denarius,

26. And they could not reprehend his words before the People : and admiring his answer , they were silent.

27. Now there came to him also some of the Sadducees , who deny the Resurrection , and propos'd this question to him ,

28. Saying : Master , Moyses in his writings said to us : that if any one's brother dye having a wife , and hath been without children , that his Brother take her for his wife , and raise up issue to his Brother.

29. Now there were seven Brothers : and the first took a wife , and died without sons :

30. And the next took her , and he died without a Son :

31. And the third took her. And all the seven in like manner , and they left no seed , and died.

32. Last of all died also the woman.

33. At the Resurrection therefore, whose wife of these shall she be ? Since the seven had her to wife.

34. And Jesus said to them : the children of this world marry , and are given in Marriage ,

35. But they who shall be accounted worthy of the other world , and of the Resurrection from the dead , shall neither marry , nor take wives :

36. For they cannot dye any more : for they are equal to Angels , and are the children of God , since they are the children of the Resurrection.

37. But that the dead rise again , even Moyses shew'd *writing of the Bush* , as *when* he calls the Lord , the God of Abraham , and the God of Isaac , and the God of Jacob.

38. And he is not the God of the dead , but of the living : for all live to him.

39. Now some of the Scribes answer'd , and said to him : Master thou hast said well.

40. And after that they durst not ask him any more questions.

41. Now he said to them : how do men say that Christ is the son of David ?

42. And David himself saith in the book of Psalms :

“ the Lord said to my Lord, sit on my right hand,  
43. Till I make thy enemies thy footstool. “

44. David then calls him Lord : and how is he his Son ?

45. And in the hearing of all the People, he said to his Disciples.

46. Beware of the Scribes, who affect to walk in long Robes, and love salutations in market places, and the first seats in Synagogues, and the first places at Feasts,

47. Who devour the houses of widows, making a shew of long prayers. These shall receive a more rigorous condemnation.

#### A N N O T A T I O N S.

¶ 1. *In one of those days.* This happen'd in the last week, two or three days before Christ suffer'd. See the contents of this Chapter, Matthew 21. and 22. and Mark. 12.

36. *The Children of the Resurrection*, i. e. of the just, who shall rise to a happy Resurrection : not but that the wicked shall also rise, but to their condemnation, and greater misery.



#### C H A P. XXI.

1. **A**Nd looking on he saw them that were rich, putting their Gifts into the Treasury.

2. And he saw also a certain poor widow putting in two brass mites. \*

3. And he said : I tell you truly, that this poor widow hath put in more than all.

4. For all these have put in their Gifts to God out of what they abounded with ; but she out of what she wanted for herself, hath put in all she had to live upon.

5. And when some were saying concerning the Temple, that it was embellish'd with goodly stones, and Gifts, he said :

6. *As to the things you see, the days will come, wherein there shall not be left a stone upon a stone, that shall not be thrown down.*

\* Minuta.

7. And they ask'd him , saying : Master when shall these things be , and what sign when they shall begin to happen ?

8. Who said : take heed that you be not deceiv'd ; for many shall come in my name saying : that I am he : and that the time is at hand : do not you therefore go after them.

9. And when you shall hear of wars , and seditions , be not terrify'd : these things must first come to pass , but the end *will* not presently be.

10. Then he said to them : Nation shall rise against Nation , and Kingdom against Kingdom ,

11. And there shall be great Earth-quakes in places , and plagues , and famines , and terrors from the Heavens , and there shall be great prodigies.

12. But before all these things, they shall lay their hands upon you , and persecute you , delivering you up to Synagogues , and prisons , carrying you before Kings , and Presidents on the account of my name :

13. And *these things* shall happen to you for a testimony.

14. Lay it up therefore in your hearts , not to premeditate how you shou'd answer.

15. For I will give you speech , and wisdom , which all your adversaries shall not be able to resist , and contradict.

16. And you shall be betray'd by your Parents , and Brothers , and kindred , and friends , and some of you they shall put to death.

17. And you shall be hated by all men , on the account of my name.

18. But a hair of your head shall not perish.

19. In your patience you shall possess your souls.

20. Now when you shall see Jerusalem invested by an Army , then know that it's desolation is at hand.

21. Then let those who are in Judea , fly to the mountains : and those who are in the midst thereof depart : and those who in the countries , not enter into it.

22. For these are the days of vengeance , that



all things may be fulfill'd , which have been written.

23. And wo be to them who in those days are with child , and who are giving suck. For there shall be great distress on the land , and wrath upon this People.

24. And they shall fall by the edge of the sword ; and shall be led captives into all Nations , and Jerusalem shall be trodden under foot by the Gentils , till the times of the Nations be fulfill'd.

25. And there shall be signs in the Sun , and in the moon , and in the stars , and upon the Earth distress of Nations , because of the confusion of the roaring of the Sea , and of the waves ;

26. Men withering away with fear , and expectation , that shall come upon the whole world. For even the Powers of Heaven shall be shaken.

27. And then shall they see the Son of man coming in a cloud with great might and majesty.

28. Now when these things begin to happen , look up , and raise up your heads : because your deliverance is at hand.

29. And he spoke to them a similitude : see the fig-tree , and all the trees.

30. When they are now shooting out their fruit , you know that the summer approacheth.

31. So you likewise when you see these things come to pass , know that the Kingdom of God is at hand.

32. Amen I say to you , this Generation shall not pass , till all things be fulfill'd.

33. Heaven and Earth shall pass away , but my words shall not pass.

34. But look well to yourselves , lest perhaps your hearts be over charg'd with surfeiting , and drunkenness , and the cares of this life ; and that day on a sudden surprize you ,

35. For like a snare it shall come upon all those , who sit upon the face of the Earth.

36. Watch therefore at all times praying , that you may be accounted worthy to escape all these things

that are to come, and to stand before the Son of man.

37. Now he was teaching in the day-time in the Temple, but going forth in the nights, he staid on the mountain, call'd of Olives.

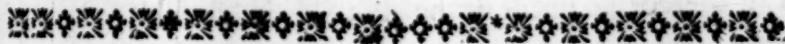
38. And all the People came to him in the morning to hear him in the Temple.

### AN NOT A T I O N S.

ŷ. 7. *Master when shall these things be &c.* See the Annotations Matth. 24. ŷ. 3. p. 102.

ŷ. 24. *Till the times of the Nations be fulfill'd.* According to the common exposition of this, and some other places, the Jews from the time of the Destruction of their Temple, and City under Titus Vespasian; and especially from their utter destruction under the Emperor Adrian in punishment of their obstinate blindness, shall remain dispers'd thro' the world under miseries and oppressions, till the Gospel hath been preach'd to all Nations; then, not long before the end of the World, the Jews shall be converted, and acknowledge Jesus to be their true Messias. See Rom. 11. 25.

ŷ. 37. *On the Mountain call'd of Olives.* In this last week, Christ after preaching in the Day-time in the Temple, went constantly in the Evenings to pray in the Garden of Gethsemani, as Judas knew very well See. c. 22. ŷ. 39.



### CH A P. XXII.

1. **N**OW the Feast of unleaven'd bread, which is call'd the Pasche was at hand:

2. And the chief Priests, and the Scribes sought how they might put Jesus to death: but they fear'd the People.

3. And Satan entred into Judas, surnamed Iscariot, one of the twelve.

4. And he went, and spoke with the chief Priests, and the Magistrates, how he might deliver him up to them

5. And they were glad, and bargain'd to give him money.

6. And he promis'd, and sought for an opportunity to deliver him up without a crowd.

7. Now the day of unleaven'd bread was come ; on which it was necessary to kill the Pasche.

8. And *Jesus* sent Peter , and John , saying : Go , and prepare us the Pasche , that we may eat it.

9. And they said : where wilt thou that we prepare it ?

10. And he said to them : behold at your entring into the City , a man shall meet you carrying a pitcher of water : follow him to the house , which he goeth into ,

11. And you shall say to the Master of the house : *our* Master saith to thee : where is a Guest - room , where I may eat the Pasche with my Disciples ?

12. And he will shew you a great - room prepared , and there make things ready.

13. And they going , found as he told them : and prepar'd the Pasche.

14. And when the hour was come , he plac'd himself at Table , and the twelve Apostles with him.

15. And he said to them : I have earnestly desir'd to eat this Pasche with you , before I suffer.

16. For I tell you that from this time I will not eat thereof , untill it be fulfill'd in the Kingdom of God.

17. And having taken the cup , he gave thanks : and said : *take and* divide it among you.

18. For I say to you , I will not drink of the fruit of the vine , till the Kingdom of God come.

19. And when he had taken bread , he gave thanks , and broke it , and gave to them saying : this is my Body , which is given for you : do this for a commemoration of me.

20. In like manner also the Chalice , after he had sup'd , saying : This is the Chalice the new Testament in my blood , which shall be shed for you.

21. But behold the hand of him that betrayeth me , is with me on the table.

22. And the son of man indeed goeth , according as it is decree'd : but wo unto that man , by whom he shall be betray'd.

23. And they began to question among themselves , which of them it was who shou'd do this thing.

24. Now there was also a dispute among them , which of them seem'd to be the greatest.

25. And he said to them : Kings of nations Lord it over them : and they who have authority over them , are call'd Benefactors.

26. Let it not be so with you : but he who is the greatest among you , let him be as the least : and he that is the chief , as he that serveth.

27. For which is greater , he that is at table , or he that waiteth ? Is it not he that is at table ? But I am in the midst of you , as he that waiteth.

28. And you are they , who have remain'd with me in my Temptations.

29. And I dispose to you , as my Father dispos'd to me , a Kingdom,

30. That you may eat and drink at my table in my Kingdom : and sit upon Thrones judging the twelve Tribes of Israel.

31. And the Lord said. Simon , Simon , behold Satan hath desired earnestly to have you , that he may sift you as wheat :

32. But I have pray'd for thee , that thy Faith may not fail : and thou converted once , confirm thy Brethren.

33. Who said to him : Lord I am ready to go with thee , both to prison , and to death.

34. And he said : I tell thee Peter , the Cock shall not crow to day , till thou thrice deny that thou knowest me. And he said to them :

35. When I sent you without purse , and Scrip , and shoes , did you want any thing ?

36. They made answer : nothing at all. He reply'd : but now he that hath a purse , let him take it , and likewise a scrip : and he that hath not , let him sell his coat , and buy a sword.

37. For I tell you , that yet must be fulfill'd in me this which is written : " and with the wicked he was reputed. " for now the things ,



that are concerning me , draw to an end.

38. And they said to him : Lord behold here are two swords : he answer'd them , it is sufficient.

39. Now going out , he went according to his custom to the mountain of Olives : and his Disciples also follow'd him.

40. And when he was come to the place , he said to them : pray, that you may not enter into temptation.

41. And he himself was withdrawn from them the length of a stone's-cast; and kneeling down he pray'd,

42. Saying : Father , if thou wilt, remove this cup from me : never-theless not my will , but thine be done.

43. And an Angel appear'd to him from heaven strengthening him , and being in an agony, he pray'd the more.

44. And his sweat was as drops of blood trickling down upon the ground.

45. And when he rose up from prayer , and was come to his Disciples , he found them asleep thro' grief.

46. And he said to them : why sleep you ? Rise, and pray, that you enter not into temptation.

47. While he was yet speaking , behold a crowd and he that was call'd Judas , one of the twelve , went before them , and came up to Jesus to kiss him.

48. And Jesus said to him : Judas , is it with a kiss thou betrayest the son of man ?

49. And they that were about him , seeing what would happen , said to him : Lord , what if we strike with the sword ?

50. And one of them struck the servant of the high-Priest , and cut off his right Ear.

51. And Jesus spoke , and said : forbear, no more. And when he had touch'd his ear , he heal'd it.

52. And Jesus said to them that were come to him, the chief Priests , the officers of the Temple , and the Elders : Are you come out , as it were to a Robber with swords , and clubs ?

53. When I have been with you daily in the Temple , you laid not hands on me : but this is your hour , and the power of darkness.

54. And seising him, they led him to the high Priest's house : and Peter follow'd a far off.

55. Now a fire being lighted in the middle of the court, and they sitting about it, Peter was in the midst of them.

56. Whom when a certain maid-servant had seen sitting at the light, and had look'd at him, she said : this man also was with him.

57. But he deny'd him, saying : woman, I know him not.

58. And after a little while another man seeing him, said : thou also art one of them : but Peter said : o man I am not.

59. And after about the space of an hour, another man affirm'd, and said : surely this man was with him : for he is also a Galilean.

60. And Peter repl'y'd, ô man, I know not what thou say'st. And presently as he was yet speaking, the cock crew.

61. And the Lord turning look'd upon Peter. And Peter remembred the words of the Lord, as he had said : that before the cock crow, thrice thou shalt deny me.

62. And Peter being gone forth, wept bitterly.

63. Now the men in whose hands *Jesus* was, mock'd him, beating him.

64. And they blind-folded him, and struck him on the face : and ask'd of him, saying : prophesy, who is it that struck thee ?

65. And blaspheming many other things they said against him.

66. And as soon as it was day, the Elders of the people, and the chief Priests, and Scribes met together, and brought him before their Council saying : if thou be the Christ, tell us.

67. And he reply'd : if I shou'd tell you, you will not believe me.

68. And if I ask *you any thing*, you will not answer me, nor dismiss me.

69. But hereafter the Son of man shall be sitting on the right hand of the Power of God.

70. They all then said: art thou therefore the son of God? Who said: you say it: for I am.

71. But they said: what need we any further testimony? for we ourselves have heard from his own mouth.

### A N N O T A T I O N S.

ψ. 3. *And Satan entred into Judas.* The meaning only seems to be, that the Devil tempted, and overcame him.

ψ. 15. *I have earnestly desir'd.* Lit. *With a desire have I desir'd* (a) the repetition expresseth a great and earnest desire.

ψ. 17. *Having taken the Cup.* Many Interpreters look upon this to have been a different cup from the Eucharistical cup, or Chalice of the H. Sacrament, which it is certain was not consecrated till supper was ended; as we find here ψ. 20. And 1. Cor. 11. 25. so that this *Cup* here mention'd ψ. 17. Seems to have been a common cup, which the Jews us'd to present at the beginning of their banquets. The master of the Family took it, and pronounc'd a prayer or blessing over it, tasted first of it, and presented it to the Company.

ψ. 19. 20. *THIS IS MY BODY.* See the Annotations on the same words of Consecration, Matt. 26. 26. page 115. Mark. 14. 22. and 1. Cor. 11. 24.

ψ. 19. *Do this.* By these words he gave a power, and precept to them, and their successors, to all Bishops, and Priests, to consecrate, and offer up the same: yet so, that they are only the Ministers, and Instruments of Jesus Christ, who instituted this Sacrifice; this, and all other Sacraments, who is the chief and principal Priest, or offerer. Tis Christ that chiefly consecrates, and changes the Elements of bread and wine into his own body and blood: tis he that chiefly and principally forgiveth sins in the Sacraments of Baptism, Penance &c. It is what S. Aug. so often repeats against the Donatists, that it is Christ that Baptizeth, tho' the instrumental minister be a sinner, or a Heretick, and this is what all Catholics confess, and profess.

*For a remembrance of me.* This H. Sacrifice, and Sacrament is to be offer'd, and receiv'd, with a devout, and grateful remembrance of Christ's benefits, and especially of his sufferings and Death for all mankind. But to teach, that it is a bare, tho' devout memorial, or a *remembrance only*, so as to exclude the *real presence* of Christ, under the outward appearances of bread, and wine, is inconsistent with the constant belief, and consent of all Christian Churches, both of the West and East, and contradicts the plain words of Christ. The learn'd Bishop of Meaux, in his *Exposition of the Catholick Faith*, desires all Christians to take notice, that Christ do's not command them to remember him, but to *take his Body and blood* with a remembrance of him, and his benefits: this is the import

of all the words put together. *This is my Body: this is my Blood, Do this in, for, or with a remembrance of me.*

ÿ. 29. *And I dispose to you, as my Father disposed to me a Kingdom, i. e., as my heavenly Father decreed to exalt me, even as man, and with my human nature above all creatures, so will I also make you, according to your different merits, partakers of my Glory.*

ÿ. 30. *That you may eat and drink, of the Spiritual banquet of the joys of heaven, which in the Scriptures, are divers times compared to a Feast or Banquet.*

ÿ. 31. *Satan hath desir'd earnestly to have you, that he may sift you as wheat.* In these words is express'd both what Satan desir'd, and what God permitted. Satan desir'd leave to tempt them, that he might make them fall from their Faith in Christ. Alm. God permitted this temptation, this trial, to convince them how weak they were of themselves, he permit'd their frailty to be partly overcome, yet so that rising again by his Grace, they shou'd be cleans'd, and purify'd as *wheat when it is sifted*: and that shortly after, being strengthen'd, and confirm'd by the coming of the Holy Ghost, they might become new men, enabled to stand firm against all the attacks of their greatest adversaries.

ÿ. 32. *That thy Faith may not fail.* The Faith of Peter, establish'd by the coming of the H. Ghost, hath never fail'd, nor can fail: being built upon a rock, which is Christ himself, and being guided by the Spirit of Truth, as Christ promis'd. Jo. 15. 26. And 16. 13. — *And thou being once converted confirm thy Brethren, even all the other Apostles, and Bishops, over whom I have made and constituted thee, and thy Successors the chief Head, that such a Head being appointed by Divine Authority, all occasions of Schism and divisions might cease, says S. Hierom.*

ÿ. 40. *An Angel... strengthening him.* Christ our Redeemer was truly God, and truly man. And being made man by a real union of his Divine person, and nature, to our weak and infirm human nature, he likewise took upon him our infirmities [sin excepted] we must consider him as man, when we read of his being tempted in the wilderness Matt. 4. when he wept at the raising of Lazarus out of the grave, Jo: c. 11. as often as we read of his praying, and here, when we read of his praying, and redoubling his prayer in the Garden, when we find him seised with fear, sadness, and grief: for tho' as God, he could prevent, and hinder these passions, and affections natural to man, yet he could also permit them to affect his human nature, as he permitted himself to be seised with hunger, after fasting 40 days, and so he permitted his human nature to be seised with fear and grief in this Garden of Gethsemani. As Angels came, and ministred to him after his fast in the wilderness, so an Angel came, as it were to propose to him the Divine Decree, that he was to suffer, & die for the Redemption of mankind, and as man, he is said to be strengthen'd and comforted by the Angel, he who as God, was Lord and maker of the Angels, and so needed not to be strengthen'd by his creatures. Besides what happen'd to Christ as man, were ordain'd as instructions for us: We are taught by Angels appearing, that they were not only ready to assist, and wait upon Christ:



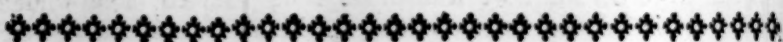
but that, by the order of Divine providence, they are also ready to assist us in our Temptations, and Afflictions.

*In an Agony.* This Greek word signifies a strife or Combat; not that there could be any opposition or contrariety in the Interior of Christ, whose human Will was always perfectly subject to his Divine Will, and the sensitive part to reason: yet in as much as he was truly man, his human nature dreaded all those sufferings, which at that time were represented to his soul, and which in a few hours he was to undergo.

ψ. 44. *And his sweat was as drops of blood &c.* This has sometimes happen'd, tho' in a lesser degree, to persons under an extraordinary grief, if we believe Aristotle l. 3. Animalium c. 19. p. 891. & lib de part. Animalium c. 5. p. 1156. Ed. Aureliæ Allobr. an. 1607.

This passage of Christ's bloody sweat, and of the Apparition of the Angel, was heretofore wanting in diverse both. G, and Lat. Copies, as Appears by S. Hierom l. 2. cont. Pelagianos Tom. 4. part. 2. p. 521 and by S. Hilary l. 10. de Trin. p. 1062. nov. Ed. It seems to have been left out by ignorant Transcribers, who thought it not consistent with the Dignity of Christ. But we find it in the above said place in S. Jerom, in S. Chryl. hom. 84. in Matt. in S. Aug. in Psalm. 140 Tom. 4. p. 1564. and in Psalm. 93. p. 1013. in S. Epiphan. in Ancorato p. 36. c. Ed. Petav.

(a) ψ. 15. *With a desire have I desir'd. This is commonly reputed a Hebraism, or form of speech peculiar to the Hebrews, hearing I have heard, seeing I have seen &c. But the judicious Critic mr Blackwall has produced parallel expressions out of the most exact Greek-classics, in his learned book, entitl'd, the Sacred Classics defended, and illustrated: and has clearly prov'd by examples, that many forms of speech, call'd, reputed, and carp'd at, as Hebraisms, are frequently found in the best Greek Classics.*



## CHAP. XXIII.

1. **A**ND the whole Assembly of them rising up, led him to Pilate.

2. And they began to accuse him, saying: we have found this man perverting our Nation, and forbidding to give Tribute to Cesar, and pretending to be Christ a King.

3. And Pilate ask'd of him, and said: Art thou the King of the Jews? and he answering reply'd: thou sayest it.

4. But Pilate said to the chief Priests, and to the People: I find no Cause in this man,

5. But they persisted saying : he stirreth up the People teaching over all Judea , beginning from Galilee to this place.

6. And Pilate hearing of Galilee , ask'd if he was a man of Galilee ?

7. And as soon as he perceiv'd , that he was of Herod's Jurisdiction , he sent him away to Herod , who was also in those days at Jerusalem.

8. Now Herod having seen Jesus , was very glad , for he had been desiring a long time to see him , because he had heard many things of him , and hop'd to see some miracle done by him.

9. He put then many questions to him : but he answer'd him nothing.

10. And the chief Priests and Scribes stood by earnestly accusing him.

11. But Herod with his Guard despised him : and with scorn cloath'd him with a white garment , and sent him back to Pilate.

12. And Herod and Pilate became friends that day : for before they were enemies to one another.

13. And Pilate having call'd together the chief Priests , and the Magistrates , and the People ,

14. Said to them : you have presented to me this man , as one perverting the People , and behold examining him before you , I find no cause in him , as to those things which you lay to his charge.

15. Nor hath Herod : for I remitted you to him : and behold nothing has been done against him as if he deserv'd death.

16. When therefore I have chastis'd him , I'll release him.

17. Now he was oblig'd to set at liberty to them one on the Festival day.

18. And the whole multitude shouted out together : make away with this man , and release to us Barabbas :

19. who for a certain sedition rais'd in the City , and for murder , had been thrown into prison.

20. And Pilate again spoke to them , having a mind to release Jesus ;

21. But they cry'd out still , crucify , crucify him.

22. And he a third time said to them : why what evil hath this man done ? I find no cause of death in him. I will therefore chastise him , and let him go.

23. But they persisted with loud voices , desiring that he might be crucify'd : and their voices prevail'd.

24. And Pilate judg'd that their petition should be granted.

25. And he releas'd to them him , who upon the account of murder , and Sedition , had been committed to prison , for whom they petition'd : but deliver'd Jesus up to their will.

26. And as they were leading him to execution , they laid hold on a certain man of Cyrene , named Simon , coming from the country : and they laid upon him the Cross to carry after Jesus.

27. And there follow'd him a great crowd of People ; and of women , who bewail'd , and lamented for him.

28. And Jesus turning towards them , said : daughters of Jerusalem , weep not over me , but weep over yourselves , and over your children.

29. For behold the days shall come , in which it shall be said : happy they that are barren , and the wombs that bare not , and the breasts that have not given suck.

30. Then shall they begin to say to the mountains , fall upon us : and to the hills : cover us.

31. For if they do these things in the green wood , what will be done in the dry ?

32. And with him were led also two other malefactors to be put to death.

33. And when they were come to the place , call'd of skulls , there they crucify'd him , and the robbers , one on the right , and the other on the left.

34. And Jesus said : Father forgive them , for they know not what they do. And dividing his garments , they cast lots.

35. Now the People stood looking on , and the Rulers with them were mocking at him , and saying : he

fav'd others , let him save himself , if this be the Christ the elect of God.

36. And the soldiers also made sport with him coming , and offering him Vinegar ,

37. And saying: if thou be King of the Jews , save thyself.

38. There was also an Inscription written over him in Greek , Latin , and Hebrew letters : **THIS IS THE KING OF THE JEWS.**

39. Now one of these robbers , who were hanging , blasphem'd him , saying : if thou be the Christ , save thyself , and us.

40. But the other answering rebuk'd him , and said : neither do'st thou fear God , being under the same condemnation ?

41. And we indeed justly , for we receive what is due to our deeds : but he hath done no evil.

42. And he said to Jesus : Lord , be mindful of me , when thou shalt come into thy Kingdom.

43. And Jesus said to him: Amen I say to thee: this day shalt thou be with me in Paradise.

44. And it was about the sixth hour , and there was darkness over all the Earth , till the ninth hour.

45. And the Sun was darken'd : and the veil of the Temple was rent in the midst.

46. And Jesus crying out with a loud voice , saith. Father into thy hands I commend my spirit. And saying these words , he expired.

47. Now the Centurion seeing what was done , glorify'd God , saying Truly this was a just man.

48. And all the multitude of those , who were present at this spectacle , and saw the things that happen'd , return'd knocking their breasts.

49. And all his acquaintance stood at a distance , and the women that had follow'd him from Galilee , beholding these things.

50. And behold a man by name Joseph , who was a Senator , a good , and just man:

51. This man had given no consent to their counsels ,



and proceedings, he was of Arimathea; a City of Judea, who also himself waited for the Kingdom of God.

52. This man went to Pilate, and begg'd the Body of Jesus:

53. And having taken *him* down, wrapp'd him in fine linnen, and laid him in a monument hewn out of *stone*, in which no body had ever yet been laid.

54. And that was the day of preparation, and the Sabbath drew near.

55. And the women that had come with him from Galilee, following after, saw the monument, and how his body was laid.

56. And returning they prepar'd perfumes, and ointments: and they rested on the Sabbath according to the precept.

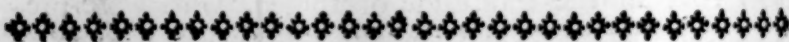
#### A N N O T A T I O N S.

✓. 11. *Cloath'd him with a white garment.* The G. signifies, not only a white, but a shining, splendid robe: perhaps with some resemblance to Royal garments, but at the same time, thro' scorn and derision.

✓. 31. *In the green wood.*, by which are signify'd persons of virtue and sanctity, as by the *dry wood*, the wick'd, who bring forth no fruit & who like dry wood, are fit to be cast into the fire.

✓. 43. *I say to thee: this day shalt thou be with me in Paradise.* i. e., in a place of rest with the souls of the just. The construction is not, *I say to thee this day &c.* but thou shalt be with me this day in Paradise.

✓. 54. *And the Sabbath drew near.* Lit. *shin'd.* The Sabbath began in the Evening at sun-set. It may perhaps be said to shine by the moon-light at ful-moon; or because of a great many Lights, that us'd to be set up at that time on the account of the great Sabbath.



#### C H A P. XXIV.

1. **N**ow on the first day of the week, very early in the morning they come to the monument, bringing the perfumes they had prepar'd:

2. And they found the stone roll'd back from the monument.

3. And going in they found not the Body of the Lord Jesus.

4. And it came to pass, while they were in a consternation of mind about this, behold two men stood by them in glittering apparel:

5. And as they were afraid, and bowed down their faces to the ground, they said to them: why seek you him that is living among the dead?

6. He is not here, but is risen: remember how he spake to you, when he was yet in Galilee,

7. Saying: that the Son of man must be deliver'd into the hands of sinners, and be crucify'd, and rise the third day.

8. And they call'd to mind his words.

9. And being return'd from the monument, they told all these things to the eleven, and to all the rest.

10. Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the others, who were with them, that told these things to the Apostles.

11. And these words seem'd to them as an idle fancy: and they did not believe them.

12. But Peter rising up ran to the monument: and stooping down saw only the linnen-cloths laid by themselves, and he went away wondering with himself at what was done.

13. And behold two of them went the same day to a Town, call'd Emmaus, which was sixty furlongs from Jerusalem.

14. And they were talking together of all these things, that had happen'd.

15. And it came to pass, as they were talking, and reasoning together, Jesus himself coming up went along with them.

16. But their Eyes were hinder'd, that they should not know him.

17. And he said to them: what are these discourses that you confer about among yourselves walking, and are in sadness?

18. And one, whose name was Cleophas, answering,

said to him: art thou alone a stranger in Jerusalem, and hast not known the things that have been done in it these days?

19. To whom he said: what things? and they reply'd: concerning Jesus of Nazareth, who was a Prophet, powerful in work, and word, in the sight of God, and all the People:

20. And how our chief Priests, and Princes deliver'd him to be condemn'd to death, and crucify'd him?

21. But we hop'd that he was to have redeem'd Israel: and now besides all this, to day is the third day since these things were done.

22. Moreover some women also of ours, have terrify'd us, who before it was light, were at the monument,

23. And not finding his Body, came, saying, that they have also seen a vision of Angels, who say that he is alive.

24. And some of ours went to the monument: and found it even as the women said, but him they found not.

25. And he said to them: o foolish, and slow of heart to believe, as to all things which were spoken by the Prophets:

26. Ought not Christ to suffer these things, and so to enter into his Glory?

27. And beginning from Moyses, and all the Prophets, he interpreted to them in all scriptures, the things concerning him.

28. And they drew near to the Town, whither they were going: and he made a shew to go further.

29. And they press'd him, saying: stay with us, because it is towards the evening: and the day is now far spent. And he went in with them.

30. And it came to pass, while he was at table with them, he took bread, and bless'd, and broke, and reach'd it to them.

31. And their Eyes were open'd, and they knew him: and he vanish'd out of their sight.

32. And they said to each other: was not our heart

burning in us , while he talk'd in the way , and open'd to us the scriptures ?

33. And rising up the same hour , they return'd back to Jerusalem : and they found the eleven gather'd together , and those who were with them.

34. Saying : that the Lord hath truly risen , and hath appear'd to Simon.

35. And they related what things had been done in the way : and how they knew him in the breaking of bread.

36. Now while they were speaking these things , Jesus stood in the midst of them , and saith to them : Peace be with you : 'tis I , do not fear.

37. But they troubl'd , and frighten'd , imagin'd they saw a spirit.

38. And he said to them : why are you troubl'd , and thoughts arise in your hearts ?

39. See my hands , and feet , that it is I myself : feel , and see : for a spirit hath not flesh , and bones , as you see me have.

40. And when he had said this : he shew'd them his hands , and feet.

41. But they not yet believing , and admiring thro' joy , he said : have you here any thing to eat ?

42. And they offer'd him a piece of broil'd fish , and honey-comb.

43. And when he had eaten before them , taking the remainder he gave to them ,

44. And said to them : these are the words that I spoke to you , when I was yet with you , that all things must needs be fulfill'd which were written in the law of Moyses , and in the Prophets , and Psalms of me.

45. Then he open'd their minds , that they might understand the Scriptures.

46. And said to them : that so it is written , and so it behoved Christ to suffer , and to rise from the dead the third day ,

47. And that Penance be preach'd in his name , and remission of sins unto all Nations , beginning from Jerusalem.



48. Now you are witnesses of these things.

49. And I will send the promise of my Father upon you : but stay you in the City , till you be vested with power from above.

50. And he led them out abroad to Bethania : and lifting up his hands , he bless'd them.

51. And it came to pass , that as he bless'd them , he departed from them , and was carried up into heaven.

52. And having ador'd him , they return'd to Jerusalem with great joy :

53. And were constantly in the Temple , praising and blessing God. Amen

#### ANNOTATIONS.

ψ. 16. *But their Eyes were hindred* Lit. *held*. Either by our Saviour's changing his features , or in what manner he pleas'd.

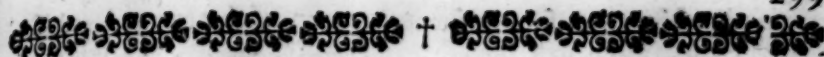
ψ. 18. *Art thou alone a stranger in Jerusalem ? or art thou the only stranger in Jerusalem ?* which was to signify , that every one must needs have heard of what had pass'd in regard of Jesus.

ψ. 21. *We hop'd* , &c. As if they had lost their former hopes , or now knew not what to hope for : but perhaps , as S. Aug. observes , they might use this caution speaking before a stranger.

ψ. 39. *A spirit hath not flesh and bones , as you see me have.* This was one argument of a true and real Body. We may take notice , that Christ brought such proofs , as he knew were sufficient to convince them of his Resurrection , tho' they were not of themselves demonstrations. For when they imagin'd they saw , or touch'd a Body , and that he eat with them , these things might apparently be done by a spirit. See Gen. 18. ψ. 8. and Gen. 19. ψ. 3. & ψ. 16. where we read , that Angels , in the shape of men , *eat* , & took Loth , and his wife , and his daughters *by the hand* , and led them away from Sodom. Our senses therefore may sometimes be deceiv'd , as may be shewn by divers other instances. But the arguments which Christ made use of at this time , to induce the Apostles to believe his Resurrection , are to be taken with all the circumstances : as first with the corroborating testimonies of the Holy Scriptures , in which his Resurrection was foretold , 2<sup>dly</sup> They call'd to their minds , what he himself had told them so often , that he would rise again the 3<sup>d</sup> Day. 3<sup>dly</sup> concurr'd also the testimonies already given by the Angels , that he was risen. 4<sup>thly</sup> the Miracles at his Death , and Resurrection. 5<sup>thly</sup> Christ himself at the same time open'd *their understanding* to know and believe this Truth , that he was truly risen.

ψ. 47. *Beginning from Jerusalem.* The sense is , that they were first to preach to the Jews , and afterwards to all Nations.

ψ. 49. *The promise of my Father* , i , e , the Holy Ghost , whom Christ had promis'd , that his Father , and he would send Jo. 14. 26. and 17. 7.



# T H E HOLY GOSPEL O F JESUS-CHRIST ACCORDING TO S. JOHN.

**S.** John the son of Zebedee, Brother to James the *greater*, was of the twelve *Apostles*. By writing this Gospel, he was one of the 4. *Evangelists*. He also left us three Epistles: and on the account of his *Apocalypse*, or *Revelation*, is by some call'd the *Prophet* of the new Law.]

This Gospel was written in greek, about the end of the first hundred years from Christ's Nativity, at the request of the Bishops of the lesser Asia against the *Cerinthians*, and the Ebionits, and those Hereticks, or *Antichrists*, as S. John calls them 1. Ep. c. 4. v. 3. who pretended that Jesus was a mere man, who had no being or *existence*, before he was born of Joseph and Mary. The blasphemies of these Hereticks, had divers Abettors in the first three ages, as *Carpocrates*, *Artemon*, the two *Theodotus's* *Paul* of *Samosata*, *Sabellius* and some others, of whom See S. Ireneus, S. Epiphanius, S. Augustin &c.

To these succeeded in the beginning of the 4<sup>th</sup> Century *Arius* at Alexandria, and the different branches of the blasphemous Arian-sect. They allow'd that Jesus Christ had a being before he was born of Mary, that he was made, and created before all other creatures, and was more perfect than any of them; but still that he was no more than a creature: that he had a beginning, and that there was a time, *when he was not*: that he was not *properly* God, or *the God*, not the same God, nor had the same *substance* and *nature* with the eternal Father, and creator of all things. This Heresy was condemn'd by the Church in the first General Council at Nice an. 325.

After the Arians rose up the *Macedonians*, who deny'd the Divinity of the H. Ghost: and afterwards the Nestorians, Eutychians, &c. In every Age pride and ignorance have produc'd some Heresies: for as the Apostle says, 1. Cor. 11. 19. *there must be Heresies*.

Towards the beginning of the 16<sup>th</sup> age, Luther, Zuinglius, Calvin,

&c. set themselves up for *Reformers*, even of that general and Catholick *Faith*, which they found every where taught, and believ'd in all Christian Churches. Luther owns that he was then *alone*, the only one of his Communion (if so it may be call'd) yet none of these call'd in question the Mysteries of the *Trinity*, or of the *Incarnation*.

But not many years after came the blasphemous-sect of the *Socinians*, so call'd from *Lelius*, and *Faustus Socini*. These and their followers renew'd the condemn'd errors of the Arians. We scarce find any thing new in the Systems of these men, who would pass for *some body*, like Theodas Acts 5. 36. or who like *Simon the Magician*, and first Heretick, would be look'd upon as *great men*, and great wits, by daring to be *free-thinkers*, and thereby *bold blasphemers*.

To do justice to Calvin, he did not think these Socinians fit to live in any Christian-society: and therefore he got *Michael Servetus* burnt alive at Geneva, an. 1553. And *Valentinus Gentilis*, one of the same sect, was beheaded at Berne an. 1565. I must needs say, it seems an easier matter to excuse the *warm sharp* zeal of Calvin, and his Swiss-brethren, in persecuting to Death these Socinians with *sword and Fagot*, than to shew with what justice and equity these men could be put to Death, who follow'd the very same principle, and the *only Rule of Faith*, i. e. Scriptures expounded by every man's private reason, or private spirit, which the pretended Reformers, all of them maintain with as much warmth as ever, to this very day.

Hereticks in all Ages have wrested the sense of the Scriptures, to make them seem to favour their errors: and by what we see so frequently happen, it is no hard matter, for men, who have but a moderate share of wit and sophistry, by their licentious fancies and arbitrary expositions, to turn, change, and pervert Scripture-texts, and to *transform almost any thing into any thing*, says Dr. Hammond on the 2<sup>d</sup> Chap. of S. John's, Revelation. But I need not fear to say, this never appear'd so visibly, as in these last two hundred years, the truth of which no one can doubt, who reads the *History of Variations* written by the learned Bishop of Meaux.

These late Reformers seem to make a great part of their religion consist in reading, or having at least, the Bible in their mother-tongue. The number of Translations into vulgar languages, with many considerable differences, is strangely multiply'd. Every one rashly claims a right to expound them according to his private Judgment, or his private spirit. And what is the consequence of this, but that as men's judgments, and their private Interpretations are different, so in a great measure are the articles of their Creed and belief?

The Scriptures in which are contain'd the reveal'd mysteries of Divine Faith, are without all doubt, the most excellent of all writings, these divine Volumes, written by men inspired from God, contain not the *words of men*, but the *word of God*, which can save our souls 1. Thes. 2. 13. and James 1. 21. but then they ought to be read, even by the learned, with the spirit of humility; with a fear of mistaking the true sense, as so many have done; with a due submission to the Ca-

tholick-church, which Christ himself commanded us *to hear*, and obey. This we might learn from the scripture it self. The Apostle told the Corinthians, that even in those days, there were *many*, who *corrupted*, and *adulterated the word of God*. 2. Cor. 2. 17. S. Peter gives us this admonition, that in the Epistles of S. Paul, *are some things hard to be understood, which the unlearned, and unstable wrest, as they do also the other Scriptures, to their own destruction.*

It was merely to prevent, and remedy this abuse of the best of books, that it was judg'd necessary to forbid the ignorant to read the scriptures in vulgar languages, without the advice, and permission of their Pastors, and spiritual Guides, whom Christ appointed to *govern his church*. Acts. 20. 28. The learned University of Paris 1525. at that time, and in those circumstances, judg'd the said prohibition necessary: and whosoever hath had any discourses with persons of different Religions and persuasions in our Kingdom, especially with Anabaptists, Quakers, and such as pretend to expound Scriptures, either by their private reason, or by the private spirit, will I am confident, be fully convinc'd, that the just motives of the said prohibition subsist to this very day. Ignorant men and women turn Scripture-texts to the errors of their private-Sects, and wrest them to their own perdition, as the very best of remedies prove pernicious and fatal to those, who know not their virtues, nor how to use them, and apply them.

They might learn from the Acts of the Apostles c. 15. that as soon as a doubt and dispute was rais'd, whether the Gentils converted by the Apostles, were oblig'd to any of the Ceremonies of the Law of Moyses, this first Controversy about religion, was not decided by the private judgment, or private Spirit, even of those Apostolical preachers, but by an Assembly, or Council of the Apostles and Bishops, held at Jerusalem, as appears by the letter of the Council sent to the Christians at Antioch. *It hath seem'd good to the Holy Ghost, and to us, &c.* to us, whom Christ promis'd to direct by the *Spirit of truth*; with whom he assur'd us, he would *remain to the end of the world*.

The very Same Method, as it is evident by the Annals of Church History, hath been practis'd to this very time, and will be to the end of the world. It is the Rule grounded on the command, and promises of Christ, when he founded and establish'd the Christian-Church. All disputes about the sense of the Scriptures, and about the points of the Christian belief, have been always decided by the Successors of S. Peter, and of the other Apostles, even by general Councils, when judg'd necessary: and they who like Arius, obstinately refused to submit their private judgment to that of the Catholick-Church, were always condemn'd, excommunicated, and cut off from the communion of the Church of Christ.

Nor is this rule, and this submission to be understood of the ignorant and unlearned only, but also of men accomplish'd in all kind of learning. The ignorant fall into errors for want of knowledge, and the learned are many times blinded by their pride, and self-conceit. The sublime and profound Myseries, such as the Trinity, the Incarnation



of the eternal Son of God, the Manner of Christ's presence in the Holy Sacrament, are certainly above the reach of man's weak reason and capacity: much less are they the object of our senses, which are so often deceiv'd: Let every reader of the sacred Volumes, who pretends to be a competent judge of the sense, and of the truths reveal'd in them, reflect on the words, which he finds Isa C. 55. V. 8. 9. *my thoughts are not as your thoughts, neither are your ways, my ways, saith the Lord: for as the Heavens are exalted above the Earth, even so are my ways exalted above your ways, and my thoughts above your thoughts.* How then shall any one, by his private reason, pretend to judge, to know, to demonstrate what is possible or impossible to the incomprehensible power of God.

A self-conceited Socinian big with the opinion he has of his own wit and knowledge, will boldly tell us, that to say, or believe, that three distinct persons are one and the same God, is a manifest contradiction. Must we believe him? Or can he himself reasonably trust to his own natural reason in such a mystery against the clear testimonies of the scripture, and the receiv'd belief of the Christian-Catholic-Church in all ages? That is, against the greatest authority upon Earth, whether we consider the Church, as the most illustrious Society and Body of men, or whether we consider the same Church, as under the protection of Christ, and his divine promises, to teach them all truth to the end of the world. Besides this, Experience it self, shou'd make the said Socinian distrust his own judgement, as to such a pretended contradiction, when he finds, that the brightest wits, and most subtil Philosophers, after all their study, and search of natural causes and effects, for so many hundred years, by the light of their reason, could never yet account for the most common, and obvious things in nature, such as are the *parts of Matter*, and *extension*, *local motion*, and the *production* of numberless *vegetables*, and *animals*, which we see happen, but know not how. See the Author of a short answer to the late Dr. C... And Mr. W... concerning the Divinity of the Son of God, and of the H. Ghost. An 1729.

The latest writers among the pretended Reformers, stick not to tell us, that what the Church, and it's Councils have declar'd, as to Christ's real presence in the H. Sacrament, is *contradicted by all our senses*, as if our senses, which are so often mistaken, were the supream and only judges of such hidden mysteries. Another tells us, that for Christ to be truly, and really present in many places, in *ten thousand places at once*, is a *thing impossible in nature and reason*; and his demonstrative proof is, that he KNOWS it to be impossible. With this vain presumption, he runs on to this length of an extravagant rashness and boldly pronounces, that should he find such a proposition in the Bible, nay tho' with his eyes, he shou'd see a man raise the dead, and declare that proposition true, he could not believe it; and merely because he KNOWS it impossible: which is no more than to say, that it do's not seem possible to his weak reason. I do not find that he offers to bring any other proof, but that it is *contrary to his senses*, and that God cannot assert a contradiction. And why must we take it for a con-

tradition, only because he tells us, *HE KNOWS it* to be so? It was certainly the safest way for him to bring no reasons to shew it impossible to the infinite and incomprehensible power of the Almighty. ; this vain attempt would only have given new occasions to his learned Antagonist, the author of the *Single Combat*, to expose his weakness even more than he has done.

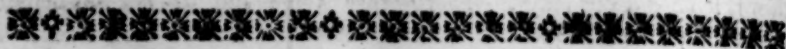
May not every Unitarian, every Arian, every Socinian, every Latitudinarian, every free-thinker tell us the same? And if this be a sufficient plea, none of them can be condemn'd of heresy or error. Calvin could never silence Servetus [ unless it were by lighting Fagots round him ] if he did but say, *I know* that three distinct persons cannot be one and the same God. It is a contradiction, and God cannot assert a contradiction. *I know* that the Son cannot be the same God with the Father. It is a contradiction, and therefore impossible. So that tho' I find clear texts in the Scriptures, that *three give testimony in heaven, the Father, the word, and the Holy Ghost: and these three are one.* tho' Christ the Son of God tell us, that *he and the Father are one*, or *one thing*, nay tho' I shou'd with my own eyes, see men raise the dead to confirm these mysteries [ as many are recorded to have done ] and declare them to be reveal'd divine truths, *I cannot believe them*, because *I know them* to be false, to be nonsense, to be contradictions in reason and nature. The like the free-thinker may tell us, with the Pelagians, as to the existence of Original sin, that all men should become liable to eternal death for Adams sinning: with the Manicheans, that men cannot have free will to do, or abstain from sinful actions, and yet God know infallibly from eternity what they will do: with the Origenists, that God, who is infinite goodness it-self, will not punish sinners eternally, for yeilding to what the inclinations of their corrupt nature prompts them to. They have the same right to tell all Christendom that they know these pretended-reveal'd-mysteries, to be nonsense, impossibilities, and contradictions. And every man's private-judgment, when with an air of confidence, he says *I know it*, must pass for infallible, tho' he will not hear of the Catholick-Church being infallible under the promises of our Saviour Christ.

But to conclude this preface, already much longer than I design'd, Reason it self, as well as the Experience we have of our own weak understanding, from the little we know even of natural things, might preserve every Sober-thinking-man from such extravagant presumption, pride, and self-conceited rashness, so as to pretend to measure God's almighty, and incomprehensible power, by the narrow and shallow capacity of human understanding, or to know what's possible, or impossible to him that made all things out of nothing. Infine let not human understanding exalt itself against the knowledge of God, but bring into a rational captivity, and submission every thought to the obedience of Christ? Let every one humbly acknowledge with the great S. Augustin, whose learning and capacity modestly speaking, was not inferiour to that of any of these bold and rash pretenders to knowledge, that God can certainly do, more than we can understand. Let us reflect with S. Greg. Nazian. Orat 37.

p. 597. C. that if we know not the *things under our feet*, we must not pretend to *fathom the profound Mysteries of God*.

And in the mean time, let us pray for those, who are *thus tossed to and fro*, with every *wind and blast* of different *Doctrines* Ephes. 4. 15. that God of his infinite mercy would enlighten their weak and blinded understanding with the light of the *one true Faith*, and bring them to the *one fold* of his Catholick Church.

Naz. Orat. 37. *μὴ δὲ ἐν ποταμῷ εἰδόμενος ἀνταρξάνω . . . μὴ οὕτω βιβλίων ἀμφοτέρων*



## CHAP. I.

1.  N the beginning was the word, and the Word was with God, and the Word was God.

2. This *Word* was in the beginning with God.

3. All things were made by him: and without him was made nothing that was made.

4. In him was life, and the life was the light of men:

5. And the light shineth in darkness, and the darkness did not comprehend it.

6. There was a man sent from God, whose Name was John.

7. He came for a testimony to give testimony of the Light, that all men might believe thro' him.

8. He was not the Light, but was to give testimony of the Light.

9. *The word* was the true Light, which enlightens every man that cometh into this world.

10. He was in the World, and the World was made by him, and the World knew him not.

11. He came into his own, and his own receiv'd him not.

12. But to as many as receiv'd him, he hath given a power, to be made the Sons of God, to these who believe in his name.

13. Who

13. Who are born not of blood, nor of the will of the flesh, nor of the will of man, but who are born of God.

14. And the word was made flesh, and dwelt among us: and we have seen his glory, the glory as it were of the only Begotten Son of the Father, full of Grace and Truth.

15. John beareth testimony concerning him, crying out, and saying: this was he, of whom I said: he that is to come after me, is preferred before me; because he was before me.

16. And of his fulness we have all received, and grace for grace.

17. For the law was given by Moses, but Grace and Truth was brought by Jesus-Christ.

18. No man hath seen God at any time: the only begotten son, who is in the bosom of the Father, he hath declared him.

19. Now this is the testimony of John, when the Jews sent from Jerusalem Priests, and Levites to him, to put this question to him: who art thou?

20. And he confessed, and did not deny, and he confessed saying, that I am not the Christ.

21. And they asked him: what then? art thou Elias? and he replied: I am not. Art thou a Prophet? and he answered, no.

22. They said therefore to him: who art thou? that we may give an answer to them that sent us; what sayest thou of thyself?

23. He replied: I am the voice of one crying in the desert, make straight the way of the Lord, as the Prophet Isaiah said.

24. And they that were sent, were of the Pharisees.

25. And they asked of him, and said to him: why then dost thou Baptize, if thou be not the Christ, nor Elias, nor a Prophet?

26. John answered, and said to them: I baptize in water; but there hath stood one in the midst of you, whom you know not.

27. He it is that is to come after me, who is pre-



ferr'd before me, the latchet of whose shoe I am not worthy to unloose.

28. These things were done in Bethania beyond the *River* Jordan, where John was baptizing.

29. The next Day John saw Jesus coming to him, and saith: behold the lamb of God, behold him that taketh away the sin of the world.

30. This is he, of whom I said: after me cometh a man, who is preferr'd before me; because he was before me.

31. And I knew him not, but that he might be made manifest to Israel, therefore am I come baptizing in water.

32. John also gave testimony saying: I saw the spirit descending as a dove from Heaven, and it remain'd upon him.

33. And I knew him not: but he that sent me to baptize in water, said to me: he upon whom thou shalt see the spirit descending, and remaining upon him, the same is he that baptizeth in the Holy Ghost.

34. I saw then, and gave testimony, that he is the Son of God.

35. The next day John was standing again, and two of his Disciples.

36. And looking at Jesus walking, he saith: behold the Lamb of God.

37. Two of his Disciples heard him speaking *this*, and they follow'd Jesus.

38. And Jesus turning about, and seeing them following him, saith to them: what seek you? they said to him: Rabbi, [ which being interpreted, is master ] where dwellest thou?

39. He replyeth, come, and see. They came, and saw where he made his abode, and remain'd with him that day. Now it was about the tenth hour.

And Andrew brother to Simon Peter, was one of the two, who had heard of *him* from John, and who had follow'd him.

41. He findeth first his Brother Simon, and saith

to him: we have found the Messias ( which being interpreted is ) the Christ.

42. And he brought him to Jesus: and Jesus looking upon him, said: thou art Simon the Son of Jona: thou shalt be call'd Cephas ( which being interpreted ) is Peter.

43. The day following he ( *Jesus* ) was for going abroad into Galilee: and he findeth Philip: and Jesus saith to him: follow me.

44. Now Philip was of Bethsaida, the City of Andrew and Peter.

45. Philip findeth Nathaniel, and saith to him: we have found him of whom Moyses in the Law, and the Prophets wrote, Jesus the son of Joseph of Nazareth.

46. Nathaniel said to him: can there be any good from Nazareth? Philip answer'd him: come, and see.

47. Jesus saw Nathaniel coming to him, and saith of him: behold an Israelite indeed, in whom there is no guile.

48. Nathaniel saith to him: whence knowest thou me? Jesus answer'd, and said to him: before that Philip call'd thee, when thou wast under the fig-tree, I saw thee.

49. Nathaniel answer'd, and said: Rabbi, thou art the son of God, thou art the King of Israel.

50. Jesus repl'y'd, and said to him: because I said to thee, I saw thee under the fig-tree, thou believest: greater than these things thou shalt see.

51. And he saith to him: Amen, Amen I say to you: you shall see the heavens open, and the Angels of God ascending, and descending upon the Son of man.

#### ANNOTATIONS.

¶ 1. *In the beginning was the word:* ( a ) or rather, *the word was in the beginning.* The eternal word, the increated wisdom; the second Person of the B. Trinity, the *only begotten son* of the Father, as he is here call'd ¶ 14. of the *same Nature and substance*, and the *same God* with the Father, and the H. Ghost. — This word *was* always, so that it never was true to say, *he was not*, as the Arians blasphem'd. — This word was *in the beginning.* Some by the *beginning* expound the Father himself, in whom he was always. Others give this

plain and obvious sense, that the word, or the Son of God, was when all other things began to have a being, he never began, but was from all Eternity.

*And the word was with God*, i.e. was with the Father, and as it is said *ŷ. 18. In the bosom of the Father*, which implies, that he is indeed a *distinct person*, but the same in nature and substance with the Father, and the Holy Ghost. — This is repeated again in the 2d. verse, as repetitions are very frequent in S. John.

*And the word was God.* This without question is the Construction, where according to the letter we read, and *God was the word.*

*ŷ. 2. This word was in the beginning with God.* In the text is only, this was in the beginning, but the sense and construction certainly is; *this word was in the beginning.*

*ŷ. 3. All things were made by him*, (b) *and without him was made nothing which was made.* These words teach us, that all *created beings*, visible, or invisible on Earth, every thing, that ever was *made*, or began to be, was *made*, produced, and created by this eternal Word, or by the Son of God: The same is truly said of the Holy Ghost, all creatures; being equally produc'd, *created*, and *preserv'd* by the three divine Persons, as by their *proper, principal*, and *efficient* cause, in the same manner, and by the same action: not by the Son, in any manner inferiour to the Father: nor as if the Son produced things only *ministerially*, and acted only as the *Minister*, and *instrument* of the Father, as the Arians pretended.

In this sublime mystery, of one God and three distinct persons, if we consider the *eternal Processions*, and *personal proprieties*, the Father is the *first person*, but not by any *priority of time*, or of *dignity*, all the three divine persons being *eternal*, or *coeternal*, equal in all perfections, being one in nature, in substance, in power, majesty, in a word one and the same God. The Father in no other sense is call'd the *first person*, but because he proceeds from none, or from no other person: and the *eternal Son* is the second person begotten, and proceeding from him the Father from all eternity, proceeds now, and shall proceed from him for all Eternity, as we believe that the *third divine person*, the Holy Ghost always *proceeded* without any beginning, doth *now proceed*, and *shall proceed* for ever, both from the Father and the Son.

But when we consider, and speak of any creatures, of any thing that was made, or had a beginning, all things were *equally created* in time, and are *equally preserv'd*, no less by the Son, and by the Holy Ghost, than by the Father. For which reason S. John tells us again in this Chapter, *ŷ. 10. That the world was made by the word.* And our Saviour himself Jo. 5. 19. tells us, *that whatsoever the Father doth, these things also in like manner*, or in the same manner, *the Son doth.* Again the Apostle Heb. 1. *ŷ. 2.* Speaking of the Son says, *the world were made by him*: and in the same chap. *ŷ. 10.* he applies to the Son these words, *psal 101. 26. And thou, O Lord in the beginning didst found the earth, and the heavens are the work of thy hand, &c.* — To omit other places; S. Paul again writing to the Colossians

C. 1. v. 16. 17. and speaking of God's beloved Son, as may be seen in that Chappce says, that *in him all things were created, visible and invisible...all things were created in him, and by him* (or as it is in the Greek) *unto him*, and *for him*, to shew that the Son was not only the efficient cause, the Maker, and Creator of all things, but also the last end of all? Which is also confirm'd by the following words: *And he is before all, and all things subsist in him; or consist in him*, as in the Rhem, and Prot. Translations.

I have therefore in this 3<sup>d</sup>. Verse translated, *all things were made by him*, with all English Translations and Paraphrases, whether made by Catholicks or Protestants; and not, *all things were made thro him*, lest *thro* should seem to carry with it a different, and a *diminishing signification*, or as if, in the creation of the world, the eternal word, or the Son of God, produced things only *ministerially*, and in a manner inferiour to the Father, as the Arians, and Eunomians pretended, against whom on this very account wrote S. Basil lib. de spiritu Sto, S. Chrysost, and S. Cyril on this very Verse: where they expressly undertake to shew that the G. text in this verse, no ways favours these Heretics.

The Arians, and now the Socinians, who deny the Son to be the true God, or that the word God agrees as properly to him, as to the Father [but would have him call'd God] c] that is, a *nominal God*, in an inferiour, and improper sense, as when Moyses is call'd the God of Pharaoh Exod. 7. 1. or as men in Authority, are call'd Gods, Psal. 81. 6.] the Arians pretend after Origen, to find another difference in the greek text, as if when mention is made of the Father, he is stil'd *the God*, but that the Son, is only call'd *God*, or *a God*. This objection S. Chrys: S. Cyril, and others have shewn to be groundless: that pretended significant *greek article* being several times omitted, when the word *God* is applyed to God the Father, and being found in other places, when the Son of God, is call'd *God*. See this objection fully and clearly answer'd by the author of a short book this year 1729. against Dr C. and Mr W. pag. 64. & seq.

v. 4. *In him*, i, c, in this word, or Son of God was Life, because he gives life to every living creature. Or, as Maldonate expounds it, because he is the author of Grace, which is the Spiritual life of our souls. — *And the life is the light of men*, whether we expound it of a rational soul and understanding, which he gives to all men; or of the Spiritual Life, and those lights of Graces, which he gives to Christians.

v. *And the light shineth*, or did shine, in darkness. many understand this, that the light of reason, which God gave to every one, might have brought them to the knowledge of God by the visible effects of his Providence in this world; but *the darkness did not comprehend it*, because men blinded by their passions, would not attend to the light of reason. Or we may again understand it with Maldonate of the lights of Grace, against which obstinate sinners wilfully shut their eyes.

v. 7. *That all men might believe thro him* i, c, by John's preaching.



who was God's instrument to induce them to believe in Jesus the Christ, or the Messiah, their only Redeemer.

Ψ. 8. 9. *He, that is, John, was not the true light*: but the Word was the true light. In the translation it is necessary to express that the word was the true light, lest any one shou'd think that John the Baptist was this light.

Ψ. 10. *He was in the world, &c.* Many of the ancient Interpreters understand this Verse of Christ as God, who was *in the world* from it's first creation, producing and governing all things, but the blind sinful world, did not know and worship him. Others apply these words to the Son of God made man whom even God's own chosen People the Jews, at his coming, refus'd to receive, and believe in him.

Ψ. 12. *To them he hath given a power to be made the adoptive sons of God*, and heirs of the kingdom of heaven. They are made the children of God by believing, and by a new Spiritual birth in the Sacrament of Baptism, *not of blood*, [ Literally not of bloods ] *not by the will*, and desires of the *flesh*, not by the *will of men*, nor by human generation, as Children are first born of their natural Parents, but *of God*, by faith, and divine Grace.

Ψ. 14. *And the word was made flesh.* This *word*, or Son of God, who was *in the beginning*, from all Eternity, at the time appointed by the divine decrees, *was made flesh* i, e, became man, by a true and physical union of his *divine person*, [ from which the *divine nature* was inseparable ] to our human nature, to a human soul, and a human Body, in the womb, and of the substance of his Virgin Mother.

From that moment of Christ's Incarnation, as all Christians are taught to believe, he that was God from Eternity, became also truly a man. In Jesus Christ our B. Redeemer we believe *one divine person with two natures*, and *two wills*, the *one divine*, the other *human*: by which *substantial union*, one and the Same person, became truly both God and man; not two persons, or two sons, as Nestorius the heretick pretended. By this union, and a mutual communication of the Proprieties of each nature, it is true to say, that the Son of God, remaining unchangeably God, was made man; and therefore that God was truly conceiv'd and born of the Virgin Mary, who on this account was truly the Mother of God: that God was born, suffer'd, and died on the Cross to redeem and save us.

The *word* in this manner made man, *dwelt in us*, or among us, by this substantial union with our human nature, not *morally only*, nor after such a manner, as God is said to dwell in a Temple, nor as he is in his faithful servants, by a spiritual union, and communication of his divine Graces, but by such a real union, that the same person is truly both God and man.

*And we have seen his Glory*, manifested to the world by many signs and miracles, we in particular, who were present at his Transfiguration Matt. 17. — *full of Grace and Truth.* These words in construction are to be join'd in this manner: *the word dwelt in us, full of Grace and truth*; and *we have seen his Glory*, &c. This fulness of Grace in Christ Jesus infinitely surpass'd that limited *fulness*, which the scripture

attributs to S. Stephen, Acts 6. 8. or to the B. V. mother Luke 1. 20. they are said to be full of grace only because of an extraordinary communication and greater share of Graces, than was given to other Saints. But Christ, even as man had a greater abundance of divine Graces: And being truly God as well as man, his Grace and Sanctity was infinite, as was his Person.

*As the Glory of the only begotten Son of the Father* (d) If we consider Christ in himself, and not only as he was made known to men by outward signs and Miracles, S. Chrys. and others take notice, that the word *As*, no ways diminisheth the signification, and that the sense is, we have seen the Glory of him, who is truly from all Eternity the only begotten Son of the Father: who as the Scriptures assure us, is his true, his proper Son, his only begotten, who was sent into the world, who descended from heaven, and came from the Father, and leaving the world, return'd where he was before, return'd to his Father. We shall meet with many such Scripture texts, to shew him the Eternal Son of his Eternal Father: or to shew that the Father was always his Father, and the Son always his Son, as it was the constant Doctrine of the Catholic Church, and as such declared in the General Council of Nice, that this his only Son was born or begotten of the Father before all Ages... God from God, the true God from the true God. It was by denying this Truth, that the Son was the Son always, and the Father always and from all Eternity the Father, that the blaspheming Arius began this heresy in his letter to Eusebius of Nicomedia against his Bishop of Alexandria S. Alexander. See the letter copied by S. Epiphani. Har: 69. page 731. Ed. Petavii.

Y. 15. *Is preferr'd before me* (c) Lit: is made before me. The sense says S. Chrys. is, that he is greater in dignity, deserves greater honour, &c. tho' born after me, he was from Eternity — we have all receiv'd of his fulness, not only Jews, but also all Nations — and Grace for Grace. It may perhaps be translated Grace upon Grace, as Mr. Blackwall observes, and brings a parallel example in Greek out of Theognis page 164. It implies abundance of Graces, and greater Graces under the new Law of Christ, than in the time of the Law of Moyses, which exposition is confirm'd by the following verse.

Y. 18. *No man hath seen God.* No mortal in this Life by a perfect union and enjoyment of him. Nor can any Creature perfectly comprehend his infinite greatness: none but his only begotten divine Son, who is in the bosom of his Father, not only by an union of Grace, but by an union and unity of substance and nature, of which Christ said Jo. 14. 11. *I am in the Father, and the Father in me.*

Y. 19. *The Jews sent*, &c. these men who were Priests and Levites, seem to have been sent, and deputed by the Sanedrim, or great Council at Jerusalem, to ask of John the Baptist, who was then in great esteem and Veneration, whether he was not their Messias, who as they knew by the predictions of the Prophets, was to come about that time. John declar'd to them, he was not. — To their next question, if he was not Elias? He answer'd: *he was not*: because in person he was not, tho' our Saviour Matt. 11. 14. says he was Elias, to wit in spirit and

office only. — Their 3d. question was, if he *was a Prophet*: he answer'd, *no*. Yet Christ Matt. 11. tells us, he was a *Prophet, and more than a Prophet*. In the ordinary acceptation, only they were call'd Prophets, who foretold things to come: John then with truth, as well as humility, could say he was not a Prophet, being not sent to foretell the coming of the Messias, but to point him out already come, and present with the Jews.

¶ 23. *The voice of one crying in the desert*. See Matt. 3. 3. Mark 1. 3. Luke 34. and Isa 40. 3. by all which, John was his immediate Precursor,

¶ 29. *Behold the lamb of God*. John let the Jews know, who Jesus was by divers testimonies, 1<sup>st</sup> by telling them, he was the lamb of God who taketh away the sin, or sins of the world, who was come to be their redeemer, and to free mankind from the slavery of sin. 2<sup>dly</sup> that he was greater than he, and before him, tho' born after him. 3<sup>dly</sup> that God had reveal'd to him, that Jesus was to Baptize in the H. Ghost. 4<sup>thly</sup> that he saw the Spirit descending upon him from heaven, and remaining upon him. 5<sup>thly</sup>. that he was the Son of God. ¶ 34.

¶ 39. *Remain'd with him that day*. Yet they did not continually remain with him, as his Disciples, till he call'd them, as they were fishing. See the Annotations Matt. 4. 18. p. 17.

¶ 41. *Thou art Simon the son of Jona*, or of John. Jesus who knew all things, knew his name, and at that first meeting, told him he should hereafter be call'd *Cephas*, or Petrus a Rock, designing to make him the chief or head of his Apostles and of his whole Church. See Matt. 16. 18. p. 67.

¶ 46. *Can there be any good from Nazareth?* Nathaniel did not think it consistent with the predictions of the Prophets, that the Messias shou'd be of the Town of Nazareth who was to be the Son of David, and to be born at Bethlehem, which he did not imagin could be the place of Jesus's birth. But when he came to Jesus, and found that he knew the truth of things done in private, and in his absence, he profess'd his belief in Jesus in these words; *Rabbi, thou art the Son of God, thou art the King of Israel*. we may here take notice with Dr. Pearson on the 2<sup>d</sup> Article of the Creed, that the Jews before the coming of Christ, were convinc'd, that he was to be the Son of God (tho' they have denied it since that time] for they interpreted as foretold of their Messias, these words Psal. 2. 7. *The Lord said to me, thou art my son, this day have I begotten thee*: and this is what Nathaniel here confess'd. The same is confirm'd by the famous confession of S. Peter Matt. 16. 16. *Thou art the Christ, the son of the living God*. By the words of Martha, Jo. 11. 27 *I have believ'd that thou art the Christ, the son of God, who art come into the world*. In fine by the question, which the Jewish Priest put to our Saviour. Matt. 26. 63. *I adjure thee by the living God, that thou tell us whether thou be the Christ the son of God*. See also Jo. 6. 70. and Jo. 20. 31.

¶ 50. 51. *Greater things than these, greater miracles and proofs, that I am the Messias, and the true son of God, — you shall see the*

heavens open &c. It is not certain when this was to be fulfill'd S. Chrys. thinks at Christ's Ascension. Others refer it to the day of Judgment.

(a)  $\Psi$ . 1. Et Deus erat Verbum,  $\kappa\acute{\iota}$   $\theta\epsilon\acute{o}\varsigma$   $\eta\acute{\nu}$   $\delta$   $\lambda\acute{o}\gamma\omicron\varsigma$ .  $\lambda\acute{o}\gamma\omicron\varsigma$  was a word very proper to give all that should believe, a right notion of the Messias, and of the true Son of God.  $\lambda\acute{o}\gamma\omicron\varsigma$  according to S. Hierom Ep. ad Paulinum tom. 4. part. 2. p. 570. Ed. B. signifies divers things, as the wisdom of the Father, his internal word or Conception; and as it were, the express Image of the invisible God. Here it is not taken for any absolute divine Attribute, and perfection: but for the Divine Son, or the 2d Person, as really different from the other two Divine Persons. And that by  $\lambda\acute{o}\gamma\omicron\varsigma$ , was to be understood him, that was truly God, the maker and Creator of all things, the Jews might easily understand, by what they read and frequently heard in the Caldaic-Paraphrase, or Targum of Jonathas, which was read to them in the time of our Saviour Christ, and at the time when S. John wrote his Gospel. In this Paraphrase they were accusom'd to hear that the Hebrew word Memreth, to which corresponded in greek  $\lambda\acute{o}\gamma\omicron\varsigma$ , was put for him that was God, as Isaias 45. 12. I made the Earth. In this Targum, I by my word made the Earth Isaias 48. 13. My hand founded the Earth, in this Paraphrase, in my word I founded the Earth. Gen. 3. 8. They heard the voice of the Lord God. In that Paraphrase, the voice of the word of God. See Walton prolog. 12. num. 18. pag. 86. Maldonate on this place, Petavius l. 6. de Trin. c. 1. Dr. Pearson on the Creed pag. 11. Dr. Hammond note (b) On Luke c. 1. p. 203. &c. However S. John shews us that he meant him who was the true God, by telling us, that the world, and every thing that was made, was made by this word or  $\lambda\acute{o}\gamma\omicron\varsigma$ : that in this word was life: that he was in the world, and was the light of the world, that he had Glory, as the Glory of the only begotten of the Father &c.

$\Psi$ . 3. Omnia per ipsum facta sunt.  $\pi\acute{\alpha}\nu\tau\alpha$   $\delta\iota$   $\alpha\upsilon\tau\acute{o}\upsilon$   $\iota\gamma\acute{\eta}\nu\eta\tau\omicron$ . All things were made by him. Let not any one pretend that  $\delta\iota$   $\alpha\upsilon\tau\acute{o}\upsilon$  in this verse signifies no more, than that all creatures were made by the Word, or Son of God, ministerially, as he was only the instrument of the Eternal Father, and in a manner inferiour to that by which they were created by the Father, the chief and principal cause of all things, of whom the Apostle says  $\eta\acute{\epsilon}$   $\delta$   $\tau\acute{\alpha}$   $\pi\acute{\alpha}\nu\tau\alpha$ , ex ipso omnia.

Origen, unless perhaps his writings were corrupted by the Arians, seems to have given occasion to this  $\lambda\epsilon\iota\tau\alpha\lambda\omicron\gamma\acute{\iota}\alpha$  as S. Basil calls it, to groundless quibbling and squabbling about the sense of the Prepositions, when he tells us, tom. 2. in Joan. p. 55. Ed. Huetii, that  $\delta\iota$   $\delta$  never has the first place, but always the second place, meaning as to dignity.  $\delta\delta\epsilon\pi\omicron\tau\omicron\varsigma$   $\tau\acute{o}\nu$   $\pi\epsilon\rho\acute{\omega}\tau\eta\upsilon$   $\chi\acute{\omega}\rho\acute{o}\nu$   $\epsilon\chi\epsilon\iota$   $\tau\acute{o}$   $\delta\iota\omicron\delta$ ,  $\delta\iota\upsilon\tau\acute{\iota}\mu\omicron\varsigma$   $\delta\iota$   $\alpha\upsilon\tau\acute{o}$ . It is like to many other false, and unwarrantable assertions in Origen, as when we find in the same Commentary on S. John, that he says only God the Father is call'd  $\delta$   $\theta\epsilon\acute{o}\varsigma$ . Origen may perhaps be excused, as to what he writes about  $\delta\iota$   $\delta$ , and  $\eta\acute{\epsilon}$   $\omicron\upsilon$ , as if he spoke only with a regard to the Divine



Processions in God, in which the Father is the first person, from whom proceeds even the eternal son, the second person. But what ever Origen thought, or meant, whom S. Epiphanius calls the Father of Arius, whose works, as then extant, were condemn'd in the 5th General Council, it appears that the Arians, in particular Aetius of the Eunomian-sect, pretended that  $\epsilon\kappa\ \alpha$  had always a more eminent signification, and was only apply'd to the Father, the Father [said he] being the true God, the only principal efficient cause of all things, and  $\delta\iota\ \omicron\upsilon$  was apply'd to the word, or Son of God, who was not the same true God, to signify his inferiour and Ministerial production, as he was the Instrument of the Father. Aetius, without regard to other places in the Scripture, as we read in S. Basil l. de sp. S. c. 2. page 293. Ed. Morelli an. 1637. produc'd these words of the Apostle 1. Cor. 8. 6.  $\epsilon\kappa\ \alpha$   $\tau\alpha\ \pi\acute{\alpha}\nu\tau\alpha$ ,  $\kappa\alpha\iota\ \epsilon\kappa\ \alpha$   $\nu\acute{\iota}\kappa\eta\tau\epsilon\varsigma\ \lambda\alpha\omicron\upsilon\varsigma\ \chi\epsilon\iota\varsigma$ ,  $\delta\iota\ \omicron\upsilon\ \pi\acute{\alpha}\nu\tau\alpha$  Unus Deus Pater ex quo omnia, & unus Dominus Jesus-Christus. per quem omnia. He concluded from hence that as the prepositions were different, so were the natures and substance of the Father, and of the Son.

But that no settled and certain Rule can be built on these prepositions, and that  $\delta\iota\ \omicron\upsilon$  in this 3d Verse of the 1st Chap. of S. John, has no diminishing signification, so that the Son was equally the proper, and principal efficient cause, of all things, that were made and created, we have the Authority of the greatest Doctors, and the most learned and exact writers of the Greek Church, who knew both the Doctrine of the Catholic-Church, and the rules and use of the Greek tongue.

S. Basil l. de Spir. S. c. 3. & seq. ridicules this  $\lambda\omicron\pi\tau\omicron\lambda\omicron\gamma\iota\alpha\varsigma$ , which he says, had it's origin from the vain and profane Philosophy of the Heathens writers about the difference of causes. He denies there's any such fix'd rule, and brings examples, in which  $\delta\iota\ \omicron\upsilon$  is apply'd to the Father, and  $\epsilon\kappa\ \alpha$  to the Son.

S. Greg. Naz. denies this difference, Orat. 37. p. 604. Ed. Morelli Parisiis an. 1630. and affirms, that  $\epsilon\kappa\ \alpha$  and  $\delta\iota\ \omicron\upsilon$  in the Scripture are said of all the three divine persons.

S. Chrysostom says the very same, and brings examples to shew it on this Verse of S. John, and tells us expressly that  $\delta\iota\ \omicron\upsilon$  in this Verse has no diminishing nor inferiour signification,  $\epsilon\kappa\ \delta\epsilon\ \tau\omicron\delta\iota\alpha\ \tau\omicron\mu\iota\zeta\epsilon\iota\varsigma\ \iota\lambda\alpha\tau\omega\sigma\iota\upsilon\varsigma\ \epsilon\iota\mu\iota$ , &c.

S. Cyril of Alexand. l. 1. in Joan. p. 48. makes the very same remark; and with the like examples, His words are. Quod si existiment (Ariani) PER QUEM,  $\delta\iota\ \omicron\upsilon$ , substantiam ejus (filii) de aequalitate cum Patre deficere, ita ut MINISTER sit potius quam CREATOR, ad se redeant insani, &c.

S. Ambrose a Doctor of the Latin Church l. 2. de Sp. S. 10. pag. 212. 213. Ed. Par. an. 1586. confutes with S. Basil the groundless and pretended difference of ex quo, and per quem.

I shall only here produce that one passage to the Romans, c. 12. v. 36. Which S. Basil and S. Ambrose make use of, where we read,

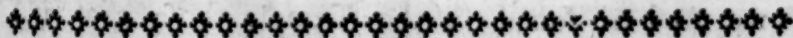
ex ipso, & per ipsum, & in ipso sunt omnia. ἔξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ ἐν αὐτῷ τὰ πάντα, & in ipsum omnia. Now either we expound all the three parts of this sentence, as spoken of the Son our Lord Jesus Christ, (as both S. Basil, and S. Amb. understand them) and then ἔξ αὐτοῦ are apply'd to the Son, or we understand them of the Father, and, δι' αὐτοῦ is apply'd to the first Person: or insine, as S. Aug. observes l. 1. de Trin. c. 6. we interpret them in such a manner, that the first part be understood of the Father, the second of the Son, the third of the H. Ghost: and then the words that immediately follow in the singular number, to him be glory for ever, shew that all the three Persons are but one in nature, one God; and that to all, and to each of the three Persons the whole sentence belongs.

Had I not already said more than may seem necessary on those words, I might add all the Greek Bishops in the Council of Florence, When they came to an union with the Latin Bishops. about the Procession of the Holy Ghost After many passages had been quoted out of the ancient Fathers, some of which had said, that the Holy Ghost proceeded from the Father and the Son, ἐκ τῶ πατρὸς, καὶ ἐκ τοῦ υἱοῦ, and many others had asserted that he proceeded ἐκ τῶ πατρὸς διὰ τοῦ υἱοῦ. Bessarion the learned Grecian Bishop in a long Oration Sess. 25. shew'd that δι' αὐτοῦ, was the same as ἐκ τῶ υἱοῦ. The Fathers (said he) shew δέκνυντι ἰσοδυναμεῖσθαι τῇ ἐκ, τῇ διὰ. See Tom. 13. Conc. Lab. p. 435. All the others allow'd this to be true, as the Emperor John Paleologus observ'd pag. 487. And the Patriarch of Constantinople, when he was about to subscribe, declared the same. ἔτι τὸ διὰ τῶ υἱοῦ, ταῦτοι τῷ ἐκ τῶ υἱοῦ. Can any one imagin that none of these learned Grecians shoud know the force and use of these two prepositions in their own language?

(c) V. 14. Gloriam quasi Unigeniti, ὡς μονογενοῦς, S. Chrys. says, the word quasi, ὡς, do's no ways here diminish, but even confirms and increases the signification, as when we say of a King, that he carries himself like a King. τὸ δι' ὡς ἰσχυρῶς ἐκ' ὁμοιωσίου ἐστίν, ἀλλὰ βεβαιώσις.

(d) V. 16. Gratiam pro gratiâ, χάριν ἀντὶ χάριτος abundantem gratiam, so Job. 2. 4. pellem pro pelle, i; e, omnem pellem.

(e) V. 15. and 27. Ante me factus est, ἔμπροσθέν μου γέγονεν, is prefer'd before me, S. Chrys. says, he is λαμπρότερος, ἐτιμότερος, illustrior, honorabilior,



## CHAP. II.

**N**OW the third day there was a Marriage in Cana of Galilee: and the Mother of Jesus was there.

2. Jesus also was invited, and his Disciples to the Marriage.

3. And the wine failing, the Mother of Jesus saith to him: they have not wine.

4. And Jesus saith to her: woman what hast thou to do with me? my hour is not yet come?

5. His mother saith to the waiters, do whatever he shall say to you.

6. And there were placed there six water-pots of stone, according to the manner of purification among the Jews, containing each of them two or three measures.\*

7. Jesus saith to them: fill the pots with water. And they fill'd them brim-ful.

8. And Jesus saith to them: draw out now, and carry to the chief steward of the feast; and they carried it.

9. Now when the chief steward tasted the water made wine, and knew not whence it was (but the waiters knew who had drawn the water) the chief steward call'd the bridegroom,

10. And saith to him: every man at first setteth forth good Wine: and when they have drunk well, then that which is worse: but thou hast kept good wine even until now.

11. This was the begining of the Miracles of Jesus, which he did in Cana of Galilee: and manifested his Glory, and his Disciples believ'd in him.

12. After this he went down to Capharnaum, he, and his Mother and his Brethren, and his Disciples: and they remain'd there not many days.

13. And the Pasche of the Jews was at hand: and Jesus went up to Jerusalem:

14. And he found in the Temple those that sold oxen, and sheep, and pigeons, and Money-changers sitting.

15. And when he had made as it were a whip of small cords, he cast all out of the Temple, the sheep also, and the oxen, and scatter'd about the money of the changers, and overturn'd their tables.

16. And said to those that sold pigeons: take away these from hence, and make not the house of my Father a house of traffick.

\* Metretas

17. Now the Disciples remembred that it is written: the Zeal of thy house hath eaten me up.

18. The Jews therefore spoke, and said to him: what Miracle shewest thou to us, that thou dost these things:

19. Jesus answer'd, and said to them: destroy this Temple, and in three days I will raise it up.

20. The Jews therefore said: forty six years was this Temple a building, and wilt thou raise it up in three days?

21. But he spoke of the Temple of his Body.

22. Now when he was risen from the dead, the Disciples remembred, that he had said this, and they believ'd the Scripture, and the words, which Jesus had said.

23. And when he was at Jerusalem during the feast of the Pasche, many believ'd in his name, seeing the miracles which he wrought.

24. But Jesus did not trust himself to them, because he knew all men,

25. Neither did he stand in need that any one should give testimony of man: for he himself knew what was in man.

#### ANNOTATIONS.

¶ 3. *They have not wine*, The B. V. Mother was not ignorant of the Divine power of her son, and that the time was come, when he design'd to make himself known to the world: She could not make her request in more modest terms.

¶ 4. *woman what hast thou to do with me?* Lit. *what is that to me, and to thee?* These words have the appearance of a kind of a reprehension: and they were to signify, that to work miracles, did not belong to him, as he was man, and her Son, but rather as he was God. See the like forms of speech, Mark. 1. 24. Luke 4. 34. &c.

¶ 6. *Two or three measures*, call'd *metreta*. Both the Lat. and G. text, by the derivation, may signify a measure in general, according to the Rhem. Translation: but *metreta* was a particular measure of liquids: yet not corresponding to our *Ferkins*, I could not think it proper with the Prot. and M. N... to put *two or three firkins*.

¶ 10. *When they have drunk well*, or plentifully, this is the literal sense: nor need we translate, when *they are drunk*, being spoken of such company, where our Saviour Christ, his B. Mother, and his Disciples were present. See Gen. 43. 34. 1. Mac. 16. ¶ 16. where the same word may be taken in the same sense.



Ψ. 15. *He cast all out of the Temple.* According to S. Chrys. hom. 67. in Matt. this casting out was different from that which is there related, c. 21. Ψ. 12. See the Annotations p. 88.

Ψ. 20. *Forty six years, &c.* This many understand of the time, the second Temple was a building, from the Edict of Cyrus to the 6. the year of Darius Hyftaspes. Others of the enlarging and beautifying the Temple, which was begun by Herod the Great, 46 years before the Jews spoke this to your Saviour.

Ψ. 24. *But Jesus did not trust himself to them,* knowing the minds of the people against him: and because the time was not come, when he would suffer death.

(a) V. 4. *Quid mihi & tibi est mulier?* τί μοι καὶ οὖς; See Maldonate.

(b) Ψ. 6. *Metretas binas vel ternas, ἀνὰ μετρήτας δύο ἢ τρεῖς.* See Walton's preface to his first Volume p. 42. and others, de ponderibus & mensuris.

(c) Ψ. 10. *When they have drunken well. cum inebriati fuerint, ὅταν μεθύσωνται.* See Legh. Crit. Sac. on the word μεθύω.



### CHAP. III.

1. **A**ND there was a man of the Pharisees, call'd Nicodemus, one of the chief of the Jews.

2. This man came to Jesus by night, and said to him: Rabbi, we know that thou art come a teacher from God: for no one can do these Miracles, that thou dost, unless God was with him.

3. Jesus answer'd him: Amen, Amen I say to thee, unless a man be born again, he cannot see the Kingdom of God.

4. Nicodemus saith to him: how can a man be born, when he is old? Can he return a second time in to his Mother's womb, and be born again?

5. Jesus reply'd: Amen, Amen I say to thee; unless a man be born again of water, and the Holy Ghost, he cannot enter into the Kingdom of God.

6. That which is born of the flesh is flesh: and that which is born of the Spirit, is Spirit.

7. Wonder not that I said to thee: you must be born again.

8. The Spirit breatheth where he will : and thou hearest his voice , but knowest not whence he cometh , nor whither he goeth : so is it *with* every one , who is born of the Spirit.

9. Nicodemus answer'd , and said to him : how can these things be done ?

10. Jesus reply'd , and said to him : art thou a Master in Israel , and ignorant , of these things ?

11. Amen , Amen I say to thee , that we speak what we know , and testify what we have seen , and you receive not our testimony :

12. If I have spoken to you earthly things , and you believe not , how will you believe , if I speak to you heavenly things ?

13. And no one hath ascended into heaven , but he that descended from heaven , the Son of man , who is in heaven.

14. And as Moyses raised up the Serpent in the desert , so must the Son of man be raised up :

15. To the end that every one , who believeth in him , should not perish , but should have Life everlasting.

16. For so hath God lov'd the world , that he hath given his only begotten Son : that every one , who believeth in him , should not perish , but may have everlasting Life.

17. For God hath not sent his Son into the world , to judge the world , but that the world should be saved by him.

18. He that believeth in him , is not judg'd ; but he that doth not believe , is already judg'd , because he believeth not , in the name of the only begotten Son of God.

19. And this is the judgement ; that the Light is come into the world , and men have lov'd darkness rather than light : because their works were evil.

20. For every one that doth evil , hateth the light , and cometh not to the light , lest his works should be reprov'd :

21. But he that cometh according to truth , cometh

to the light; that his works may be made manifest, because they are done in God.

22. After these things Jesus, and his Disciples came into the land of Judea : and he staid there with them, and Baptiz'd.

23. John also was Baptizing in Ennon near Salim ; because much water was there , and they came , and were Baptiz'd.

24. For John was not yet cast into prison.

25. And there was a dispute betwixt the disciples of John , and the Jews concerning purification.

26. They came then to John , and said to him : Master, he who was with thee beyond the *River* Jordan , of whom thou didst bear testimony , behold he Baptizeth , and all come to him.

27. John answer'd , and said : a man cannot receive any thing unless it be given him from Heaven.

28. you yourselves bear witness, that I said : I am not the Christ : but that I am sent before him.

29. He that hath a bride, is the bridegroom : but the friend of the bridegroom , that standeth and heareth him , rejoyceth much because of the bridegroom's voice. This my joy therefore is fulfill'd.

30. He must increase , but I must be lessen'd.

31. He that cometh from above is above all. He that is of the earth, is earthly , and from the earth he speaketh. He that cometh from Heaven , is above all men.

32. And what he hath seen and heard , this he testifyeth : and no one receiveth his testimony.

33. He who hath receiv'd his testimony , hath attested by his seal that God is true.

34. For he whom God hath sent , speaketh the words of God : for God giveth not his Spirit by measure to him.

35. The Father loveth the Son : and hath given all things into his hands.

36. He that believeth in the Son , hath Life everlasting : but he that is incredulous to the Son , shall not see Life, but the wrath of God abideth on him.

ANNOTATIONS

## ANNOTATIONS.

ψ. 3. *Unless a man be born again of water, and the holy Ghost.* Tho' the word *Holy*, be now wanting in all G. copies, it is certainly the sense. The ancient Fathers, and particularly S. Aug: in divers places, from these words, prove the necessity of giving Baptism to Infants: And by Christ's adding *water*, is excluded a metaphorical Baptism. See also Acts 8. 36. Acts 10. 47. and to Titus 3. 5.

ψ. 8. *The spirit breatheth where he will.* The Prot: translation has *the wind*: and so it is expounded by S. Chryl. and S. Cyril on this verse: as if Christ compar'd the motions of the H. Ghost to the *wind*, of which men can give so little account, whence it comes, or whither it go's. Yet many others, as S. Aug. S. Amb. S. Greg. understand this expression of the Holy Ghost, of whom it can only be properly said, that *he breatheth where he will.*

ψ. 10. *If I have spoken earthly things, i, e., of Baptism given by water in a visible manner, and you understand not, how will you comprehend greater, and heavenly things, if I speak of them?*

ψ. 13. *No one hath ascended... but he that descended from heaven, the son of man, who is in heaven.* These words divers times repeated by our Saviour, in their literal and obvious sense, shew that Christ was in heaven, and had a being before he was born of the Virgin Mary against the Cerinthians &c. That he *descended* from Heaven: that when he was made man, and convers'd with men on Earth, he was at the same time in Heaven. Some Socinians give us here their groundless fancy, that Jesus after his Baptism, took a journey to heaven, and return'd again before his Death. Nor yct would this make him *in heaven*. when he spoke this to his Disciples.

ψ. 16. 17. *He hath given his only begotten son ... God hath sent his Son into the world.* He was then his Son<sup>2</sup>, his only begotten Son, before he sent him into the world. He was not therefore his Son, only by the Incarnation, but was his Son *from the beginning*, as he was also his word from all Eternity. This was the constant Doctrine of the Church, and of the Fathers against the heresy of the Arians, that *God was always Father* [a] and the Son *always* the Eternal Son of the Eternal Father. See the note on Chap. 1. ψ. 14.

ψ. 22. *And baptiz'd.* Not Christ himself, but his Disciples. See c. 4. 2.

ψ. 25. *Concerning Purification, i, e., about Christ's Baptism and that of S. John, which of the two was better, &c.*

ψ. 27. *A man cannot receive any thing, &c.* S. John Bap. by these words, according to S. Aug. tract. 13, in Joan. signify's, that his Baptism, was only a preparation to Christ's Baptism, and that his Commission from heaven was only to prepare the people to receive him.

ψ. 30. *He (Christ) must increase, not in virtue and perfection, with which he is replenish'd, but in the Opinion of the World, when they begin to know him, and believe in him: and in like manner I must be diminish'd, when they know how much he is above me.*



Ψ. 31. *He that cometh from above*, meaning Christ. — *He who is from the earth*, meaning himself, *is from the earth*, (b) *is earthly*, is but a frail and infirm man; and so *speaketh as from the earth*: this seems rather the sense, than that he speaketh of, or concerning the earth. See the greek text.

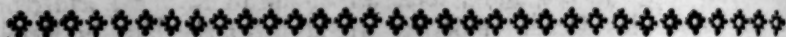
Ψ. 32. *What he hath seen and heard*, the meaning is not by his senses, but what he knows for certain, having the same knowledge as his eternal Father. See. c. 5. Ψ. 19. — And no one, i, e., but few now receive his Testimony.

Ψ. 33. *He who hath receiv'd his testimony*. These following words to the end of the Chapter, seem to be the words of S. John the Baptist, rather than of the Evangelist. The sense is, whosoever hath believ'd, and receiv'd the Doctrine of Christ, hath attested, as it were under his hand and seal, *that God is true*, and hath executed his Promises concerning the Messias.

Ψ. 34. *Giveth not his Spirit by measure to him*. Christ, even as man, has a plenitude of Graces. See. c. 1. Ψ. 14. And *all things*, all creatures, both in heaven and earth, are given into his hands, and made subject to him, as he is man. See 1. Cor. 15. 26.

(a) Αὐτὸς θεὸς, αὐτὸς υἱὸς, ἅμα πατὴρ, ἅμα υἱός. Arius began his heresy by denying this. as it appears in his letter to Eusebius of Nicomedia, in S. Epiphan. har. 69. p. 731.

[b] Ψ. Qui est de terra, de terra est. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ. & de terra loquitur.



## CHAP. IV.

1. **N**OW when Jesus knew, that the Pharisees heard that he made more Disciples, and Baptiz'd more than John,

2. [thō Jesus did not Baptize, but his Disciples]

3. He left Judea, and went again into Galilee.

4. And it was necessary he should pass thrō Samaria.

5. He cometh therefore to a City of Samaria, call'd Sichar, near to a piece of land, which Jacob gave to his Son Joseph.

6. And Jacob's Well was there. Jesus therefore wearied with his journey, sat just by the Well. It was about the sixth hour.

7. A woman of Samaria cometh to draw water. Jesus saith to her: give me to drink.

8. [ For his Disciples, were gone into the City to buy meat. ]

9. The Samaritan woman then saith to him : how do'st thou , being a Jew , ask to drink of me , who am a Samaritan woman ? For the Jews have no communication with the Samaritans.

10. Jesus answer'd, and said to her : did'st thou know the gift of God , and who it is, that saith to thee ; give me to drink : thou perhaps would'st have ask'd of him, and he would have given thee living water.

11. The woman saith to him : Sir , thou hast nothing wherein to draw , and the Well is deep : whence then hast thou living Water ?

12. Art thou greater than our Father Jacob , who gave us the Well ? And he drank of it , and his children , and his cattle.

13. Jesus reply'd , and said to her : every one that drinketh of this water , shall thirst again , but he that shall drink of the water which I shall give , shall never thirst :

14. But the water which I shall give him , shall become in him a fountain of water springing up unto Life everlasting.

15. The woman saith to him : Sir, give me this water , that I may not thirst , nor come hither to draw.

16. Jesus saith to her : go call thy Husband , and come hither.

17. The woman answer'd , and said : I have no husband. Jesus reply'd : thou hast said well , that I have no husband :

18. For thou hast had five Husbands , and he whom now thou hast , is not thy Husband : this thou hast said truly.

19. The woman saith to him : Sir , I perceive thou art a Prophet.

20. Our Fathers ador'd on this mountain , and you say that at Jerusalem is the place where men must adore.

21. Jesus saith to her : woman believe me , the hour is coming , when neither on this mountain , nor

in Jerusalem shall you adore the Father.

22. You adore that which you know not : we adore that which we know , because Salvation is of the Jews.

23. But the hour cometh , and now it is , when the true adorers shall adore the Father in Spirit and truth : for such doth the Father seek to adore him.

24. God is a Spirit : and they who adore him , must adore in Spirit and truth.

25. The woman saith to him : I know that the Messias is about to come ( who is call'd the Christ ) when therefore he shall come , he will declare to us all things.

26. Jesus saith to her , I am he , who am speaking with thee.

27. And presently his Disciples came : and they wonder'd that he was talking with the woman : yet no one said : what askest thou , or what do'st thou talk with her ?

28. The woman therefore left her water - pot , and went away into the City , and saith to those men :

29. Come , and see a man , who hath told me all things whatsoever I have done. Is not he the Christ ?

30. They went therefore out of the City , and were coming to him.

31. In the mean time the Disciples begg'd of him , saying : Rabbi , eat.

32. But he saith to them : I have food to eat , which you know not :

33. The Disciples then said one to another : hath any one brought him *any thing* to eat ?

34. Jesus saith to them : my food is , that I do the will of him that sent me , that I perfect his work.

35. Do not you say , there are yet four months , and the harvest cometh : behold I say to you : look up , and see the countries , that they are white already for the harvest.

36. And he that reapeth , receiveth his hire , and gathereth fruit unto Life everlasting , that both he who soweth , and he who reapeth , may rejoyce together.

37. For in this is the saying true : that one soweth , and another reapeth.

38. I have sent you to reap where you did not labour : others labour'd , and you have entred into their labours.

39. Now of that City many of the Samaritans believ'd in him , because of the words of the woman bearing testimony : that he told me whatsoever I have done.

40. And when the Samaritans were come to him they desir'd him that he would stay there. And he staid there two days.

41. And many more believ'd in him because of his own words.

42. And they said to the woman : now we believe not because of thy words : for we ourselves have heard , and know that he is truly the Saviour of the World.

43. Now two days after he departed from thence , and went into Galilee

44. For Jesus himself testify'd , that a Prophet is not honour'd in his own Country.

45. When therefore he was come into Galilee , the Galileans receiv'd him , having seen all the things that he had done at Jerusalem at the Feast : for they themselves had gone to the Feast.

46. He came then again into Cana of Galilee , where he made the water wine. And there was a certain noble man , whose Son was sick at Capharnaum.

47. This man , when he had heard , that Jesus was coming from Judea into Galilee , went to him , and desir'd him , that he would come down , and heal his Son : for he was at the point of death.

48. And Jesus said to him : unless you see signs and prodigies , you believe not.

49. The noble-man saith to him : Lord come down before my Son be dead.

50. Jesus saith to him : go thy way , thy Son liveth. The man believ'd the words that Jesus said to him , and was going;



51. Now as he was going down, his servants met him, and brought him word that his Son liv'd.

52. He ask'd of them therefore the hour at which he became better: and they told him, that yesterday at the seventh hour the fever left him.

53. The Father then knew that it was at the same hour, when Jesus said to him: thy Son liveth: and he himself believ'd, and his whole family.

54. This second Miracle Jesus wrought again, when he was come from Judea into Galilee.

#### A N N O T A T I O N S.

ψ. 10. *Didst thou know the gift of God, i, e, the favour now offer'd thee by my presence, of believing in me.* — *And he would have given the living water,* meaning divine graces; but the woman understood him literally of such water, as was there in the Well.

ψ. 13. *Shall thirst again.* After any water, or any drink a man naturally thirsts again: but Christ speaks of the Spiritual water of grace in this life, and of Glory in the next, which will perfectly satisfy the desires of man's immortal soul for ever.

ψ. 15. *Lord give me this water.* The woman, says S. Aug. do's not yet understand his meaning, but longs for water, after which she shou'd never thirst.

ψ. 16. *Call thy husband.* Christ begins to shew her, that he knows her life, to make her know him, and herself.

ψ. 20. *Our Fathers ador'd on this Mountain, &c.* She means Jacob, and the ancient Patriarchs, whom the Samaritans call'd their Fathers, and by the *Mountain* that of Garizim where the Samaritans had built a Temple: and where they would have all persons adore, and not at Jerusalem: now she had a curiosity to hear what Christ would say of these two Temples, and of the different worship of the Jews, and of the Samaritans.

ψ. 21. 22. *The hour cometh, or is coming, &c.* Christ tells her, that in a very short time, the true and faithful adorers, shou'd neither worship God on their Mountain, nor at Jerusalem only. In the mean time you Samaritans adore *that which you know not*, having corrupted the true worship of God. *But we Jews adore that which we know*, the only true God, and in such a manner, as God himself in his Law prescribed by his servant Moyses. — *And Salvation is of the Jews:* the true Messias being promis'd to them.

ψ. 23. *Now is the time approaching, when the true adorers shall adore the Father in Spirit and truth:* without being confin'd to any one Temple, or place: and chiefly in Spirit, without such a multitude of Sacrifices, and Ceremonies, as even the Jews now practise. Such adorers God himself, who is a pure Spirit, desires, of which they shall be taught by the Messias.

Y. 25. 26. I know that the Messias is about to come. So that even the Samaritans at that time, expected the coming of the great Messias — Jesus saith to her: I am he. Christ was pleas'd to own this Truth in the plainest terms to this Samaritan woman, having first by his words, and more by his Grace, dispos'd her heart to believe it.

Y. 27. *The Disciples wonder'd &c.* They admir'd his humility finding him discoursing with a poor woman, especially she being a Samaritan.

Y. 34. *My food is that I do the will of him that sent me.* Such ought to be the Disposition of every one, who as a minister of Christ and his Church, is to take care of souls.

§. 35. *The Countries are white already for the harvest.* The great  
 harvest of souls was approaching, when Christ was come to teach men the  
 way to Salvation, and was to send his Apostles to convert all Nations.  
 They succeeded to the labours of the Prophets, but with much greater  
 advantagies, and success. And to this is apply'd that common saying,  
*that one soweth, and another reapeth.*

Ÿ. 42. That he is truly the Saviour of the world. These Samaritans then believ'd that Jesus was the true Meſſias ſent to redeem the world.

ſ. 44. For *Jeſus himſelf teſtify'd*, &c. The connection, and reaſon here given by the word *for*, is obſcure, when it is ſaid, *Jeſus went into Galilee, for he teſtify'd, that a Prophet is not honour'd in his own Country*. One would think this ſhould not be a reaſon for his going into Galilee, but rather why he ſhould not go thither. S. Cyril, [a] and alſo S. Chryſ. diſtinguiſh different parts of Galilee, and ſay, that when *Jeſus went into Galilee*, the meaning is, that he would not at that time, go to *Nazareth*, where he was bred, nor to *Capharnaum*, where he had lived for a while, but went to *Cana*, and thoſe other parts of Galilee; and that the word *for*, only gives the reaſon of this, that he would not go to *Nazareth* or *Capharnaum*, becauſe no Prophet is honour'd in his own Country. And for the ſame reaſon he again ſaid to the noble man, ſ. 48. *Unleſs you ſee ſigns and Prodigies, you believe not*. Whereas the Samaritans, from whom he was now coming, readily believ'd without ſuch Miracles.

ψ. 53. *Thy Son liveth.* i, e, thy Son is recover'd at this very moment.

[a] S. Cyril in Joan. p. 202. *Interjacentem Nazareth praterit*, παρεχόμεν τὴν Ναζαρεθ διὰ τοῦ μέτρου καὶ μὴν. S. Chry. hom. 34. in Joan. tom. 8. p. 203, *quare addidit*, quia, γὰρ, *quod non in Capharnaum*, sed in Galileam, & in Cana abiit.

## CHAP. V.

1. **A**fter these things there was a Festival - day of the Jews, and Jesus went up to Jerusalem.

2. Now there is at Jerusalem a pond, call'd probatica, which in hebrew is call'd Bethesda, having five porches.

3. In these lay a great multitude of diseas'd persons, of blind, lame, wither'd, waiting for the motion of the water.

4. For an Angel of the Lord descended at times into the pond, and the water was put in motion and he that got down first into the pond after the motion of the water, was heal'd whatsoever distemper he lay under:

5. Now a certain man was there, who had been infirm for eight and thirty years:

6. When Jesus had seen this man lying; and knew that he had been so now a long time, he saith to him: wilt thou be made sound?

7. The infirm man answer'd him: Sir, I have no one, when the water is troubl'd, to put me into the pond: for while I am coming, another goeth down before me.

8. Jesus saith to him: rise, take up thy bed, and walk.

9. And forthwith the man was made sound; and he took up his bed, and walk'd: now it was the Sabbath day:

10. The Jews therefore said to him that was heal'd; it is the Sabbath, it is not lawful for thee to take up thy bed.

11. He answer'd them: he that made me sound, said to me; take up thy bed, and walk.

12. They ask'd him then; who is that man that said to thee, take up thy bed, and walk:

13. But he that was heal'd, knew not who it was: for Jesus withdrew from the crowd standing in the place.

14. Afterwards Jesus finding him in the Temple, said to him: behold thou art cur'd; sin no more, lest some thing worse befall thee:

15. This man went, and told the Jews, that it was Jesus, who had heal'd him.

16. Thereupon the Jews persecuted Jesus, because he did these things on the Sabbath.

17. But Jesus answer'd them: my Father worketh even till now, and I also work.

18. For this reason then the Jews sought the more to kill him: because he not only broke the Sabbath, but also said, that God was his own Father, making himself equal to God. Jesus then answer'd, and said to them:

19. Amen, Amen I say to you: the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these also in like manner the Son doth.

20. For the Father loveth the Son, and sheweth him all things that he himself doth; and greater works than these he will shew him, that you may admire:

21. For as the Father raiseth up the dead, and giveth Life, so also the Son giveth Life to whom he will.

22. Neither doth the Father judge any one, but hath given all judgment to *his* Son,

23. That all may honour the Son, as they honour the Father: he that honoureth not the Son, honoureth not the father, who hath sent him.

24. Amen, Amen I say to you, that he who heareth my word, and believeth him that hath sent me, hath Life everlasting, and he falleth not into condemnation, but passeth from death to Life.

25. Amen, Amen I say to you, that the hour cometh, and now it is, when the dead shall hear the voice of the Son of God, and they that shall hear, shall live.

26. For as the Father hath Life in himself; so hath he given to the Son also to have Life in himself.

27. And he hath given him power to execute judgment, because he is the Son of man.

28. wonder not at this: for the hour cometh, wherein all that are in the graves, shall hear the voice of the Son of God.

29. And they that have done good things, shall come forth unto the Resurrection of Life; but they that have done evil things, unto the Resurrection of condemnation.



30. I cannot do any thing of myself : as I hear I judge ; and my judgment is just , because I seek not my own will , but the will of him that sent me.

31. If I bear testimony concerning my self, my testimony is not true :

32. There is another that giveth testimony concerning me , and I know that the testimony which he giveth of me , is true.

33. You sent to John; and he gave testimony of the truth.

34. And *I need not* take testimony from man , but I speak these things , that you may be saved :

35. He was a lamp burning , and shining : and you for a while were willing to rejoyce in his light :

36. But I have testimony greater than that of John : for the works which my Father hath given me to accomplish , the very works themselves , which I perform , give testimony of me that the Father hath sent me.

37. And the Father who sent me , hath himself given testimony concerning me : neither have you ever heard his voice , nor seen his shape.

38. And his word you have not remaining in you , because you believe not him , whom he hath sent.

39. Search the Scriptures , for in them you think to have Life everlasting , and the same are they that give testimony concerning me :

40. Nor yet will you come to me , that you may have Life.

41. I receive not glory from men.

42. But I know you , that you have not the love of God in you.

43. I am come in the name of my Father , and you receive me not : if another come in his own name , him you will receive.

44. How can you believe who receive glory one from another , and the glory which is from God alone you seek not ?

45. Think not that I will accuse you before the Father: there is one to accuse you , Moses in whom you put your trust.

46. For if you did believe Moyses, you would also indeed believe me: for he hath written concerning me:

47. But if you believe not his writings, how will you believe my words?

### ANNOTATIONS.

Y. 2. *There is a pond call'd the Probatica* (a): some translate, the *sheep-pond*. 'Tis true the G. word signify's something belonging to *sheep*. But because the ancient latin Interpreter thought fit to retain the G. *probatica*; and also because of the different expositions, I have not chang'd the word, *probatica*. Some think it was so call'd, as being near the Gate, call'd the *sheep-gate*: others as being near the *sheep-market*. Others because the sheep, that were brought to be sacrific'd, were wash'd in it: or at least that the blood and entrails of sheep and beasts sacrific'd, were thrown into it, or wash'd there. In the ordinary G. copies we read thus: there is *at*, or *near* the Probatica, a *pond* or *fish pond*. In Hebrew it was call'd *Bethsaida*, a house for fishing: and in most G. copies, *Bethchesda* a house of mercy, perhaps because of the cures done there. ——— having *five porches* cover'd and arch'd for the convenience of the infirm that laid there waiting for the motion of the water.

Y. 4. *For an Angel of the Lord*. (b) In many G. copies is now wanting, *of the Lord*, but at least the ancient Fathers, and Interpreters expound it of a true Angel, and of a miraculous Cure: so that I cannot but wonder that so learned a man, as Dr Hammond, shou'd rather judge these Cures to have been natural. By the *Angel*, he would have us to understand a messenger sent from the Temple, who was to stir up the blood, and the grosser and thicker parts from the bottom of the pond, and that these Cures were made, much after the same manner, as in some cases persons find a Cure by being put into the belly of a beast newly open'd. Into what extravagant interpretations are sometimes led men of learning by their private Judgement? What scholar of Galen or Hippocrates, ever pretended, that this was a certain and infallible Cure for all manner of diseases: yet here we read, that he who got first into this pond, after the motion of the water, was heal'd, *whatsoever distemper he was seised with*. The blind are particularly named: Is this a certain remedy that restores sight to the blind?

Y. 6. *wilt thou be made sound?* No doubt but the poor man desir'd nothing more: Christ put this question to raise him to a lively Faith and Hope.

Y. 8. &c. *Rise, take up thy bed, and walk*, The man found himself heal'd at that very moment, and did as he was order'd, tho' it was the Sabbath-day. The Jews blam'd him for it: he told them, that he who had heal'd him, bad him do so. And who it was he knew not till Jesus finding him in the Temple, said to him: *sin no more, lest something worse befall thee*. Upon this he went, not out of malice, but out of gratitude, and told the Jews, that Jesus had cur'd him.

Ÿ. 17. *My Father worketh even till now (c), and I also work.* The Jews look'd upon it of obligation to do nothing on the Sabbath, because God is said to have *rested the seventh day*, on which account the *rest* on the 7<sup>th</sup> day was commanded. Christ puts them in mind, that tho it be said, *he rested the 7<sup>th</sup> day*, that is, produced no more new Kinds of creatures, yet that God may be said to work always by preserving, and continually governing the world: *and I*, saith he, do all things that he doth, *I work also* with him, being one and the same in nature and substance with him: nay even as man, I do nothing but what is conformable to his will, and so you need not fear that I break the Sabbath.

The Christian-Faith teacheth us, that Jesus Christ was both God and man. The objections of the ancient and modern *Arians*, only shew that Christ was also truly a man, and that divers things, which he speaks of himself, or which are said of him in the H. Scriptures, agree to him as he is man. Nothing is more certain, and agree'd of by all. But at the same time, we ought to take notice, that Christ has affirm'd many things of him self, and many things are asserted of him in the Scriptures, which by no means could be apply'd to him, unless he were also truly and properly one and the same God with his eternal Father. And these are the places, by which the *Arians*, and *Socinians* might be convinc'd of their errors, and blasphemies.

Ÿ. 18. *That God was his own Father, making himself equal to God, in divers places of the old Testaments God is call'd the Father of the Israelites, and they his children:* but here, and on several other occasions, the Jews very well saw, that he call'd God his Father in a quite different sense from that, in which he could be said to be their Father: that his words made him equal to God, and that he *made himself God*. See John 10. 33. Jo. 19. 7. Luke 22. 70. &c. And therefore S. Augustin says on this verse trac. 17. in Joan. *behold the Jews understand, what the Arians do not.*

Ÿ. 19. *The Son cannot do any thing of him self (c), but what he seeth the Father doing.* In like manner, Ÿ. 30. Christ says, *I cannot do any thing of myself. but as I hear, so I judge.* Again c. 8. Ÿ. 28. *I do nothing of myself, but as the Father hath taught me, so I speak.* Ÿ. 38. *what I have seen With the Father, this I speak.* All these and the like expressions may be expounded with Maldonat, and Petavius l. 2. de Trin. c. 4. of Christ, as he is man: but the ancient Fathers commonly allow'd them to be understood of Christ as God, and as the true Son of God proceeding from him for all eternity. As when it is said: *the Son cannot do any thing of himself*: it is true, because the eternal Son is not of himself, but always proceeds from the Father. 2<sup>dly</sup> because the works of all the three persons, by which all things are produc'd and preserv'd, are inseparable. 3<sup>dly</sup>, when it is said, that the Son doth nothing, but what he *seeth* the Father doing: that he *heareth*, as the Father hath *taught* him, or *shew'd* to him. These expressions bear not the same sense, as when they are apply'd to men, or to an inferiour or a Scholar, who learns of his master, and follows him, but here says S. Aug. to see, to hear, to be taught by the Father, is

no more than to proceed from him, to do and produce by the same action, all that the Father doth and produceth. This is the general interpretation of the ancient Fathers: of S. Athan. S. Basil, S. Greg. Naz. S. Chryf. S. Cyril. S. Amb. S. Aug. — The words immediately following, confirm this exposition, when it is said: *For what things soever he (the Father) doth, these also in like manner the son doth*, i, e, the very same things by an unity of nature, of will, and of action: nor could these words be true, unless the Son was the same true God with the Father.

Y. 20. *Greater works than these he (the Father) will shew him &c.* These words may also with Maldonat be expounded of Christ, as he is man, but the ancient interpreters understand them of Christ, as he is God in this sense, that the Father, and the Son, or the Father by the Son, will shew greater Miracles hereafter done by Christ, that more persons may admire and believe.

Y. 21. *For as the Father giveth life, so also the Son giveth life to whom he will.* where these words to give life to whom he will, shew the power of the Son, and of the Father to be equal.

Y. 22. *Neither doth the Father judge any one.* It is certain that God is the Judge of all by diverse places of the H. Scriptures, and to judge belongs both to the Father, and to the Son, as they are the same God: so that when it is added, that *the Father hath given all judgment to the Son* [f] this is meant of the exterior exercise of his judgment upon all mankind, at the end of the world, in as much as Christ then shall return in his human Body to judge all men, even, as man, in their Bodies.

Y. 23. *That all men may honour the Son, as they honour the Father.* This again shews equal honour to be due to God's Divine Son.

— *He that honoureth not the Son, honoureth not the Father that sent him.* To be sent in this place, seems the same as to proceed from him as God. Or we may understand it, as he was sent by him to become man. However it was the same person, that was from Eternity, and who in time was made man: and he that denies the Son to have been from eternity his Son, denies and dishonours the Father, by denying him to be the eternal Father.

Y. 24. *Hath life everlasting: i, e, a Title to an eternal inheritance of Glory* by believing in the Father, and in the Son, and also in the H. Ghost, as we are taught to believe at our Baptism.

Y. 25. *The hour cometh . . . when the dead . . . when all in the graves shall hear the voice of the son of God.* Tho some understand this of the raising of Lazarus; others of those that rose with Christ at his Resurrection: yet by these words, *all in the graves*, seems rather to be signify'd the general Resurrection at the end of the world; and tho it be said, that *now is the hour*, this may be spoken of the last age of the world, and as S. John says 1. Ep. 2. 18. *children it is the last hour.* Infine some Interpreters understand these words of a spiritual Resurrection from sin, which Christ came to bring to the world.

Y. 26. *As the Father hath life in himself, so hath he given to the*



*son to have life in himself.* The Father may be said to have life in himself, because he hath life, so as to proceed from no other person. Yet he *hath given his son to have life in himself*; because the Son in the same moment of Eternity, always proceeded, and proceeds from him, so as to be equal in all perfections, and so as to be one and the same God, tho' different persons. This is what Christian Faith teacheth us concerning one God and three persons; the Son therefore hath *life in himself*, the holy Ghost hath *life in himself*, because they are but one in nature & in substance, in a word, but one God: and besides, these three persons equally give Life and substance to all creatures

Ψ. 27. *To execute judgement, because he is the Son of man*, or because he is God made man, and is to come to judgement in a visible manner to judge all men.

Ψ. 30. *I cannot do any thing of my self*, &c. see Ψ. 19. S. Chrys. also takes notice, that it may be no less with truth said of the Father, that he can do nothing of himself, nor without his Son, nor both of them without the H. Ghost, because both they, and their actions are inseparable.

Ψ. 31. *If I bear testimony*, or bear witness *concerning myself*, &c. Christ tells the Jews elsewhere c. 8. 14. that tho' he should bear witness of *himself*, it would be true. But the sense of the words in this place is, I could allow you, that if I only gave testimony of myself, you might seem to have some reason to except against my testimony: but now besides my own words, you have had also the testimony of John the Baptist, who divers times witness'd, that I am the Messias, and the *son of God*, come to take away the sins of the world. 2. you have had the testimony of my Eternal Father, particularly at my Baptism. 3. you have yet a greater testimony by the works and Miracles wrought before your eyes, and at the same time foretold by the Prophets. 4. the Prophets, and the *Scriptures*, which *you search*, or which I remit you to, to search them diligently, these also bear witness concerning me.

Ψ. 40. &c. *Nor yet will you come to me.* Christ now gives them the reasons, why they do not receive him, and his Doctrine, nor believe in him, because they are void of the love of God, full of self-love, envy, pride, seeking for praise and glory one from another. — Hence you will not receive me, who *come in the name of my Father*, sent to redeem the world. *But if another*, such as false Prophets, or even *Antichrist* himself, who will pretend to be the Messias, *come in his own name*, him you will receive.

(a) Ψ. 2. *Probatica piscina*, some G. Copies προβατικὴ καλυμμένη. But in the common copies, ἐπὶ τῇ προβατικῇ καλυμμένῃ, i. e. *prope piscinam*, &c. καλυμμένη signifies *lavacrum*. See Legh's Crit. Sacra.

(b) Ψ. 4 *Angelus Domini*. The word *αγγέλου*, *Domini*, is found in several of the best G. MSS, tho' Wanting in others. But that the cure was miraculous, see S. Chrys. ὁμ. 25 p. 207. tom. 8. Ἀγγέλου ἰατικὴν ἐνσταίνει δύναμιν. S. Amb. l. de initiandis c. 4. S. Aug. trac. 17 in Joan. credas hoc Angelicâ virtute fieri solere. S. Cyril on this place. *Angeli descendentes de cælo piscina aquam turbabant.*

[c]  $\Psi$ . 17. *Pater meus usque modo operatur*, ὁμοῦς αὐτῶν. See S. Chrys. ὁμοῦς αὐτῶν on these words. S. Cyr. l. 2. in Joan. c. 6. S. Aug. trac. 17. in Joan. &c.

(d)  $\Psi$ . 18. *Patrem suum*, or *proprium suum patrem* ὁ πατήρ ἰδιόν.

(e)  $\Psi$ . 19. *Non potest filius a se*, &c. Chrys. ὁμοῦς αὐτῶν. t. 8. p. 222. *a seipso nihil facit*, *neque pater a seipso facit*, ἡδὲ ὁ πατήρ ἀφ' ἑαυτοῦ τι ποιεῖν. See. S. Cyril l. 2. in Joan. S. Aug. trac. 17. in Joan. on the same texts. S. Athan orat. 2. cont. Arianos, tom. 2. p. 488. S. Greg. Naz. Orat. 36. 584. tom. 1. Ed. Par. an. 1630. S. Amb. tom. 2. in psal. 118. *nihil a se facit filius*, *quia per unitatem operationis*, *nec filius sine patre facit*, *nec sine filio pater*. S. Hilari l. 7. de Trin. p. 927. Ed. Ben. But S. Hierom tom. 4. part. 2. p. 521. Edit. Ben. *non possum facere a meipso*, *objiciebant Ariani*; *sed respondet Ecclesia*, *ex personâ hominis hac dici*, &c. S. Hierom do's not mean, that he had a human or created person, as the Nestorians pretended, but that these words were spoken, or might be understood of Christ, in as much as his human nature was united to his divine person.

[f]  $\Psi$ . 22. *Omne judicium dedit filio*. S. Aug. expounds it, trac. 21, *sed judicium manifestum*. *Pater occultus erit judex*, *filius manifestus*, *quâ manifestè ad judicium veniet*.



## CHAPTER VI.

1. **A**FTER these things Jesus pass'd over to the other side of the sea of Galilee, which is that of Tiberias.

2. And a great multitude follow'd him, because they saw the Miracles, which he did upon those that were infirm.

3. Jesus then went up to a mountain, and sat there with his Disciples.

4. Now the Pasche, the feast of the Jews was at hand.

5. When Jesus them had lifted up his eyes, and saw that a very great multitude cometh to him, he said to Philip, whence shall we buy bread, that these may eat?

6. And this he said to try him, being conscious what he was about to do.

7. Philip answer'd him: bread for two hundred Roman pence \* is not sufficient for them, that every one may take a little.

\* 200. Denarii's

8. One of his Disciples, Andrew the brother of Simon Peter saith to him :

9. There is a boy here that hath five barley loaves, and two fishes, but what are these among so many ?

10. Jesus then said : make the men place themselves *on the ground* : and there was much grass in the place : the men therefore laid down in number about five thousand,

11. Jesus took the loaves, and when he had given thanks, distributed to them that were lying, in like manner also of the fishes as much as they would.

12. As soon as they were fill'd, he said to his Disciples : gather up the fragments that are remaining, lest they be lost.

13. They took up therefore, and fill'd twelve baskets with the fragments of five barley loaves that remain'd to them that had eaten.

14. Those men then when they had seen what a miracle Jesus had done, said : this is the Prophet indeed, who should come into the world.

15. When Jesus therefore knew that they were about to come, and seiz on him, and to make him King, he fled again alone to the mountain.

16. Now when it grew late, his Disciples went down to the Sea.

17. And when they had gone up into a ship, they were passing over the Sea to Capharnaum : and it was now dark, and Jesus was not come to them.

18. But the Sea swell'd by reason of a great wind that blew.

19. And when they had row'd about twenty five, or thirty furlongs, they see Jesus walking upon the Sea, and drawing near to the ship, and they were afraid.

20. And he said to them : 'tis I, fear not.

21. They would therefore take him into the ship : and presently the ship was at the land, whither they were going.

22. The next day ; the multitude that stood on the  
other

other side of the sea, saw that there was no other boat there but one, and that Jesus had not entred into the vessel with his Disciples, but that only his Disciples had gone away.

23. Other ships also were come in from Tiberias, near to the place where they had eaten bread, the Lord giving thanks:

24. When therefore the People saw that Jesus was not there, nor his Disciples, they entred into boats, and came to Capharnaum seeking Jesus.

25. And Having found him on the other side of the sea, they said to him: Rabbi, when camest thou hither?

26. Jesus answer'd, and said to them: Amen, Amen I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were fill'd:

27. Labour not for the meat that perisheth, but for that which lasteth unto eternal Life, which the Son of man will give you: for him the Father God hath sealed.

28. They said therefore to him: what must we do that we may work the works of God?

29. Jesus answer'd, and said to them: this is the work of God, that you believe in him whom he hath sent:

30. They said then to him: what miracle therefore do'st thou, that we may see, and believe thee, what do'st thou perform?

31. Our Fathers did eat Manna in the desert, as it is written "bread from heaven he gave them to eat,"

32. Jesus then said to them: Amen, Amen I say to you; Moyses did not give you bread from heaven, but my Father giveth you the true bread from heaven:

33. For the bread of God it is, that descendeth from heaven, and giveth Life to the world.

34. They said therefore to him, Lord, give us always this bread:

35. Jesus said to them: I am the bread of Life: he that cometh to me, shall not hunger; & he that believeth in me, shall never thirst:

36. But I have told you, that you have both seen me, and you believe not.



37. All that the Father giveth me, shall come to me; and him that cometh to me, I will not cast forth:

38. Because I am come from heaven, not to do my will, but the will of him that sent me:

39. And this is the will of him that sent me of my Father, that all that he hath given me, I lose not thereof, but raise it up at the last day.

40. This is also the will of my Father who hath sent me: that every one who seeth the Son, and believeth in him, have Life everlasting, and I will raise him up at the last day.

41. The Jews therefore murmur'd at him because he had said: I am the living bread, who am come down from heaven.

42. And they said: is not this Jesus the Son of Joseph, whose Father and mother we know: how then do's this man say: I am come down from heaven?

43. Jesus answer'd, and said to them: murmur not among yourselves:

44. No one can come to me, unless the Father that hath sent me, draw him: and I will raise him up at the last day.

45. 'Tis written in the Prophets, and they shall be all taught of God: every one that hath heard from the Father, and hath learn'd, cometh to me.

46. Not that any one hath seen the Father, except he who is from God: he hath seen the Father.

47. Amen, Amen I say to you; he that believeth in me, hath Life everlasting.

48. I am the bread of Life.

49. Your fore-Fathers did eat manna in the desert, and they died:

50. This is the bread descending from heaven, to the end that if any one eat thereof, he may not die.

51. I am the living bread, who am come down from heaven.

52. If any one shall eat of this bread, he shall live for ever; and the bread which I will give, is my flesh for the Life of the world.

53. The Jews therefore debated among themselves saying: how can this man give us his flesh to eat?

54. Jesus therefore said to them: Amen, Amen I say to you, unless you eat the flesh of the Son of man, and drink his blood, you shall not have Life in you.

55. He that eateth my flesh, and drinketh my blood, hath Life everlasting: and I will raise him up at the last day.

56. For my flesh is truly meat, and my blood is truly drink.

57. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

58. As the living Father hath sent me, and I live by the Father: and he that eateth me, the same also shall live by me.

59. This is the bread, that came down from heaven: not as your Fathers did eat manna, and died: he that eateth this bread, shall live for ever.

60. These things he spoke teaching in the Synagogue, in Capharnaum.

61. Many therefore of his Disciples hearing it said: this speech is harsh, and who can hear it?

62. And Jesus knowing within himself that his Disciples murmur'd at this, said to them: doth this scandalize you?

63. What if you shall see the Son of man ascend up where he was before?

64. It is the spirit that quickneth, the flesh profiteth nothing: the words that I have spoke to you, they are spirit and Life.

65. But there are some of you that believe not: for Jesus from the beginning knew who they were that believ'd not, and who should betray him.

66. And he said: it was for this reason that I told you, no one can come to me, unless it be given him by my Father.

67. After this many of his Disciples went off: and now did not walk with him.

68. Jesus therefore said to the twelve: will you also go away?

69. And Simon Peter answer'd him: Lord, to whom shall we go? Thou hast the words of eternal Life:

70. And we have believ'd, and have known, that thou art Christ the Son of God.

71. Jesus answer'd them: have not I chosen you twelve: and one of you is a devil?

72. He meant Judas Iscariot the Son of Simon: for he it was that was to betray him, being one of the twelve.

#### A N N O T A T I O N S.

¶ 14. *The Prophet indeed, i. e., the true Messias.*

¶ 27. *For him God the Father hath seal'd.* The sense seems to be, that Christ having wrought so many miracles in the Father's name, the Father himself hath thereby given testimony in his favour, and witness'd, as it were under his seal, that Jesus is his true Son, whom he sent into the world.

¶ 32. *Moses did not give you bread from heaven, i. e., the Manna,* was not given to your forefathers by Moses, but by God's goodness, 2dly neither came it from *heaven*, but from the clouds, or from the region of the air only. 3dly it did not make them that eat it, live for ever, but they that spiritually eat me the living bread, that is, believe in me, and keep my commandments, shall live for ever. ¶ 37. 34. 44. and 66. *No one can come to me, unless the Father draw him* (a) These verses are commonly expounded of God's Elect, who are not only call'd, but saved, by a particular mercy and providence of God. God is said to *draw them* to himself by special and effectual Graces, yet without any force or necessity, without prejudice to the liberty of their free will. A man Says S. Aug. is said to be *drawn* by his pleasures, and by what he loves.

¶ 41. *I am the living bread, who am come down from heaven.* These Jews did not believe that Christ was the true, and eternal Son of God, who came from heaven, and was *made flesh*, was made man. He speaks of this Faith in him, when he calls himself *the living bread*, the mystical bread of Life, that came to give Life everlasting to all true, and faithful believers. In this sense S. Augustin said trac. 25. p. 489. *why dost thou prepare thy teeth and belly, only believe, and thou hast eaten?* but afterwards he passeth to his sacramental and real presence in the Holy Sacrament.

¶ 52. *The bread which I will give you, is my flesh for the Life of the world* (b) In most G. copies we read, *is my flesh which I will give for the Life of the world*, Christ here promised, what he afterwards instituted, and gave at his last supper. He promiseth to give his *Body and blood to be eaten*: the same body (tho the manner be different) which he would give on the Cross for the Redemption of the world.

The Jews of Capharnaum were presently scandaliz'd. *How* (said they) *can this man give us his flesh to eat?* But notwithstanding their murmuring, and the offence, which his words had given, even to many of his Disciples, he was so far from revoking, or expounding what he had said, of any figurative, or metaphorical sense, that he confirm'd the same truth in the clearest and strongest terms. *Amen, Amen I say to you, unless you eat &c. and again. For my flesh is truly meat, and my blood is truly drink.* V. 56. see the Annotations Matt. 26. page 115.

I cannot omit taking notice of what S. Chrysostom, and S. Cyril in their commentaries on this place, have left us on these words, *HOW CAN THIS MAN DO THIS?* These words, which call in question the Almighty, and incomprehensible power of God, would hinder them, says S. Chrys., from believing all other mysteries and miracles: they might as well have said: *HOW* could he with five loaves feed five thousand men? This question, *HOW CAN HE DO THIS?* Is a question of Infidels and unbelievers.

S. Cyril says that *HOW*, or *HOW CAN HE DO THIS?* cannot without folly be apply'd to God. 2dly he calls it a question of *blasphemy*. 3. a *Jewish word*, for which these Capharnaïtes deserv'd the severest punishments 4. he confutes them by the saying of the Prophet Isaïas, 55. 8. that God's *thoughts* and *ways* are as much above those of men as the *heavens* are above the *Earth*.

But if these Capharnaïtes, who knew not who Jesus was, were justly blamed for their *incredulous, foolish, blasphemous, Jewish* saying, *how can he give us his flesh to eat?* much more blameable are those Christians, who against the words of the Scripture, against the unanimous consent, and Authority of all Christian Churches in all parts of the world, refuse to believe his real presence, and have nothing to say, but with the obstinate Capharnaïtes, *how can this be done?* Their answers are the same, or no better, when they tell us, that the real presence contradicts their senses, their reason, that they *KNOW* it to be false. See the preface to this Gospel p. 302.

We may also observe with diverse Interpreters, that if Christians are not to believe, that Jesus Christ is one and the same God with the eternal Father: and that he is truly, and really present in the H. Sacrament of the Eucharist; it will be hard to deny but that Christ himself led men into these errors [ which is blasphemy ] For it is evident, and past all dispute, that the Jews murmur'd complain'd, and understood, that Christ several times *made himself God*, and *equal to the Father* of all: 2dly when in this Chapter he told them, he would give them *his flesh to eat*, &c. they were shock'd to the highest degree, they cry'd out this *could not be*, that these words, and this speech was *hard and harsh*, and on this very account, many that had been his Disciples till that time, *withdrew themselves* from him, and left him, and his doctrine. Was it not, then at least, high time to set his complaining hearers right, to prevent the *blasphemous*, and *idolatrous opinions*, of the following ages, nay even of all Christian Churches, by telling his Disciples at least, that he was only a *nominal God*, in



a *metaphorical* and *improper sense* ; that he spoke only of his body being *present* in a *figurative*, and *metaphorical sense* in the Holy Eucharist. If we are deceiv'd , who was it that deceiv'd us , but Christ himself , who so often repeated the same points of our beliefs? His Apostles must be esteem'd no less guilty in doing , and affirming the very same , both as to Christ's divinity , and his real presence in the Holy Sacrament , as hereafter t'will appear.

Ÿ. 58. *As the living Father hath sent me* , his only , his true Son , to become man : *and I live by the Father* , proceeding always from him ; so he that *eateth me* , first by *faith* only , by believing in me , and secondly , he that eateth my *body* and *blood*, truly made *meat* and *drink* , tho' after a spiritual manner , [not in that visible bloody manner as the Capharnaits fancy'd to themselves , ] shall *live* by me , and *live for ever* , happy in the Kingdom of my Glory.

Ÿ. 63. *What if you shall see the Son of man ascending where he was before ?* The sense of these words , according to the common exposition , is this : you murmur at my words , as hard and harsh , and you refuse now to believe them , when I shall ascend into heaven , from whence I came into the world : and when my Ascension , and the doctrine that I have taught you , shall be confirm'd by a multitude of miracles , then shall you , and many others believe ,

Ÿ. 64. *It is the spirit that quickeneth* , or giveth life : *the flesh profiteth nothing : the words that I have spoken to you , are spirit and life.* These words sufficiently correct the gross , and carnal imagination of those Capharnaits , that he meant to give them his body and blood to eat in a visible and bloody manner , as *flesh* says S. Aug. *is sold in the Market , and in the shambles* [ c ] but they do not imply a figurative or metaphorical presence only. The manner of Christs presence is spiritual , and under the outward appearances of bread and wine ; but yet he is there truly and really present , by a change of the substance of bread and wine into the substance of his body and blood , which *truly* or *really* become our spiritual food , and are truly , and really receiv'd in the Holy Sacrament. — *The flesh* [ d ] of itself *profiteth nothing* , not even the flesh of our Saviour Christ , were it not united to the divine person of Christ. But we must take care , how we understand these words spoken by our Saviour : for it is certain , says S. Aug. that the *word made flesh* , is the cause of all our happiness.

Ÿ. 68. *Jesus said to the twelve , will you also go away ?* He shews them , says S. Chrys. that he stood not in need of them , and so leaves them to their free choice.

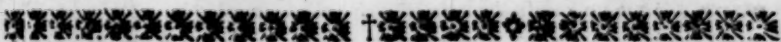
Ÿ. 69. *Simon Peter* , the Chief or head of them , said in the name of the rest ; *Lord , to whom shall we go ?* It is only from thee , that we hope for Salvation. *Thou hast the words of eternal life* : we have believ'd , and know , and remain in this belief , that *thou art the Christ the Son of God*.

[a] Ÿ. 37. *Nisi pater traxerit eum. S. Aug. trac. 26. p. 495. noli te cogitare invitum trahi , trahitur animus & amore-trahit sua quemque voluptas. Virg. Eclog. 2.*

(b) Ψ. 52. *Quomodo potest hic, &c.* πῶς δύναται ὕψος; S. Chrys. hom. 45 in Joan. in Joan. in the Greek hom. 46. tom. 8 pag. 272. ἵστας γὰρ ἢ ζήτας τὸ πῶς εἰσέλθῃ, συνέχευται ἐν ἀπιστίᾳ. S. Cyril. l. 4. in Joan. p. 359. *Illud quomodo stultè de Deo proferunt.* τὸ πῶς ἀνοήτως ἐπὶ αὐτῷ λέγουσιν. — *Hoc loquendi genus omni scatere blasphemiam, doctrinam apertam.* — *Judaicum verbum.* τὸ πῶς Ἰουδαϊκὸν ῥῆμα. He takes notice how much the nature and power of God is above human capacity, he shews it by examples, and then concludes p. 360. *De quibus miraculis si tuum illud QUOMODO subinde inferas, omni planè Scriptura Divina fidem derogabis, ἀλλὰ παντελῶς ἀπειθήσεις τῇ θεῷ γραφῇ.*

(c) Ψ. 64. S. Aug. 27. p. 503. *carnem quippe intellexerunt, quomodo in Cadavere dilaniatur, aut in macello venditur.*

(d) S. Aug. Ibid. *caro non prodest quicquam, sed caro sola . . . nam si caro nihil prodesset, verbum caro non fieret.*



## CHAP. VII.

1. **N**OW after these things Jesus walk'd through Galilee, for he would not walk through Judea, because the Jews sought to kill him.
2. And the feast of the Jews, call'd of the Tabernacles, was at hand.
3. And his brethren said to him: pass from hence, and go into Judea, that thy Disciples also may see the works, which thou do'st.
4. For no one doth any thing in private, and he himself seeketh to be known: if thou do'st these things, make thy self known to the world.
5. For neither did his brethren believe in him.
6. Jesus therefore said to them; my time is not yet come: but your time is always ready.
7. The world cannot hate you, but hateth me: because I give testimony of it, that the works thereof are evil.
8. Go you up to this festival day, but for me I go not to this festival day: because my time is not yet fulfill'd.
9. Having said these words, he remain'd in Galilee.
10. Now after his brethren were gone up, then went he also up to the feast, not publickly, but as it were in private.

11. The Jews then sought for him at the feast, and said : where is he ?

12. And much murmuring there was among the people concerning him : for some said : he is a good man : others said : no , but he seduceth the people :

13. Yet no one spoke openly concerning him , for fear of the Jews.

14. Now when the feast was half over , Jesus went up into the Temple , and taught.

15. And the Jews were in admiration, and said : how doth this man know letters , not having learnt *them* ?

16. Jesus answer'd them , and said : my Doctrine is not mine , but of him that sent me.

17. If any one will do his will , he will understand whether this doctrine be from God , or whether I speak from my self.

18. He that speaketh from himself , seeketh his own glory : but he that seeketh the glory of him, that sent him, is sincere, and injustice in him there is not.

19. Did not Moyses give you the law : and none of you keepeth the law ?

20. Why do you seek to kill me ? the multitude answer'd, and said : thou hast a devil : who seeketh to kill thee ?

21. Jesus answer'd them : I have done one work , and all of you admire.

22. Moyses gave you circumcision ( not that it is of Moyses , but of the Fathers ) and on the Sabbath you circumsise a man.

23. If a man receive circumcision on the Sabbath, so that the law of Moyses be not broken , are you angry at me because I have heal'd the whole man on the Sabbath ?

24. Judge not according to the appearance , but give a just judgment.

25. Then some of Jerusalem said : is not this he, whom they seek to kill ?

26. Behold he now speaketh openly , and they say nothing to him : are our chief men convinc'd indeed , that he is the Christ.

27. But we know whence this man is : but when Christ cometh , no one knoweth whence he is.

28. Jesus therefore cry'd out in the Temple teaching and saying : you both know me, and know whence I am : and I am not come from myself , but he that hath sent me , is true , whom you do not know.

29. I know him , because I am from him , and he hath sent me.

30. They sought therefore to apprehend him : and no one laid hands on him : because his hour was not yet come.

31. But of the people many believ'd in him, and said : Christ when he cometh , shall he do more Miracles than these which this man doth ?

32. The Pharisees heard the people muttering these things concerning him : and the chief men and the Pharisees sent officers to apprehend him.

33. Jesus then said to them : yet a little while am I with you : and I go to him , that sent me.

34. You shall seek me , and shall not find me : and where I am , you cannot come.

35. The Jews therefore said among themselves : whither will this man go , that we shall not find him ? will he go unto the dispersed among the Gentils , and teach the Gentils ?

36. what is the meaning of what he said ? you shall seek me , and shall not find me : and where I am , you cannot come.

37. Now on the last great day of the Festivity , Jesus stood , and cry'd out : if any one thirst , let him come to me , and drink.

38. He that believeth in me , as the Scripture saith , rivers of living water shall flow from out of him.

39 And this he said of the spirit , which they that believ'd in him were to receive : for the spirit was not yet given , because Jesus was not yet glorified,

40. Of that multitude therefore , when they had heard these his discourses , some said : this is the Prophet indeed.



41. Others said: this is the Christ: but some of them said: doth Christ come from Galilee?

42. Doth not the Scripture say, that Christ is to come of the race of David, and from the Town of Bethleem, where David was?

43. There arose therefore a dissension among the people about him.

44. And some of them were for apprehending him: but no one laid hands on him.

45. Now the servants came back to the chief priests, and Pharisees: who said to them: why have you not brought him?

46. The servants made answer, never man spoke like this man.

47. The Pharisees then reply'd; and are you also seduc'd?

48. Has any one of the chief men, or of the Pharisees believ'd in him?

49. But this rabble, that knoweth not the law, is cursed.

50. Nicodemus said to them [ he that came to him by night ] who was one of them.

51. Doth our law judge a man, unless it first hear from him, and take cognisance of what he doth?

52. They answer'd, and said to him: and art thou also a Galilean? search the Scriptures, and see that no Prophet riseth out of Galilee.

53. And they return'd every man to his own home.

#### ANNOTATIONS.

ψ. 5. *Neither did his Brethren believe in him*: by his brethren here, we are to understand his kindred, his Towns-men, or countrymen, at, or about Nazareth.

ψ. 8. *Go you up to this Feast of Tabernacles*, which lasted 8 Days. *I go not with you*, nor to be there at the first day, nor in that publick manner, as you desire ——— But when the feast was half over, about the fourth Day, Jesus went thither in a private manner, yet so that when he was arrived, he spoke publickly in the Temple.

ψ. 16. *My Doctrine is not mine*, i. e., not mine only, but also of the Father; from whom I proceed, and with whom I am always.

ψ. 18. *Is sincere*, true, seeketh truth, and not his own glory.

ψ. 20. *Thou hast a devil*, art possessed with a devil, mad &c.

ŷ. 21. *I have done one work*, He means by healing the man at the pond, who had been ill 38 years.

ŷ. 26. *Are our chief men or Princes convinc'd?* the chief Priests, Elders, and all the members of the great Sanhedrim.

ŷ. 27. *We know whence this man is* : they look'd upon him, as no more than a man, and they thought they knew his Father to be S. Joseph, they knew his Mother, and kindred ——— But when *Christ shall come*, no one knoweth, whence he cometh. Thus said some of the people, but doubtless the more learned among them, knew Christ was to be born at Bethlehem.

ŷ. 28. *You both know me*, i. e., you know me as man, and where I have been educated ——— but him *that sent me*, from whom I proceeded, and who sent me into this world to be it's redeemer, you know not; because you know not, that he was always, and from Eternity my eternal Father, and I his eternal Son.

ŷ. 32. *The Pharisees* understood well enough, that his words signify'd, he was their Messias, and the true son of God. And they sent some servants to seize him, and bring him to them.

ŷ. 33. *Yet a little while*, and I am with you: and then I go, and return to him that sent me, with whom I am always, but as man, I shall leave the world.

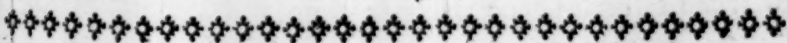
ŷ. 34. *You shall not find me*. Some understand it, you shall wish me conversing with you, as at present, healing diseases, &c But as I shall suffer Death shortly, you shall not find me: Others expound it, you shall seek for your Messias, but not owning me, who am truly he, you shall not find your Messias: and you cannot come to me in my kingdom of Glory, because you will not believe in me.

ŷ. 35. *Will he go to the dispersed among the Gentils*, or to the dispersed Gentils, and Jews among them, to preach to them?

ŷ. 38. *Rivers of living water shall flow out of him*. Lit. out of his belly: but we need not here stick just to the letter of the text. By this living water, are signify'd the gifts of the Holy Ghost, which were promis'd to the faithful. — *For the Spirit* was not given, in that particular and extraordinary manner, because *Jesus was not glorify'd* by his Ascension, and the coming of the Holy Ghost.

ŷ. 49. *This rabble is cursed*, i. e., falls under the curses of the Law, by being seduc'd, and led away by false Preachers.

ŷ. 52. They say to Nicodemus; *art thou a Galilean*, who descends this Galilean, whereas no Prophet, nor especially the Messias, comes from Galilee?



## CHAP. VIII.

1. **N**OW Jesus went up the mountain of Olives:  
2. And early in the morning he again came

into the Temple, and all the people came to him, and sitting he taught them.

3. And the Scribes, and Pharisees bring unto him a woman taken in adultery: and plac'd her in the midst:

4. And said to him: Master, this woman was just now taken in adultery:

5. And the law of Moyses commanded us to stone such a one: what therefore sayst thou?

6. And this they said trying him, that they might accuse him: but Jesus bowing himself down, wrote with his finger on the ground.

7. When therefore they continu'd putting the question to him, he rais'd himself up, and said to them: he that is without sin among you, let him first cast a stone at her.

8. And stooping down again, he wrote on the ground.

9. But they hearing it went out one by one, beginning from the eldest; and Jesus alone remain'd, and the woman standing in the middle.

10. Jesus then raising himself up, said to her: woman, where are they, that accus'd thee? hath no one condemn'd thee?

11. Who reply'd: no one Lord. And Jesus said: neither will I condemn thee: go, and now sin no more.

12. Jesus therefore again spoke to them, saying: I am the light of the world; he that followeth me, walketh not in darkness, but shall have the light of life.

13. The Pharisees then said to him: thou bearest testimony of thy self, thy testimony is not true.

14. Jesus answer'd, and said to them: altho' I bear testimony of my self, my testimony is true; because I know whence I came, and whither I go: but you know not whence I come, or whither I go.

15. You judge according to the flesh, I judge not any one:

16. And if I do judge, my judgment is true, because I am not alone: but I, and he that sent me, the Father.

17. And in your law it is written, that the testimony of two men is true.

18. I am *one* that bear testimony of myself: and he that sent me the Father, beareth testimony of me.

19. They said therefore to him: where is thy Father? Jesus answer'd: you neither know me, nor my Father: if you knew me, you would also perhaps have known my Father.

20. These words Jesus spoke in the Treasury teaching in the Temple: and no one laid hold on him, because his hour was not yet come.

21. Jesus then again said to them: I go, and you shall seek me, and you shall die in your sin. whither I go, you cannot come.

22. The Jews therefore said: will he kill himself? because he said: whither I go, you cannot come.

23. And he said to them, you are from below, I am from above: you are of this world, I am not of this world.

24. I said therefore to you; that you shall die in your sins: for if you believe not that I am *he*, you shall die in your sin.

25. They said therefore to him: who art thou? Jesus said to them: the beginning, who also speak unto you.

26. Many things I have to say, and judge of you: but he that sent me, is true: and what things I have heard from him, these I speak in the world.

27. And they understood not, that he call'd God his Father.

28. Jesus therefore said to them: when you shall have raised up the Son of man, then you shall know that I am *he*: and of my self I do nothing, but as the Father hath taught me, these things I speak:

29. And he that sent me, is with me, and he hath not left me alone; for I do always the things that please him.

30. When he spoke these things, many believ'd in him.

31. Jesus therefore said to those Jews, who believed him: if you shall abide in my doctrine, you shall be my Disciples indeed:

32. And you shall know the truth, and the truth shall make you free.



33. They answer'd him : we are the offspring of Abraham, and we have never been slaves to any one ; how sayst thou, you shall be free ?

34. Jesus answer'd them, Amen, Amen I say unto you, that every one, who committeth sin, is a slave to sin :

35. And he that is a slave, remaineth not in the house for ever ; but the Son remaineth for ever.

36. If therefore the Son make you free, you shall be free indeed.

37. I know you are the children of Abraham : but you seek to kill me, because my words have no place in you.

38. I speak what I have seen with my Father ; and you do the things, that you have seen with your Father.

39. They answer'd, and said to him : Our Father is Abraham : Jesus reply'd ; if you be the Children of Abraham, do the works of Abraham :

40. But now you seek to kill me, a man, who hath spoke the truth to you ; which I have heard from God : this did not Abraham.

41. You do the works of your Father. They said therefore to him : we are not born of fornication, we have one Father God.

42. Jesus then said to them : if God were your Father ; surely you would love me : for I proceeded, and came from God : for I came not of myself, but he hath sent me.

43. Why do not you understand my language ? because you cannot hear my speech.

44. You are of your Father the devil : and you will perform the desires of your father. He was a murderer from the beginning, and stood not in the truth : because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof.

45. But as for me, if I speak the truth, you believe me not.

46. Who among you will convict me of sin ? if

speak the truth ; why do not you believe me ?

47. He that is of God , heareth the words of God : therefore you hear not , because you are not of God.

48. The Jews then answer'd , and said to him : do not we say well , that thou art a Samaritan , and hast a Devil ?

49. Jesus reply'd : I have no devil : but I honour my Father , and you have dishonour'd me.

50. But I seek not my own glory : there is one to seek it , and judge.

51. Amen , Amen , I say to you : if any one shall keep my word , he shall not die for ever.

52. The Jews therefore said : now we know thou hast a devil : Abraham is dead , and the Prophets : and thou sayest : if any one keep my word , he shall not die for ever.

53. Art thou then greater than our Father Abraham , who is dead ? and the Prophets are dead : whom dost thou make thyself ?

54. Jesus answer'd : if I glorify myself , my glory is nothing : it is my father who glorifieth me , whom you say to be your God ,

55. And you have not known him : but I know him. And if I should say I know him not , I should be a liar like unto you : but I know him , and keep his word.

56. Your Father Abraham was exceeding glad to see my day : he saw it , and rejoyced.

57. The Jews then said to him : thou art not yet fifty years old , and hast thou seen Abraham ?

58. Jesus said to them : Amen , Amen I say to you , before that Abraham was made , I am.

59. They took therefore up stones to throw at him : but Jesus hid himself , and went out of the Temple.

#### AN NOT A T I O N S.

¶. 1. &c. The last verse of the foregoing Chapter , and the eleven verses , that follow in this , are not found in the greater part of our present G. Copies , yet they are in some MSS. and so are retain'd

in the Prot. Translation. We read nothing of them in the commentaries of S. Chrysostom or S. Cyril. but S. Jerom l. 2. cont. Pelagianos tom. 4. part. 2. p. 521. Ed. B. says, they were found in many both Lat. and G. copies. S. Amb. Ep. 52. says, this passage of the woman taken in Adultery, was always famous in the Church. S. Aug. expounds them tract. 33. in John &c.

Ψ. 6. *He wrote with his finger*, as one that was amuzing about something else.

Ψ. 9. *They went away one by one*, confounded, and as it is in the ordinary G. copies, convicted by their own consciences.

Ψ. 14. *Altho' I bear testimony or witness of myself, my testimony is true*; he gives them the reason Ψ. 16. because he is not alone, but the Father (who also beareth witness) is always with him.

Ψ. 15. *You judge*, and also bear testimony concerning other men, according to the flesh, and according to outward shew, and appearances only. *I judge no one in this manner*. And what ever judgment I pass, or if I give testimony, my testimony is true, as coming also from the Father, with whom I am one in nature, tho' distinct persons: and two according to the law, are enough to give evidence.

Ψ. 19. *Where is thy Father?* They knew well enough by other discourses, that he had call'd, and declar'd God to be his Father; but they had a mind to make him own it again, that they might accuse him, as guilty of blasphemy. — *You neither know me, nor my Father*: you will not own me to have been always his Son, nor him to have been always my Father: *did you know me to be his Son*, always proceeding from him, *you would also know my Father*, and know him as my Father from all Eternity.

Ψ. 21. *I go, and you shall seek me &c.* See the foregoing chap. Ψ. 34. Ψ. 23. *I am not of this world*, he speaks of his divine person, as the words evidently shew.

Ψ. 25. *Who art thou? Jesus said to them: the beginning, who also speak to you.* This Text, and the construction of it, is obscure, both in the latin, and in the Greek. S. Aug. and some of the latin Fathers expound it in this manner, *I am the beginning* of all things, who now being made man, speak to you. But this do's not seem the construction, if we consult the greek text [where *the beginning* is not in the nominative, but in the accusative case] and therefore S. Aug. having consider'd more attentively the greek, thinks that some thing must be understood, as *believe me to be the beginning*: he looks upon this to be the sense and the construction, as being connected with what was said two verses before, to wit, *unless you believe that I am he the true Messias, you shall die in your sins.* That they might, says S. Aug. tract. 38. num 11. p. 560. know what they were to believe, he made them this answer, as if he had said: believe me to be the beginning, the cause, and author of all things, who am now become man, and speak to you. Other later Interpreters are of opinion, that *the beginning* is here a Grecism, and signifies the same as *at first*, or from the beginning. The sense therefore and construction may be, I am, what I said and told you.

you at first, and from the beginning, that is, I am your Messias, the true Son of God, sent into the world, &c.

Ÿ. 26. *What things I have heard from him, &c.* For Christ to *hear* from his Father, to *see*, &c. is the same as to proceed from him, to be of the same nature and substance. see c. 5-Ÿ. 19.

Ÿ. 27. *They understood not, &c.* Some of the more ignorant among the Jews, understood not Christ, when he clearly enough signify'd that he was equal to God, and of one and the same nature, but at other times they that heard him, perceiv'd it very well, and so in this place, they were for stoning him to death.

Ÿ. 28. *When you shall have rais'd up, &c.* i. e. have put me to the death of the cross (see John. 3. 14. And 12. 32.) *You*, that is, many of you, *shall know*, and believe in me, as your Messias.

Ÿ. 32. *And the truth shall make you free.* They were affronted at these words, as if he hinted they were slaves, and not a free People. They tell him therefore, that they were never *slaves to any one*. They can only pretend this of themselves: for their fore-fathers were slaves to the Egyptians, to the Babylonians, &c. and besides they were now the subjects, if not slaves to the Romans. But Christ speaks of the worst of slaveries, and tells them, that such as live in sin, *are slaves to sin*.

Ÿ. 35. *And a slave liveth not in the house for ever*, nor has a right to live in that manner as a Son, and a child of the family has to live in his Father's house. A slave or servant, tho' he live never so long in his Master's house, his condition is quite different from that of a Son of the family: and thus Christ puts them in mind, that tho' they be of the race of Abraham, and in that sense can pretend to be his children, yet having made themselves slaves to sin, and remaining in that sin, by which they refuse to believe in him their Messias, they are not the spiritual children of Abraham, nor can inherit the promises made to Abraham, till by the grace of Christ, they believe in him, and become his adoptive children.

Ÿ. 37. *You*, i. e. many of you, *seek to kill me*, because my words *have no place in you*, that is, are not rightly understood, nor receiv'd by you: you reject my doctrine, and are displeas'd with it.

Ÿ. 38. *The things that you have seen with your Father*, i. e. you follow the suggestions of the devil, whom, Ÿ. 44. in plain terms, he calls their *Father*.

Ÿ. 41. *We are not born of Fornication, we have one Father God.* These Jews perceiv'd that Christ had hinted, that they were not the true and faithful sons of Abraham, and therefore they reply'd in this manner. But Christ answer'd, *if God was your Father*, if you were his dutiful children, *you would also believe in me, and love me: for I have proceeded from him, and am come from him*, his true Son: and now sent into the world by him. But you cannot hear my words, because you will not, by your own wilful obstinate blindness.

Ÿ. 43. 44. *You have the devil for your Father*, and have made your selves his slaves. *He was a murderer from the beginning of the world*, having brought both a corporal, and a spiritual death by sin,



upon all mankind. — He stood not in truth, in the ways of truth, and obedience to God. — He is a liar, and the Father thereof, that is, the Father of lies. I speak truth, being truth it self.

Ψ. 51. He shall not see death, he shall not die, for ever : i, e, he shall not incur an eternal death, as they who die in sin : but they understood his words of the death of the body.

56. Abraham, by divine revelation, saw my day, the day, or time when I was sent into the world, and rejoic'd exceedingly at it.

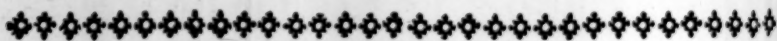
Ψ. 58. Before that Abraham was made, I am. Christ here speaks of his eternal existence as God. S. Aug. shews this by these very words I am. He do's not say, before Abraham was made, I was made : because as the Son of God, he never was made : but I am, which shews his eternal divine nature.

(a) Ψ. 1. S. Hierom in multis latinis & græcis codicibus invenitur. see the G. Edition of the N. Testament at Amsterdam ex officinâ Wesseleniana an. 1711. in notis Criticis in fine p. 17.

(b) Ψ. 9. ἀπὸ τῆς συνιδήσεως ἐλεγχόμενοι.

(c) Ψ. 25. Principium qui & loquor vobis. S. Aug. reads, quia loquor vobis, as we find in some G. MSS, and in S. Cyr. pag. 511. In the Common Copies we read, τὴν ἀρχὴν ὃ τι κὶ λαλῶ ὑμῖν. And as τὴν ἀρχὴν is in the accusative case, so may we take principium, and to be taken adverbially, to signify the same as primum, à principio, imprimis. Maldonate is of this opinion, as well as many others, and brings examples to shew that τὴν ἀρχὴν, i, e, κατὰ τὴν ἀρχὴν is often taken for primum : and so the sense will be: I am what I told you from the beginning, i, e, the Messias, and this I now tell you again. We may also take notice, that the G. construction is hard to be accounted for. τὴν ἀρχὴν ὃ τι, not ὅς qui, nor ἥ to agree with ἀρχή.

(d) Ψ. 58. Abraham fieret, ego sum. πρὶν Ἀβραάμ γινώσκειν, ἔγω εἰμι S. Aug. tract. 43. in Joan. num. 17. p. 588. intellige, fieret ad creaturam, sum vero pertinere ad divinam substantiam, non dixit, antequam Abraham esset, ego eram, ... neque dixit, ego factus sum. agnoscite creatorem, discernite creaturam.



## CHAP. IX.

1. **A**ND Jesus passing by saw a man blind from his birth:  
2. And his Disciples put this question to him: Master, who hath sinn'd, this man, or his Parents, that he should be born blind?

3. Jesus answer'd: it is not that he hath sinn'd, or his Parents : but that the works of God may be made manifest in him.

4. I must work the works of him, that sent me, while it is day: the night cometh, when no one can work.

5. As long as I am in the world, I am the light of the world.

6. Having said these things, he spit on the ground, and made clay of the spittle, and spread the clay upon his eyes.

7. And he said to him: go, wash in the pool of Siloe, (which signifieth sent) he went therefore, and wash'd, and came seeing.

8. The neighbours therefore, and they who had seen him before being a beggar, said: is not this he, that sat, and begg'd? Some said: it is he.

9. And others: no: 'tis not: but he is like him, but he told them: I am he.

10. They said therefore to him: how have thy eyes been open'd?

11. He reply'd: that man, who is call'd Jesus, made clay; and anointed my eyes, and said to me: go to the pool of Siloe, and wash: and I went, and wash'd, and I see.

12. They said then to him; where is he? He reply'd; I know not.

13. They bring him, that had been blind to the Pharisees.

14. Now it was the Sabbath when Jesus made clay, and open'd his eyes.

15. Again therefore the Pharisees ask'd him how he had receiv'd his sight? And he said to them; he put clay upon my eyes, and I wash'd, and I see.

16. Some of the Pharisees then said: this man is not from God, that keepeth not the Sabbath: others said: how can a man that is a sinner do these miracles? And there was a division among them.

17. They say therefore to the blind man again: what sayest thou concerning him, who open'd thy eyes? he reply'd: he is a Prophet.

18. The Jews then did not believe *this* of him, that he had been blind, and had receiv'd his sight, until

they call'd the Parents of him that *now* saw :

19. And ask'd them saying ; is this your Son , whom you say to have been born blind , how then doth he now see ?

20. His Parents answer'd them , and said : we know that this is our Son , and that he was born blind :

21. But by what means he now seeth , we know not ; or who hath open'd his eyes , we know not ; ask him ; he's of age , let him give an account of himself.

22. His Parents spoke in this manner , because they feared the Jews ; for now the Jews had combin'd together , that if any one should confess him to be Christ , he should be turn'd out of the Synagogue.

23. Therefore his Parents said : he's of age , ask him.

24. They call'd then again the man , who had been blind , and said to him : give glory to God ; we know that this man is a sinner.

25. He said therefore to them : whether he be a sinner or not , I know not : one thing I know , that whereas I was blind , I now see.

26. They said then to him ; what did he to thee ? how did he open thy eyes ?

27. I have told you even now , and you have heard it : why would you hear it again ? will you also become his Disciples ?

28. They revil'd him therefore , and said : be thou his Disciple ; we are the Disciples of Moyses.

29. We know that God spoke to Moyses : but this man we know not whence he is.

30. The man answer'd , and said to them : this is a strange thing indeed , that you know not whence he is , and he hath open'd my eyes :

31. And we know that God heareth not sinners ; but if any one be a worshipper of God , and perform his will , him he heareth.

32. In no age hath it been heard , that any one hath open'd the eyes of one born blind.

33. Unless this man were from God , he could not do any thing.

34. And they answer'd him, and said to him: thou hast been wholly born in sins, and do'st thou teach us? and they cast him forth.

35. Jesus heard that they had cast him forth; and when he had found him, he said to him; do'st thou believe in the Son of God?

36. He reply'd, and said: who is he, Lord, that I may believe in him?

37. And Jesus said to him: thou hast both seen him, and it is he, who talketh with thee.

38. He said then: Lord I do believe. And falling down he ador'd him.

39. And Jesus said: I am come unto judgment, into this world: that they who see not may see, and they who see may become blind.

40. And some of the Pharisees, who were with him, heard *this*, and said to him: and are we also blind?

41. Jesus said to them: if you were blind, you would not be liable to sin: but now that you say we see, your sin remaineth.

## A N N O T A T I O N S.

Y. 4. *While it is day, i, e.*, during all the time of this mortal life; *the night comes, i, e.*, death.

Y. 6. *He spit on the ground.* With clay and spittle he cur'd the blind man, to make the Miracle more visible.

Y. 22. *The Jews had conspired*, or combin'd together, that if any one own'd him for the Messias, he shou'd be turn'd out of their Synagogues, as a person excommunicated.

Y. 27. *I have already told you, and you have heard.* In almost all G. MSS. we now read, and you have *not* heard. Beza with good reason here prefers the Latin-Vulgate, as more correct than the greek.

Y. 28. They revil'd him with scornful [a] and disdainful language.

Y. 31. *God heareth not sinners, i, e.*, in so particular a manner, as to work miracles in favour of them, and their Doctrine.

Y. 32. *In no age hath it been seen.* Tho' we read of many miracles done by Moyses, and the Prophets, this, saith he, is the first example, of any man receiving his sight, who had been born blind.

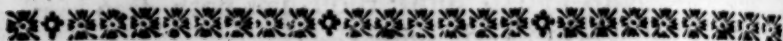
Y. 39. *I am come unto judgment.* Christ said c. 3. 17. *that God did not send his son to judge the world*: the same he repeats John 12. 47 nor is this contradictory to those words: the meaning here is not, that he is come to exercise the office of a Judge, but he tells them what



will be the consequences of his coming, and their refusing to believe in him, that they shall be justly punish'd with the greatest severity for their wilful blindness.

ψ. 41. The Pharisees then reply'd : *and are we also blind ?* Jesus said to them : *if you were blind*, by an ignorance in not having heard of me, and my doctrine, you might be excus'd for not believing ; but now saying, *we see* : and having been your selves in the occasions and opportunities of seeing, your sin remaineth, and you in your sins.

(a) ψ. 28. *Maledixerunt*, *βλοιδόησαν*. *reviled, rather than curs'd.*



## CHAP. X.

1. **A**men, Amen I say to you : he that entreth not by the door into the fold of the sheep, but climbeth up another way, the same is a thief, and a robber.

2. But he that entreth by the door, is the pastor of the sheep :

3. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leaderth them forth.

4. And when he hath led forth his own sheep, he go's before them : and the sheep follow him, because they know his voice.

5. And they follow not a stranger, but fly from him ; because they know not the voice of strangers.

6. This parable Jesus spoke to them ; but they understood not what he said to them.

7. Jesus therefore said to them again : Amen, Amen I say to you, I am the door of the sheep.

8. All they who came, are thieves and robbers, and the sheep heard them not.

9. I am the door : if any one enter by me, he shall be sav'd : and he shall go in, and go out, and shall find pastures.

10. The thief cometh for no other end, but to steal, to kill, and to destroy. I am come, that they may have Life, and that they may have it more abundantly.

11. I am the good shepherd : the good shepherd giveth his Life for his flock :

12. But the hireling, and he who is not the shepherd, whose own sheep they are not, seeth the wolf coming, and he abandonneth the sheep, and flyeth; and the wolf snatcheth, and disperseth the sheep.

13. And the hireling flyeth, because he is a hireling, and hath not care of the sheep.

14. I am the good shepherd: and I know mine, and mine know me.

15. In like manner as the Father knoweth me, and I know the Father: and I lay down my life for my sheep.

16. And I have other sheep, that are not of this fold: them also I must bring, and they will hear my voice, and there shall be made one fold, and one shepherd.

17. Therefore the Father loveth me: because I lay down my Life, that I may take it again.

18. No one taketh it away from me; but I lay it down of myself, and I have power to lay it down, and have power to take it again: this command I receiv'd from my Father.

19. A dissension arose again among the Jews by reason of these words.

20. Many of them said: he has a devil, and he is mad; why do you hear him?

21. Others said: these are not the words of one possess'd by the devil: can the devil open the eyes of the blind?

22. Now the feast of the Dedication happen'd at Jerusalem; and it was the winter-season.

23. And Jesus walk'd in the Temple, in the porch of Salomon.

24. The Jews then came round about him, and said to him: how long do'st thou keep our minds in suspense? If thou art the Christ, tell us plainly.

25. Jesus answer'd them; I tell you, and you believe not: the works, which I do in the name of my Father, they bear testimony concerning me:

26. But you believe not, because you are not of my sheep.

27. My sheep hear my voice : and I know them, and they follow me.

28. And I give to them life everlasting ; and they shall not perish for ever : neither shall any one snatch them out of my hand.

29. That which my Father hath given me , is greater than all : and no one can snatch *them* out of the hand of my Father.

30. I, and the Father are one.

31. The Jews then took up stones , that they might stone him.

32. Jesus said to them : many good works have I shewn to you from my Father ; for which of those works are you for stoning me ?

33. The Jews answer'd him : it is not for any good work we are for stoning thee, but for blasphemy : and because thou being a man , makest thy self God.

34. Jesus made answer : is it not written in your law ; I have said , you are Gods ?

35. If it hath call'd those Gods , to whom the words of God were address'd , and the Scripture cannot be made void ?

26. Do you say of him , whom the Father hath sanctified , and sent into the world , thou blasphemest : because I said , I am the Son of God ?

37. If I perform not the works of my Father , do not believe me :

38. But if I do ; then if you will not believe me, give credit to my works , that you may know , and believe that the Father is in me , and I in the Father.

39. They sought therefore to apprehend him , but he went forth out of their hands.

40. He went then again beyond *the River* Jordan to that place, where John was baptizing first ; and staid there.

41. And many came to him , and said : as for John he did no miracle :

42. But all things whatsoever John said concerning this person , were true ; and many believ'd in him.

## A N N O T A T I O N S.

¶ 1. &c. In this parable the *fold* is the Church : the *good shepherd*, and also the *door* is Christ : the *thieves* and *Robbers* are false guides, the *hirelings*, such ministers as seek their own profit and gain, and a good living, as they call it, the *wolves*, hereticks, the *sheep* not yet brought into the fold, the Gentils not then converted.

¶ 3. *His own sheep by name*, by this, is signify'd his particular care.

¶ 4. *He go's before them*, leads them by his instructions, and example.

¶ 8. *All they who came, are, i, e*, were *thieves*, meaning those who came on their own accord, without being sent : not so the Prophets, who had their Mission from God.

¶ 14. *I know mine, and mine know me. To know*, in the style of the H. Scriptures, is to love and approve.

¶ 15. *I lay down, i, e*, in a short time, shall lay down *my life* for my sheep : for all ; and in a special manner, for my Elect. See ¶. 28.

¶ 16. *One fold*. In the G. *one flock*. The signification is the same : that is, that there shall be one Church of Jews and Gentils converted,

¶ 17. *Therefore the Father loveth me because I lay down my life, &c*. Christ here speaketh of himself, as made man for the redemption of mankind : or rather, as he was our redeemer, both God and man : for he laid down his life, and died as man, and had a power to take it again, as God. Yet the *command* of laying it down, he as man receiv'd from the Father : thus as he was man, he was obedient to him even to the death on the cross. See Philip. 2. 8.

¶ 24. *If thou art the Christ, tell us plainly*. S. John Baptist had told them several times who Jesus was. See Jo. c. 1. He himself had not only own'd it in plain terms to the Samaritan woman, Jo 4. 26. but he had frequently deliver'd this Truth so openly to them, that he came from heaven, that he was sent into the world that all men shou'd be saved by believing in him, that he was the Son of God, and one with the Father, that they easily perceiv'd he made himself God : but these men would have him to declare it again, that they might accuse him.

¶ 25. *The works and miracles, which I do in the name of the Father, these bear testimony of me*, and shew who I am, being foretold by the Prophets, see Jo. 5. 31. &c.

¶ 26. *Because you are not of my sheep*, refusing to believe in me, and to follow my doctrine, by your own wilful blindness.

¶ 28. *They shall not perish for ever : nor shall any one snatch them out of my hand*. He speaks of his Elect, of those whom he call'd by a special Providence, and mercy, whom he bless'd with more than ordinary Graces, and with the Gift of final perseverance to the end in his Grace.

¶ 29. *That which the Father hath given (a) me, is greater than all*. We may look upon this as the true reading by Tertullian, S. Hilary, S. Amb, S. Aug, &c. The ancient Fathers make use of these



words, to shew the eternal procession of the Son from the Father: and that they are one in nature, substance, power, &c. The reading in the ordinary G. copies, is now different. *My Father who gave me them, (the sheep) is greater than all.* — *No one can snatch*, or pull them by force, *out of the hand of the Father.* He had said just before, *no one shall*, or can snatch them *out of my hand.* And this shews, that the *hand*, that is, the power of the Father and the Son, is equal, is one and the same. See S. Aug. S. Chrysostom, &c.

Ψ. 30. *I and the Father are one*, or *one thing*, not *one person*, nor one by an union of affection only, but in nature, substance, power, and other perfections, as appears by the whole text: for Christ here tells them that none of his Elect shall perish, because no one can snatch them out of his hands, no more than out of the hands of his Father, and then adds that he and his Father are one, or have one equal power: and if *their power*, says S. Chrys: *is the same*, so is *their substance.* — Christ adds Ψ. 38 That *the Father is in him*, and *he in the Father*, which also shews an union of nature and substance, and not only of love and affection, especially when taken with other words of our Saviour Christ.

Ψ. 31. *They took up stones*, &c. *because*, said they, *being a man, thou makest thy self God.* The Jews, says S. Aug. understood well enough what the Arians will not understand, that from Christ's words it follow'd, that he was one and the same God with the eternal Father.

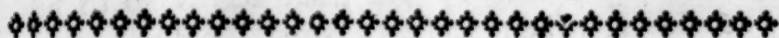
Ψ. 34. *It is written in your law* (under which were also comprehended the psalms) *I have said: you are Gods*, &c. Christ here stops the mouths of the Jews, by an argument which they could not answer, that sometimes they were call'd *Gods*, who acted by God's authority (*I have said: you are Gods*, psal 81. 6.) But then he immediately declares, that it is not in this sense only, that he is God. 1<sup>st</sup> because he has been *sanctify'd* by the Father, which S. Aug. and others understand of that infinite sanctification, which he has necessarily by always proceeding from the Father. Others expound it of a greater sanctity and fulness of grace above all other Saints, given to him, even as he was man. But 2<sup>dly</sup>. he add's at the same time, and confirms what he had often told them, that he was the *Son of God*, *sent into the world*: that his *works* shew that *he was in the Father*, and *the Father in him*: By this they saw that he was far from recalling or contradicting what he had said before: And therefore (Ψ. 39.) *they sought to apprehend him*, and put him to death for *blasphemy*.

Ψ. 39. But *he went out of their hands*, perhaps making himself invisible, or hindring them by his divine power.

(a) Ψ. 29. *Pater meus quod dedit mihi, majus est omnibus.* See Tertul. l. cont. Praxeam c. 22. p. 513. C. Ed. R. S. Hilary. l. 7. de Trin. p. 930. Ed. Ben. S. Amb. l. 3. de Sp. S. c. 18. Ed. Par. 1586. S. Aug. trac. 49. in Joan. p. 616. *Quid dedit filio Pater majus omnibus? ut ipse illi esset Unigenitus Filius.* S. Chrys. takes notice, that by the hand of the Father, is here understood his power. And that it follows from hence, that the power, or hand of the Father and

the Son is equal , is one and the same : and if their power , says he , is the same , so is their substance , ἐἰ δὲ ἡ δύναμις ἡ αὐτὴ , ἰσοδυναμοῦν ὅτι ἡ ὕλη . ὁμ. ἔα in Joan. 363. tom. 8. nov. Ed. Ben.

(B) Ψ. 30. Unum sumus , ἓν ἰσμεν . i . e . , says S. Chrys. secundum potentiam , κατὰ τὴν δύναμιν ἑνταῦθα λέγων . See S. Cyril , pag. 667. S. Aug. tract. 49. p. 617. Huc usque Judai tolerare potuerunt . . . tunc vero more suo duri ad lapides concurrunt . . . ideo irati sunt , quia senserunt non posse dici , Ego & pater unum sumus , nisi ubi aequalitas est Patris & Filii . . . Ecce intelligunt Judai , quod non intelligunt Ariani .



## C H A P. X I.

1. **N**OW there was a certain man sick , call'd Lazarus of Bethania , the town of Mary , and Martha her sister.

2. ( And Mary was she that anointed the Lord with ointment , and wiped his feet with her hair : whose brother Lazarus was sick )

3. His sisters therefore sent to him , saying ; Lord , behold he whom thou lovest is sick.

4. Jesus hearing it , said to them : this sickness is not unto death , but for the glory of God , that the Son of God may be glorified thereby.

5. And Jesus lov'd Martha , and her sister Mary , and Lazarus.

6. Having therefore heard that he was sick , he then staid in the same place two days.

7. And after that he said to his Disciples , let us go into Judea again.

8. The Disciples reply'd : Rabbi , but just now the Jews sought to stone thee , and goest thou thither again ?

9. Jesus answer'd : are there not twelve hours of the day ? if a man walk in the day time , he stumbleth not , because he seeth the light of this world.

10. But if he walk in the night , he stumbleth , because the light is not with him.

11. He spoke these things , and afterwards said to them : Lazarus our friend sleepeth : but I go to raise him from sleep.

12. His Disciples then said : Lord , if he sleepeth , he will be safe.

13. But Jesus spoke of his death : and they thought that he spoke of his *natural* rest by sleeping.

14. Then Jesus said to them in plain terms ; Lazarus is dead :

15. And I am glad for your sake , that I was not there , that you may believe ; but let us go to him.

16. Thomas then , call'd Didymus , said to his fellow Disciples : let us go also to die with him.

17. Jesus therefore came : and found that he had been now four days in the Monument.

18. [ And Bethania was near to Jerusalem about fifteen furlongs ]

19. And many of the Jews were come to Martha and Mary , to comfort them on the account of their Brother.

20. Martha therefore when she heard that Jesus was come , went to meet him : but Mary sat at home.

21. Martha then said to Jesus : Lord if thou had'st been here , my Brother had not died :

22. And now also I know , that what things soever thou shalt ask of God , God will grant thee.

23. Jesus saith to her : thy Brother shall rise again.

24. Martha replies : I know he will rise again at the Resurrection at the last day.

25. Jesus said to her : I am the Resurrection , and the life : he that believeth in me , altho' he be dead , shall live :

26. And every one that liveth , and believeth in me , shall not die for ever : believest thou this ?

27. She saith to him : Yes Lord , I have believ'd , that thou art the Christ the Son of the living God , who art come into this world.

28. And having said these words , she went , and call'd her sister Mary privately , saying : the master is come , and calleth for thee.

29. As soon as she heard this , she rose up quickly , and cometh to him :

30. For Jesus was not yet come into the Town : but was still at that place, where Martha had met him.

31. The Jews therefore, that were with her in the house, and were comforting her, when they saw that Mary rose up quickly, and went forth, follow'd her saying : she goeth to the monument to weep there.

32. Mary then when she was come where Jesus was, seeing him, fell down at his feet, and saith to him : Lord, hadst thou been here, my Brother had not died.

33. Jesus therefore, when he saw her weeping, and the Jews that were come with her weeping, he groan'd in spirit, and mov'd himself to trouble,

34. And said : where have you laid him ? they answer; come Lord, and see.

35. And Jesus wept.

36. The Jews therefore said : behold how he lov'd him. *And some of them*

37. ~~The Jews therefore~~ said : could not he that open'd the eyes of the man born blind, have caus'd this man not to die ?

38. Jesus then groaning again in himself, came to the monument : now it was a vault : and a stone was laid over it.

39. Jesus saith : take off the stone. : Martha the sister of him that was dead, saith to him : Lord, he now stinketh : for he has been four days.

40. Jesus replieth : did I not tell thee, that if thou would'st believe, thou should'st see the glory of God ?

41. They took therefore the stone away ; and Jesus lifting up his eyes, said : Father I give thee thanks, that thou hast heard me.

42. And I knew that thou do'st always hear me, but I spoke by reason of the people that standeth about, to the end that they may believe, that thou hast sent me.

43. When he had said these words ; he cried out with a loud voice : Lazarus come forth.

44. And presently he that had been dead came forth, bound feet, and hands with winding - bands, and his



face tied with a napkin : Jesus said to them , loose him , and let him go.

45. Many therefore of the Jews , that were come to Mary and Martha , and had seen what things Jesus did , believ'd in him.

46. But some of them went to the Pharisees , and inform'd them what things Jesus had done.

47. The chief priests therefore , and the Pharisees assembled the Council , and said : what are we a doing , for this man doth many miracles?

48. If we let him alone in this manner , all will believe in him : and the Romans will come , and take away our place , and nation.

49. But one of them nam'd Caiphas , being the high Priest of that year , said to them : you know nothing :

50. Neither do you consider that it is expedient for you that one man die for the People , and not that the whole nation perish.

51. Now this he said not of himself : but as he was the high Priest of that year , he prophesied , that Jesus should die for the nation :

52. And not only for the nation , but that he might gather into one *body* the children of God , that were dispersed.

53. From that day therefore they thought to put him to death.

54. Jesus therefore did not now walk in publick among the Jews , but went into the country near the desert , to a City call'd Ephrem , and there staid with his Disciples.

55. Now the Feast of the Pasche of the Jews was at hand : and many of the country went up to Jerusalem before the Pasche , to sanctify themselves.

56. They sought therefore for Jesus : and said one to another standing in the Temple ; what think you that he is not come to the festival day ? And the chief Priests and the Pharisees had given orders , that if any one should know where he was , he should give notice , that they might apprehend him.

## A N N O T A T I O N S.

ŷ. 4. *This sickness is not unto death.* That is, tho' he truly die, it is not design'd that he remain dead.

ŷ. 11. *Lazarus sleepeth.* It is strange that the Disciples could imagine that Christ spoke of an ordinary sleep, and that he would go two or three days journey to awake him. Nothing but the fear, and concern they were under, could make them think so.

ŷ. *Thomas said: let us go, and die with him, i. e., with Jesus:* this he said, exhorting the other Disciples not to fear.

ŷ. 18. *About fifty furlongs.* about two Italian miles.

ŷ. 21. &c. *Had'st thou been here.* These words shew that the faith of the two sisters, was but weak; as if the Son of God was not every where: or as if he could not restore him to life, when dead, and buried.

ŷ. 23. *Thy Brother shall rise again.* Martha took notice, that Christ did not express, whether immediately, or at the general Resurrection, which she, and the Jews generally believ'd.

ŷ. 25. *I am the Resurrection, and the Life, i. e., the author of both.*

ŷ. 27. *Thou art the Christ, the Son of the living God.* Martha breaks out into an act of perfect faith. See. c. 1. ŷ. 46. Annot. p. 312.

ŷ. 33. *He groan'd, or sigh'd in Spirit. and mov'd himself to trouble.* Lit. *troubl'd himself.* The Latin and Greek both in this, and in 38th verse, express a more than ordinary inward trouble. Christ as he was truly man, had the affections and passions of human nature; yet so that he was master, even of the first motions, which could not raise in him any disturbance or disorderly inclinations. He permitted therefore, and as it is said, rais'd in himself these affections of compassion, and grief at this time.

ŷ. 34. *Where have you put him?* He asks what he knows, says S. Aug. to raise their attention, their faith, hope &c.

ŷ. 35. *Jesus wept.* a mark of his human nature, when he was going to give them a proof of his Divinity in raising the dead to Life.

ŷ. 39. *Take away the stone.* He could have done this by his word and command; or he could have made Lazarus come out without taking off the stone; he needed not to pray, who could do, and command every thing.

ŷ. 41. *Father I give thee thanks, that thou hast heard me &c.* He knew that what he ask'd, even as man, must needs be granted, but he pray'd for our instruction. — *And cried out with a loud voice: Lazarus come forth.* His will had been sufficient. He calls upon the dead man, says S. Chryf. as if he had been living; and it is no sooner said than done.

ŷ. 44. *Loose him, and let him go.* Christ, says S. Greg. by giving these orders to his Apostles, shews that it belongs to his Ministers, to loose and absolve sinners, when they are moved to repentance, tho'

it is God himself that forgiveth their sins : and they by his authority only.

Y. 47. *The chief Priests said... what are we a doing &c.* as if they had said : why are we so slow, so remiss, and indolent in our proceedings against this man, when we daily see what numbers he draws after him by his Miracles ?

Y. 48. *The Romans* will come upon us, in case he be own'd for Our great Messias, and Our King.

Y. 49. *But Caiphas being the high Priest... it is expedient that one die for the People.* He said not this, says the Evangelist, of himself, but as the high Priest of that year. the Spirit of Prophecy was given him, and he foretells, that Jesus was to lay down his life both for the Nation of the Jews, and for all mankind. The Gift of Prophecy of it self, do's not make a man holy. It was also given to the wicked Balaam. Numb. c. 24.



## CHAP. XII.

1. **N**OW six days before the Pasche Jesus came to Bethania, where Lazarus was, he that had been dead, whom Jesus rais'd to life.

2. And they made him a supper there, and Martha serv'd, but Lazarus was one of them that was at table with him.

3. Mary then took a pound of ointment of right spikenard, of great value, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was fill'd with the odour of the ointment.

4. One therefore of his Disciples Judas Iscariot, he that was to betray him, said :

5. Why was not this ointment sold for three hundred Roman pence \* and given to the poor ?

6. And this he said, not that he car'd for the poor, but because he was a thief, and having the purse, carried the things, that were put into it.

7. Jesus then said ; let her alone, that she may keep it for the day of my burial :

8. For the poor you have always with you but me you have not always.

9. Now a great multitude of the Jews knew that he was there : and they came, not only on the account

\* 300. Denarius.

of Jesus, but that they might see Lazarus, whom he rais'd from the dead.

10. And the chief priests consulted how to kill Lazarus.

11. Because many of the Jews on his account went off, and believ'd in Jesus.

12. The next day a great multitude, that was come to the festival day, when they heard that Jesus was coming to Jerusalem:

13. They took the boughs of palm-trees, and went forth to meet him: and cried: Hosanna, blessed be the King of Israel, that cometh in the name of the Lord.

14. And Jesus found a young Ass, And sat upon it as it is written:

15. Fear not daughter of Sion, behold thy King cometh sitting upon the colt of an Ass.

16. These things his Disciples understood not at first: but when Jesus was glorified, then they remembered that the same were written of him, and that these things they did to him.

17. The multitude therefore bore testimony, that was with him when he call'd Lazarus out of the monument, and rais'd him from the dead.

18. It was for this reason also that the multitude came to meet him; because they heard he had done this miracle.

19. The Pharisees then said to one another; do you see that we prevail nothing? behold the whole world is gone after him.

20. Now there were some Gentils among those, that were come up to adore on the festival day.

21. These then came to Philip, who was of Bethsaida of Galilee, and desir'd of him, saying: Sir, we would willingly see Jesus.

22. Philip came, and told Andrew, and Andrew again and Philip came, and told it to Jesus:

23. And Jesus answer'd them, saying, the hour is come, that the Son of man should be glorified.

24. Amen, Amen, I say unto you, unless a grain of wheat falling into the ground die, it remaineth there



alone, but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it: and he that hateth his life in this world, preserveth it unto life everlasting.

26. If any one serve me, let him follow me: and where I am, there also shall he be that ministrereth to me: if any one shall minister to me, my Father will honour him.

27. Now is my soul troubl'd: and what shall I say? Father save me from this hour; but for this cause I came unto this hour.

28. Father, glorify thy name. A voice then came from heaven saying: I have both glorified it: and I will glorify it again.

29. The People therefore that stood, and heard it, said: that it thunder'd. Others said: an Angel spoke to him.

30. Jesus then spoke, and said: this voice came not for me, but for your sake.

31. Now is the judgment of the world: now the Prince of this world will be cast out.

32 And if I be raised up from the earth, I will draw all things to myself.

(33. Now this he spoke, intimating what death he was to die)

34. The People answer'd him: we have heard out of the law, that Christ abideth for ever, how then dost thou say, that the Son of man must be exalted? who is this Son of man?

35. Jesus then said to them: yet a little while, the light is with you, walk whilst you have the light, that darkness overtake you not: he that walk's in darkness, knows not whither he goeth.

36. While you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and went away, and hid himself from them.

37. And whereas he had done so many miracles before them, they believ'd not in him:

38. That the saying of Isaias the Prophet might be fulfill'd, which he spoke: "Lord, who hath believ'd what he hath heard from us, and the arm of the Lord whom hath it been reveal'd?"

39. They could not therefore believe, for Isaias said again :

40. " He hath blinded their eyes, and harden'd their heart : that they may not see with their eyes, nor understand in their heart, and should be converted, and I should heal them. "

41. These things spoke Isaias, when he beheld his glory, and spoke of him.

42. Yet Many of the chief of them believ'd in him: but on the account of the Pharisees, they did not confess it, that they might not be turn'd out of the Synagogue.

43. For they lov'd the glory of men, more than the glory of God.

44. And Jesus cried out, and said : he that believeth in me, believeth not in me, but in him that sent me.

45. And he that seeth me, seeth him, that sent me.

46. I the light am come into the world : that every one who believeth in me, may not remain in darkness.

47. And if any one hear my words, and keep them not, I do not judge him : for I came not to judge the world, but to save the world.

48. He that despiseth me, and receiveth not my words, hath one to judge him. The words which I have spoken, shall judge him at the last day.

49. For I have not spoken of myself, but the Father who sent me, he gave me command what I should say, and what I should speak.

50. And I know that his command is Life everlasting. what things therefore I speak, as the Father hath order'd me, so do I speak.

#### AN NOT A T I O N S.

¶ 10. *How to kill Lazarus.* A foolish thought, says S. Aug. as if Christ who had rais'd him to life from a natural death, could not also restore him to life, when murder'd by them.

¶ 19. *Do you see that we prevail nothing?* [a] Thus said the Pharisees, being vex'd that so many follow'd Christ, even after they had order'd, that whosoever own'd him, should be turn'd out of their Synagogues; and after they had employ'd men to apprehend him, but to no purpose.

As it

¶ 20. *Some Gentils... come up to adore.* These either were profelyts who had been Gentils, and now had embrac'd the Jewish Law: or they were such among the Gentils, who own'd, and serv'd the one true God [as Cornelius did Acts c. 10] but did not submit themselves to Circumcision, and all the other Jewish Rites, and Ceremonies. These could only enter into that part of the Temple, call'd the Court of the Gentils.

¶ 24. *Unless a grain of wheat.* The comparison is this, that as the seed must be chang'd, and corrupted in the ground, before it fructify, so the world would not be converted but by Christ's death.

¶ 27-31. *Now is my soul troubl'd.* Christ permitted this fear and horror to come upon his human nature, as he did afterwards in the Garden of Gethsemani. *Father save me from this hour*, yet he presently adds: *but for this cause I came unto this hour*, i. e. I came into this world for this end, that I might die on a cross for all mankind. In like manner, when he had said in the Garden; *let this cup pass from me*, he presently join'd these words: *but not my will, but thine be done.*

¶ 28. *Father, glorify thy name*, by my sufferings and death, as well as by many miracles, that shall follow. *A voice came from heaven*, and so loud, that some there present compar'd it to thunder: and at the same time these words were heard: *I have glorify'd it*, thy name, *and I will glorify it again*, by a number of ensuing miracles at Christ's Death, at his Resurrection, and Ascension, as well as by all those miracles, which the Apostles and Disciples wrought afterwards.

¶ 31. *Now is the Judgment of this world:* their condemnation, says S. Chrys. for not believing. — *The Prince of this world*, i. e. the Devil, *shall be cast out* from that great Tyranny, which he had over mankind, before Christ's Incarnation.

¶ 32. *And if I be rais'd up from the Earth*, i. e. on the Cross. See the same expression, Jo. 3. 14. and. 8. 28. *I will draw all things*, all Nations to my self by Faith,

¶ 34. *How dost thou say, the Son of man must be rais'd up?* By these words of the people, Christ in this discourse, must have call'd himself *the son of man*, tho' it is not here mention'd by the Evangelist. — The people also tell him, they had heard that their Messiah was to *abide for ever*: which was true as to his Spiritual Kingdom of grace, not as to such a glorious temporal Kingdom, as they imagin'd.

¶ 35. *Yet a little while.* [b] i. e. for a very few days, I, who am the light of the world, am *with you*.

¶ 39. *They could not believe*, that is, they would not, says S. Aug. or it could not be, considering their wilful obstinate blindness.

¶ 40. *He blinded their eyes &c.* See Matt. 13. 13. Annot. p. 46.

¶ 43. *For they lov'd the glory of men.* This was one of the chief obstacles of their belief: yet many even of the chief of them believ'd in him: but durst not own it for fear of being disgrac'd, and turn'd out of their Synagogues. Do not human considerations, and temporal advantages hinder men, from seeking out, and embracing the Truth?

¶ 45. *He that seeth me, seeth him that sent me.* In what sense these words are true, See John 14. ¶ 9. where they are repeated

again, and with other expressions to the same sense.

Ÿ. 47. *I do not judge him.* To judge here, may signify to condemn: S. Aug. expounds it in this manner: *I do not judge him at this my first coming.* S. Chrys. says, it is not *I only* that judgeth him, but the works also that I do.

(a) Ÿ. 19. *Quia nihil proficimus.* In most G. copies, and also in S. Chrys, we read, you see that you prevail nothing, as if these words had been spoken by some of Christ's friends, to make his adversaries desist.  
 ὁτι οὐκ ὠφελῆτος ἴδμεν.

(b) Ÿ. 35. *Adhuc modicum lumen in vobis est,* ἔτι μικρὸν ἥσυχον, τὸ φῶς μὲν ὑμῶν ἐστὶ. They mistake, who take modicum for an adjective, that agrees with lumen.

[c] Ÿ. 39. *Non poterant credere.* S. Aug. trac. 53. *Quare autem non potuerunt, si a me quaratur, citò respondeo, quia nolebant.*



### C H A P. XIII.

1. **B**Efore the festival day of the Pasche, Jesus knowing that his hour was come that he should pass out of this world to his Father; having loved his that were in the world, he lov'd them to the end.

2. And supper being done, when the devil now had put it into the heart of Judas the Son of Simon the Iscariot, to betray him:

3. Knowing that the Father gave him all things into his hands, and that he came from God, and goeth to God:

4. He riseth from supper, and putteth off his garments, and having taken a towel, girded-himself.

5. After that he putteth water into a Bason, and began to wash the feet of his Disciples, and to wipe them with the towel, wherewith he was girt.

6. He cometh then to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet?

7. Jesus answerd, and said to him: what I am about to do, thou knowest not at present, but hereafter thou shalt know.

8. Peter saith to him: thou shalt never wash my feet: Jesus answer'd him; unless I wash thee, thou shalt have no share with me.



9. Simon Peter reply'd : Lord , not my feet only, but also my hands , and head.

10. Jesus saith to him : he that is wash'd , needeth but to wash his feet , being clean all over. And you are clean , but not all of you.

11. For he knew who he was, that should betray him ; therefore he said : all of you are not clean.

12. Now after he had wash'd their feet , and taken his garments ; having sat down again , he said to them : know you what I have done to you ?

13. You call me Master , and Lord ; and you say well ; for I am so :

14. If I then being Lord , and Master, have wash'd your feet ; you also ought to wash the feet of one another :

15. For I have given you an example , that as I have done to you , so you also may do *the like*.

16. Amen Amen , I say to you, a servant is not greater than his Master : neither is an Apostle greater , than him that sent him.

17. If you know these things , you will be happy if you do them.

18. I speak not of you all : I know whom I have chosen ; but that the Scripture may be fulfill'd : he that eateth bread with me , shall lift his heel against me.

19. At present I tell you before it come to pass ; that when it hath come to pass , you may believe that I am *the Messias*.

20. Amen , Amen I say to you , he that receiveth any one that I send , receiveth me ; and he that receiveth me , receiveth him that sent me.

21. When Jesus had said these things, he was troubl'd in Spirit , and declar'd openly , and said : Amen, Amen I say to you , that one of you shall betray me.

22. The Disciples therefore look'd one upon another , doubting of whom he spoke.

23. Now one of the Disciples was lying at Table towards the bosom of Jesus , he whom Jesus loved,

24. Simon Peter then maketh a sign to him , and said to him : who is it of whom he speaketh ?

25. When therefore he had lean'd down upon the breast of Jesus, he saith to him : Lord who is it ?

26. Jesus answer'd : he it is , to whom I shall reach bread dipped : and when he had dipp'd bread , he gave it to Judas the Son of Simon , the Iscariot.

27. And after the morsel , Satan entred into him. And Jesus said to him : what thou art a doing , do quickly.

28. But none of those that were at table , knew to what purpose he spoke this to him.

29. For some thought , because Judas had the purse , that Jesus had said to him ; buy those things we stand in need of for the festival day : or that he should give something to the poor.

30. He therefore having taken the morsel , went out immediately. Now it was night.

31. When therefore he was gone out , Jesus said : now is the Son of man glorified : and God is glorified in him.

32. If God is glorified in him , God also will glorify him in himself , and will glorify him out of hand.

33. My little children , yet a little while am I with you : you shall seek me , and as I told the Jews , whither I go , you cannot come : to you also I say it now.

34. I give you a new commandment , that you love one another , as I have lov'd you , that you also love one another :

35. By this all men shall know that you are my Disciples , if you have love one for another.

36. Simon Peter saith to him : Lord , whither goest thou ? Jesus reply'd , whither I go , thou canst not now follow me : but hereafter thou shalt follow me.

37. Peter saith to him : why cannot I follow thee now ? I will lay down my Life for thee.

38. Jesus answer'd him : thy Life wilt thou lay down for me ? Amen , Amen , I say to thee : the cock shall not crow , till thou deny me thrice.

## ANNOTATIONS.

Ÿ. 1. *Before the Festival Day*, or *Feast of the Pasche*. See the note on this word *Pasche*, Matt. 26. Ÿ. 2. p. 113. Here when S. John says, *before the festival day*, he means in the evening, or latter evening after sunset, on the 14. day of the month of Nisan, when the great Feast of *Azyms* or *unleaven'd bread* was begun (for the Jews began their Feasts from sunset on the foregoing Day) so that the hours from sunset, at least, on the 14<sup>th</sup> day of the month of Nisan (at which time the Paschal Lamb was to be eaten with unleaven'd bread) belong'd to the *first*, and *great Day of Azyms*, which lasted till sunset on the 15<sup>th</sup> Day of the Month of Nisan. S. John therefore says, *the day before*, meaning after sunset on the 14<sup>th</sup> day of the Month, but yet it was part of the same great Feast, which was kept on the 15<sup>th</sup> Day. See also the note Matt. 26. Ÿ. 17. p. 114.

Ÿ. 4. *He rose up from supper*, i, e, after *supper was done*; or ended, as it is here said Ÿ. 2. and 1. Cor. 11. 25. *girded himself* like a servant, to wash, and wipe the feet of his Apostles.

Ÿ. 6. *Lord, dost thou wash my feet?* my master, my Lord, the true Son of the living God, wilt thou wash the feet of me, thy servant, thy Disciple, a poor vile sinner? this must not be.

Ÿ. 8. *Unless I wash thee, thou shalt have no share with me*. At this Peter, as one thunder-struck, reply'd: *Lord not my feet only, but my head*, what ever my Lord pleaseth.

Ÿ. 10. *He that is wash'd &c.* The feet are always apt to contract some dust or dirt; And in the Mystical sense, he that is wash'd by the Sacraments of Baptism, or Penance from greater sins, must still endeavour to cleanse, and purify his affections from lesser failings of human frailty — And you my Apostles are clean from greater offences, *but not all of you*, meaning the traitour Judas.

Ÿ. 14. *You must wash the feet of one another*. Not that he made this a standing precept according to the letter. but design'd it as a lesson of humility. We find this custom literally observ'd in several Churches, as it is now done every year by diverse Prelats, and by Christian Kings and Princes.

Ÿ. 18. *Shall lift up his heel against me*. It is the sense of those words, psal. 40 10. *hath supplanted me*; and they were spoken of Judas's sin in betraying Christ.

Ÿ. 23. *One of the Disciples [S. John himself] was lying at table in [or towards] the bosom of Jesus*. (a) These words seem to express the manner that the Jews were placed at table. They had Couches about a table, to lean or lye upon; and three for example upon each Couch: The master, or head of the Company, was plac'd in the midst; so that we may suppose, that Christ was plac'd on one of these Couches in the midst, S. Peter on one side of him, and S. John on the other, and that S. John in that resting and leaning posture, had his head all the time turn'd, and inclin'd towards Christ's bosom: yet it can scarce be imagin'd, that his head laid continually upon our

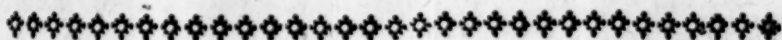
Saviour's breast or bosom : for this posture would have been very uneasy to Jesus, or to any one. S. John then lean'd all supper time towards Jesus's bosom or breast, but not upon it.

Ψ. 25. When Christ had said: *one of you is to betray me*, S. Peter whisper'd with S. John, by turning to him behind Jesus's back, and desir'd him to ask, *who this was*: now when John had lean'd down upon the breast of Jesus: or as the greek hath it, *falling down on the breast of Jesus*, as a person may do in a great concern, or fit of grief, he said, *Lord who is it?* This posture seems to have been only for that moment of whispering, and to have been different from the posture of eating at table.

Ψ. 27. *Satan entred into Judas*, who presently after went out with great anger and indignation. It was then night, likely about 9 a clock.

Ψ. 31. *Jesus said: now is the son of man glorify'd*: the time is at hand, when he shall be glorify'd by Miracles at his death, Resurrection &c.

(a) Ψ. 23. and 25, Erat recumbens in sinu Jesu. v. 23. *And cum recubisset super pectus Jesu* v. 25. *In the G. v. 23. ἀνακείμενος ἐπὶ τῷ κόλπῳ τοῦ Ἰησοῦ. and v. 25., ἐπιπίπτων ἐπὶ τὸ σῆθος τοῦ Ἰησοῦ. The word ἀνακείμενος from ἀνακείναι, seems to express no more than the manner in these days of leaning, or lying at table, as in latin accumbere, or discumbere: but ἐπιπίπτων, from ἐπιπίπτειν, ἐπὶ τὸ σῆθος signifies a bowing or falling down on Christ's breast, as it were in a fit of trouble, or grief. See the author of the Analyse dissert 36. S. Chrys. hom 72. p. 423. tom. 8. nov. Ed. Ben. seems to make a difference betwixt these two expressions, when he says, Joannes ... in sinu Jesu recubat, nec recubat solum, sed in pectus incidit: nequē hoc solum quasi dignum est &c. ὁ Ἰωάννης ἀνάκειται ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, καὶ ἔκ ἀνάκειται μόνον, ἀλλὰ καὶ τῷ στήθει ἐπιπίπτει, καὶ ἐ τὸτο μόνον ἄξιον ζητήσεως &c.*



## CHAP. XIV.

1. **L** Et not your heart be troubl'd. You believe in God, believe also in me.

2. In the house of my Father there are many mansions, if not, I would have told you; because I go to prepare you a place.

3. And if I go, and prepare for you a place: I will come again, and will take you to myself, that where I am, you also may be.

4. And you know whither I am going, and you know the way.



5. Thomas saith to him : Lord we are ignorant whither thou art going , and how can we know the way ?

6. Jesus saith to him : I am the way , the truth , and the Life. No one cometh to the Father , but by me.

7. If you had known me , doubtless you had also known my Father : and from henceforth you shall know him , and you have seen him.

8. Philip saith to him : Lord , shew us the Father , and that is sufficient for us.

9. Jesus answer'd him ; so long a time have I been with you , and you have not known me ? Philip, he that seeth me , seeth also the Father ; how do'st thou say , shew us the Father ?

10. Do you not believe that I am in the Father , and the Father in me ? the words that I speak to you , I speake not of myself , but the Father remaining in me , he doth the works.

11. Do you not believe that I am in the Father , and that the Father is in me ?

12. Believe at least on the account of the works themselves : Amen , Amen I say to you , he that believeth in me , the works that I do , he also shall do , and greater than these he shall do : because I go to the Father.

13. And whatsoever you shall ask the Father in my name , this I will do : that the Father may be glorified in the Son.

14. If you ask me *also* any thing in my name , I will do it.

15. If you love me , keep my commandments :

16. And I will ask the Father , and he will give you another Paraclete , that he may remain with you for ever ,

17. The spirit of truth , whom the world cannot receive , because it seeth him not , nor knoweth him ; but you shall know him : because he shall remain with you , and shall be in you.

18. I will not leave you orphans : I will come to you.

19. Yet a little while , and the world seeth me no more. But you see me : because I live , and you also shall live.

20. On that day you shall know , that I am in my Father , and you in me , and I in you.

21. He that hath my commandments , and keepeth them : he it is , that loveth me . And he that loveth me , shall be loved by my Father ; and I will love him , and will manifest my self to him .

22. Judas saith to him , ( not he call'd Iscariot ) Lord , what is the reason that thou art about to manifest thyself to us , and not to the world ?

23. Jesus answer'd , and said to him : if any one love me , he will keep my words , and my Father will love him ; and we will come unto him , and will make our abode with him :

24. He that loveth me not , keepeth not my words . And the words which you have heard , are not mine : but his that sent me , the Father's .

25. These things have I spoke to you , remaining with you .

26. But the Paraclete the holy Ghost , whom the Father will send in my name , he will teach you all things , and will suggest all things to you , whatsoever I shall have said to you .

27. Peace I leave to you , my peace I give unto you ; not as the world giveth it , do I give it to you : let not your heart be troubl'd , nor be afraid .

28. You have heard that I said to you ; I go , and I come to you again . In case you lov'd me , you would doubtless be glad , that I go to the Father , because the Father is greater than I .

29. And now I have told you before it come to pass : that when it shall have come to pass , you may believe .

30. Now I will not speak many things with you . For the Prince of this world cometh , and in me he hath not any thing .

31. But that the world may know that I love the Father , and that I do as the Father hath commanded me . Arise , let us go from hence .

## A N N O T A T I O N S.

¶. *Let not your heart be troubl'd.* Christ here begins those incomparable discourses to his Apostles, which are set down in the 4 next Chapters. — His sufferings and death now approaching, he forewarns them *not to be troubl'd.* You believe in God, and put your trust in him, *believe also*, and trust *in me*, no less than in him.

¶. 2. *In the house of my Father.* He do's not say, of your Father: for thô God be the Father of all by creation, and of the just by the grace of Adoption: yet Christ in several places, calls him his Father, in a quite different sense, i, e, as he was his Eternal Father, as the ancient Interpreters observe.

¶. 3. *I will come again:* not only by rising the 3d. day, but at your death, and at the day of judgment: *that where I am, you also may be*, and may receive the reward of eternal happiness in my Kingdom.

¶. 4. *You know whither I go, and you know the way.* Thomas reply'd, we know neither. *Jesus said to him, I am the way.* They knew it, says S. Aug. trac. 69. but they did not know, that they knew it: they knew their Master Jesus Christ, and he was the way: they also knew, i, e, believ'd the Kingdom of heaven, but they knew not, that he was returning thither: for as yet their imaginations were upon a temporal Kingdom. — *I am the way* by my doctrine, and example; *I am the Truth* by my promises, and *I am Life* by the graces I offer and give.

¶. 7. *Had you known me, you would indeed (a) have known my Father.* That is ( say S. Chryl. S. Cyril &c. ) did you know me to be his true, and eternal Son; you would also know him to be the Father from all Eternity. — And from *henceforth*, especially from the coming of the Holy Ghost, you shall know him with a more perfect knowledge. — *And you have seen him*, not as to the divine nature: in this manner you have neither seen him, nor me. But,

¶. 9. *He that seeth me, seeth the Father also:* that is, he seeth him, who is not a man only, but who also by my divine nature, am one and the same with the Father: so that he who believes, and as it were sees, or knows by Faith, who I am, cannot but know, that I am one with my Eternal Father; not one person, as the Sabellians fancy'd, but one in nature and substance. The ancient Fathers take notice against the Arians, that these words, and others that follow in this Chapter, could not be true, if Christ was no more than a creature, tho' never so perfect, there being an infinite distance between God, and the highest of his creatures.

¶. 10. *Do you not believe that I am in the Father, and the Father in me?* These words confirm the equality of the Father and the Son: nor can they be expounded of an union of affection only, by what Christ told them before Jo. 5. ¶. 17. 19. *As the Father worketh till now, so I work:* and *whatsoever things the Father worketh, these also in like manner the Son doth.*

ŷ. 12. *And greater than these he shall do, because I go to the Father.* Christ speaks of the greatness of visible miracles, and tells them, that after his Ascension, they shall be enabled, even to do greater miracles, than he has yet shewn to the world. He would give this power to his Disciples, who were to convert the world: and perhaps the greatest miracle of all was the conversion of the whole world.

ŷ. 13. *This I will do.* He do's not now say, this the Father will do: to shew that the power of both is equal, and the same.

ŷ. 16. *And he will give you another Paraclete.* I have not chang'd the word *Paraclete*, which signify's both an Advocate and a Comforter.

— *He shall remain with you and in you for ever.* what greater happiness, what greater security for the faithfull, than to have this divine promise, the Holy Ghost, *the Spirit of Truth*, remaining with the Church for ever to protect them, and preserve them from all errors and heresies?

ŷ. 19. *The world seeth me no more, after my death: but you shall see me,* conversing with you for 40 days after my Resurrection.

ŷ. 20. *On that day,* when I am risen again, or when the H. Ghost is come, *you shall know that I am in the Father,* and how, and in what manner: as also *how I am in you, and you in me.* Our Saviour Christ, on several occasions, speaks of different ways of being united, or of *being one*; as first of being one in nature and substance, and by such an union, as agrees only to the divine persons, who are one in all things. 2dly persons may be *one*, or *united* in Affection and love, which also, as to it's most perfect manner, agrees only to the three divine persons; but a similitude, and an imitation of this union of love, is found among creatures, both when they love God, and when for Gods sake, they love one another: yet these unions are as different as God, and his creatures. The Arians and Socinians lay hold on these expressions, and of the words c. 17. ŷ. 21. When Christ prays, that his Disciples *may be one, as he and his Father are one*, which words imply no more than a similitude and an imitation of that union of love (with which the three divine persons love one another) tho' at an infinite distance. If the old or new Arians examin'd with a sincere desire of finding the Truth (which they ought to seek from many passages in the new Testament, as well as from the sense and Tradition of the Church, guided by the promis'd Spirit of Truth) they might certainly find how different is the union of nature and substance of the Eternal Son with his Eternal Father, and of that union of the three divine persons, when they are said to be one; from that inferiour and lesser union of love and Affection, by which either God loves his adoptive children, his faithful servants, or they love one another: they would easily discover, that many things are said of the unity and union of the divine persons, which could not be true, unless they were one and the same God, *coeternal*, and *consubstantial*, which by no means can be said of God and his creatures, nor of the union of Affections only, by which the creatures love one another.



Ψ. 21. Now that Christ in this place speaks only of this imperfect union of Affections, appears by the following words; *he that keepeth my commandments, loveth me; and he that loveth me, shall be lov'd by my Father, and I will love him: and I will manifest myself to him*, that is, by particular graces and favours, and by a recompence of Glory in the next life.

Ψ. 22. 25. *Lord how comes it to pass? Lit. what is done, or what will be done, that thou art about to manifest thyself to us, and not to the world?* This Apostle imagin'd, that the Messiah would make manifest his glory of a temporal Kingdom, not to them only, but to all the world. But Christ by his answer lets him know, that he spoke only of a manifestation of his love to those that lov'd him. *If any one love me (Ψ. 23.) my Father will love him, and we will come to him, i, e, the three divine persons, will come to his soul in a special manner, so as to bless him with an infusion of graces, and make our abode in his soul.*

Ψ. 26. *The Paraclete the Holy Ghost, whom the Father will send in my name*, as proceeding also from me; and therefore Christ saith in the next chapter Ψ. 26. *that he himself will send him from the Father.* — *He will teach you all things, &c.* He will give you a more perfect knowledge of all those truths, which I have taught you.

Ψ. 28. *The Father is greater than I.* According to the common exposition, Christ here speaks of himself, as he is made man, which interpretation is drawn from the circumstances of the text, Christ being at that time, going to suffer, and die, and shortly after to rise again, and ascend into Heaven, all which agree to him as he was man, and according to his human nature. But the Arians can take no advantage from these words, [tho' with divers of the ancient Fathers, we should allow them to be spoken of Christ, as he is the Son of God:] the Father may be said in some manner to be greater than the Son, if we consider the order of the divine processions, that is, that the Father is the first person, and proceeds from no other, whereas the Son proceeds from the Father. If any one, says S. Chrys, will contend, that the Father is greater, in as much as he is the cause, from which the Son proceedeth, we will bear with him, and this way of speaking; provided he grant that the Son is not of a different substance or nature. S. Athanasius allows the same, and takes notice, that tho' the Father be said to be greater, yet he is not said to be better, nor more excellent than the Son; because they are one and the same in substance, nature, and other perfections.

Ψ. 31. *I do as the Father hath commanded me.* He again speaks of himself as man.

*Arise, let us go from hence.* Yet by c. 18. Ψ. 1. Christ still continued the like instructions, either in the same place, or in the way to Gethsemani.

(a) Ψ. 7. *cognoscetis eum, in the present G. copies (one excepted) we read cognoscitis, γινώσκετε; Maldonate judges it the true reading. But not only S. Aug. and the Latin Fathers, but even S. Chrys reads it in the future tense, γινώσκει: and takes particular notice of this reading, ὅτι μὴν μᾶλλον hom. 73. tom 8. p. 432. Ed. Montfalcon.*



in my love , as I also have kept the commandments of my Father : and do remain in his love.

11. These things have I spoken unto you : that my joy may be in you , and that your joy may be compleat.

12. This is my precept that you love one another , as I have loved you.

13. Greater love than this no one hath , that a man lay down his life for his friends.

14. You are my friends , if you do the things I command you.

15. I will not now call you servants : because a servant knoweth not what his master doth. But I have call'd you friends ; because I have made known to you , whatsoever I heard from my Father.

16. You chose not me , but I chose you : and have appointed you , that you go , and bear fruit ; and that your fruit remain : that whatsoever you shall ask of the Father in my name , he may give it you.

17. These things I command you , that you love one another.

18. If the world hateth you ; know that it hated me before you

19. If you were of the world ; the world would love it's own : but because you are not of the world , but I have chosen you out of the world , therefore the world hateth you.

20. Remember my words , that I have spoken to you : the servant is not greater than his master : if they have persecuted me , they will also persecute you : if they have kept my words , they will also comply with yours.

21. But all these things they will do against you on the account of my name , because they know not him , that sent me.

22. If I had not come , and spoken to them , they would not have sin : but now they have no excuse for their sin.

23. He that hateth me : hateth also my Father.

24. Had

24. Had I not done works among them, that no other hath done, they would not have sin: but now they have seen *them*, and they have hated both me, and my Father.

25. But *this* that the words may be fulfill'd, which are written in their law: that they hated me without cause.

25. But when the Paraclete shall come, whom I will send you from the Father, the spirit of truth, who proceedeth from the Father, he shall bear testimony concerning me:

27. And you shall bear testimony, because you are with me from the beginning.

### ANNOTATIONS.

Y. 1. *I am the true vine.* Christ, says S. Aug. speaks of himself, as man, when he compares himself to a *vine*, his Disciples to the *branches*, and his Father to the *Husband-man*. He himself as God, is also the husband-man — *without me you can do nothing*, that shall be meritorious of a reward in heaven.

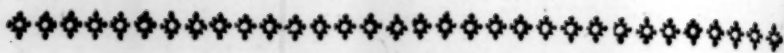
Y. 10. *As I also have kept the commandments of my Father:* He still speaks of himself, as he was man.

Y. 14. *You are my friends* A wonderful condescendence, says S. Aug. in our B. Redeemer, who was God as well as man, to call such poor and sinful creatures his friends; who when we have done all we can, and ought, are but still unprofitable servants. — *I have call'd you my friends, because I have made known to you &c.* we can only understand these words, as S. Chrys. takes notice, of *all things* which they were capable of understanding, or which it was proper to communicate to you, for as Christ tells them in the next Chap. Y. 12. *I have yet many things to say to you, but you cannot bear them now.*

Y. 18. *If the world hate you.* The wicked, unbelieving world hate and persecute you, as they have done me, remember that the servant must not desire to be treated better than his master.

Y. 22. *They would not have sin*, or would not be guilty of sin: that is, they might be excused, as to their not believing me to be their Messiah: but after so many instructions, which I have given them, and so many, and such miracles done in their sight, which also were foretold of their Messiah, they can have no excuse for their obstinate sin of not believing — *They have hated both me, and my Father:* that is, by hating me, the true Son, who have one and the same nature with my Father, they have also hated him, tho' they pretend to honour him as God. See on this Chap. S. Aug. trac. 81 and S. Chrys. hom. 76. lat. Edit. hom. 77: in Joan. in the Greek.





## C H A P. XVI.

1. **T**Hese things I have spoken to you, that you may not be scandaliz'd :

2. They will expell you their Synagogues : moreover the hour cometh, that every one who killeth you, shall thinke that he doth service to God :

3. And these things they will do to you, because they have not known the Father, nor me.

4. Now these things I have told you, that when the hour shall come, you may remember that I have told them to you.

5. But I told you not these things from the beginning, because I was with you : And now I go to him that sent me ; and none of you asketh me, whither goest thou ?

6. But because I have spoken these things to you, sorrow hath fill'd your heart.

7. But I tell you the truth : it is expedient for you that I go : for if I go not, the Paraclete will not come to you : but if I go, I will send him to you.

8. And when he shall come, he will convince the world of sin, and of justice, and of judgment.

9. Of sin indeed ; because they have not believ'd in me.

10. And of justice, because I go to the Father, and now you will see me no more :

11. And of judgment ; because the Prince of this world is now judg'd.

12. I have yet many things to say to you ; but you cannot bear them now.

13. But when he shall come the spirit of truth, he shall teach you all truth ; for he shall not speak from himself ; but whatsoever he shall hear, he shall speak, and he will shew you things that are to come.

14. He shall glorify me, because he shall receive of mine, and will declare it to you,

15. All things whatsoever the Father hath, are mine : therefore I said : that he shall receive of mine , and declare *it* to you.

16. A little while , and now you shall not see me : and again a little while , and you shall see me ; because I go to the Father.

17. Some therefore of his Disciples said one to another ; what is this , that he saith to us ? a little while , and you shall not see me ; and again a little while , and you shall see me , and I go to the Father ?

18. They said therefore : what is this , that he calls a little while ? We are ignorant of what he saith.

19. And Jesus knew that they were desirous to ask him , and he said to them : of this are you inquiring among yourselves , because I said , a little while , and you shall not see me ; and again a little while , and you shall see me.

20. Amen , Amen , I say unto you , that you shall lament and weep , but the world shall rejoyce : And you shall be sorrowful , but your sorrow shall be turn'd into joy.

21. A woman when she is in labour , hath sorrow , because her hour is come ; but when she hath brought forth a boy , she now remembreth not the anguish for joy ; because a man is born into the world.

22. And now therefore indeed you have sorrow , but I will see you again , and your heart shall rejoyce ; and your joy no one shall take from you.

23. And on that day you shall not ask me any thing. Amen , Amen I say to you ; if you ask the Father any thing in my name , he will give it you.

24. Hitherto you have not ask'd any thing in my name ; ask , and you shall receive , that your joy may be compleat.

25. I have spoken these things to you , *as it were* in parables. The hour is at hand , when I shall now no more speak to you in parables , but will speak to you openly concerning the Father.

26. On that day you shall ask in my name , and

I do not tell you I will ask the Father for you :

27. For the Father himself loveth you , because you have lov'd me , and have believ'd , that I came forth from God.

28. I came forth from the Father , and I came into the world : again I leave the world , and I go to the Father.

29. His Disciples say to him ; behold now thou speakest openly , and usest no parable :

30. Now we know that thou knowest all things , and that for thee it is not needful that any man ask thee : on this account we believe that thou camest forth from God.

31. Jesus answer'd them : now do you believe ?

32. Behold the hour is at hand , and 'tis now come , that you shall be dispers'd every man to his home ; and leave me alone : and yet I am not alone , because the Father is with me.

33. These things have I spoken to you , that in me you may have peace : In the world you shall meet with distress ; but be of good courage , I have overcome the world.

#### A N N O T A T I O N S.

Y. 4. *That when the hour shall come (a) you may remember that I told them to you.* This is both the sense , and the construction , by the greek text , which here determines the construction of the latin.

Y. 5. *None of you asketh me , whither goest thou ?* S. Peter had put this question c. 15. 36, and S. Thomas c. 14 5. The meaning then of Christ's words here seems to be , that having told you , I am going to leave you , and also going to him that sent me , you do not ask , says S. Cyril , to be fully and thoroughly inform'd about it.

Y. 6. *But sorrow hath fill'd your hearts :* and this sorrow hindreth you from asking , what you shou'd earnestly desire to know.

Y. 7. *I tell you... it is expedient that I go :* that I leave you as to my corporal presence: that I suffer death for the Redemption of all men , And if I go not , the Paraclete will not come according to the order of the divine decrees : his coming to sanctify you with his Gifts , and to teach you all things , is not to be till after my Ascension. when I am gone , I will send him to you. The Father and I , will send him , for he proceedeth from both.

Y. 8-12. *He will convince,* (b) or convict the world. [ others trans-

late he will *reprove the world of sin &c.* These words have occasion'd a great many expositions. I here follow S. Cyril, that the H. Ghost will condemn the Jews, and all obstinate unbelievers of their *sin* in not believing after so many miracles, and so many pregnant motives, that ought to induce them to submit to the Christian Faith, 2<sup>dly</sup> of *Justice*, by shewing the justice and innocence of Christ; and also that true Justice and Sanctification cannot be attain'd to but by his Grace. 3<sup>dly</sup> of *judgment* by shewing that the world, and the Prince of this wicked world, the devil, is justly condemn'd, his Empire in a great measure destroy'd, and that all the wicked will be justly condemn'd, and punished with him.

Ÿ. 13. *The spirit of truth will teach you all truth*, will direct you and the Church in the ways of Truth — *For he shall not speak from himself*, or from himself only, because, says S. Aug. he is not from himself, but proceedeth from the Father and the Son — *whatsoever he shall hear, he shall speak* (c) this his *hearing*, says S. Aug: is his *knowledge*, and his *knowledge is his essence* or being, which from eternity is from the Father and the Son. The like expressions are applied to the son, as proceeding from the Father. Jo. 5. 30. and 8. 16. &c.

Ÿ. 15. *All things whatsoever the Father hath, are mine.* The obvious sense of these words, shews that the Son hath the same nature, and the same substance with the Father, and that he is one, and the same God with him. — And by Christ's adding: *therefore he* [the Holy Ghost] *shall receive of mine*, we are taught, that the third person proceeds both from the Father, and the Son, and that he receives, and has the same perfections.

Ÿ. 16. *A little while, and you shall not see me &c.* Many expound these words in this manner: that after a little while, you shall not see me, because even to morrow, I shall be taken from you by death: and again *after a little while, you shall see me*, because the third day I shall rise again, and converse with you till my Ascension. S. Aug. gives another interpretation, tract. 101. that by the first *little while*, may be understood the short time till Christ's Ascension, and by the latter *little while*, the short time, that the Apostles were to live in this world; after which they should *see*, and enjoy Christ for ever in the Kingdom of heaven. And this exposition seems to agree better with the following promise.

Ÿ. 20. *Your sorrow shall be turn'd into joy*, chiefly at the end of your mortal life: then you shall *have a joy*, never to be taken from you.

Ÿ. 23. *On that Day*, or at that time, in that happy state, *you shall not ask*, you shall not need to ask me any questions: nor even desire to have any happiness, but what you will enjoy — *but now if you ask*, i, e. petition for *any thing of the Father in my name*, *he will give it you*, what ever graces or assistances you stand in need of: ask them in my name, as I am your chief Mediator, thro' whose merits all shall be granted you. This is the constant practise of the Church, to ask for all graces thro' our Lord Jesus Christ.

Ÿ. 24. *Hitherto you have not ask'd any thing in my name*: by the merits of me your Mediator, and Redeemer. They were not yet



acquainted says S. Cyril, with this manner of praying and petitioning, as they were afterwards,

Ψ. 26. 27. *On that day .... I do not say, that I shall ask, or shall need to ask The Father for you, tho' I am your Redeemer, your chief Advocate and Mediator, by dying for all the world. — For the Father himself loveth you, because you have believ'd that I came from God, sent to be your redeemer. — I came forth from the Father, both as begotten of him from all Eternity: and I also came into the world, as sent from him to become man, to become the Redeemer of the world, both as God and man. — Now I am going, as man to leave the world, and go to the Father, with whom I am, and have always been as God.*

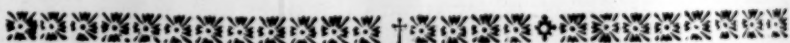
Ψ. 29. &c. *By this we believe that thou comest from God, that is, we are more confirm'd than ever, that thou art the Messias, the true Son of God. Yet S. Chryl. St. Cyril, and S. Aug. take notice, that their Faith was but imperfect, till after Christ's Resurrection, and the coming of the Holy Ghost: and therefore Christ answer'd them, [ Ψ. 31. ] Do you now believe? the hour is coming that you shall be every one of you dispers'd &c.*

[ a ] Ψ. 4. *Ut cum Venerit hora eorum reminiscamini quæ Ego dixi vobis, όταν ἔλθῃ ἡ ὥρα, μνησθήσεσθε αὐτῶν &c.* where the construction is not *hora eorum*, but *reminiscamini eorum &c.*

[ b ] Ψ. 8. *Arguet mundum, ἐλέγξει, which S. Cyr. expounds by κατακρίνει. See S. Aug. interpretation on that verse, trac. 95. pag. 733.*

[ c ] Ψ. 13. *Non loquetur a semetipso, S. Aug. says on these words, trac. 99. quia non est a semetipso. Sed quacunque audiet, loquetur ... ab illo audiet, a quo procedit ... a quo est illi essentia, ab illo scientia, & audientia nihil aliud est quam scientia.*

Ψ. 23. *Non me rogabitis quicquam, ἢ ἐρωτήσεις, which commonly signify's to ask questions: but when it follows, αἰτήσατε ἢ πατέρα, this is properly to petition for.*



## CHAP. XVII.

1. **J**esus spoke these things; and lifting up his eyes to heaven, he said: Father the hour is come, glorify thy Son, that thy Son may glorify thee.

2. As thou hast given him power over all flesh, that he may give life everlasting to all those, whom thou hast given him.

3. And this is life everlasting: that they know thee the only true God, and whom thou hast sent Jesus Christ,

4. I have glorified thee upon the earth ; I have accomplish'd the work , which thou gavest me to do :

5. And now ô Father, glorify me with thy self, with that glory, which I had with thee, before that the world was.

6. I have made known thy name to the men, whom thou gavest me out of the world. They were thine, and thou gavest them to me ; and they have kept thy words.

7- Now they have known, that all things which thou gavest me, are from thee :

8. For the words, which thou gavest me, I have given to them : and they have receiv'd *them*, and have known for certain, that I came forth from thee, and they have believ'd that thou hast sent me.

9. I pray for them: I do not pray for the world, but for them, whom thou hast given me : because they are thine :

10. And all things that are mine are thine, and thine are mine, and I am glorify'd in them :

11. And now I am no more in the world, but these are in the world, and I am coming to thee : Holy Father, preserve in thy name those, whom thou hast given me ; that they may be one, as we also are.

12. When I was with them, I preserv'd them in thy name. I have kept those whom thou gavest me ; and none of them hath perish'd, except the son of perdition, that the Scripture may be fulfill'd.

13. And now I am coming to thee ; and these things I speak in the world, that they may have my joy fill'd in themselves.

14. I have given them thy words, and the world hath hated them, because they are not of the world, as I also am not of the world.

15. I do not ask that thou take them away out of the world, but that thou preserve them from evil.

16. They are not of the world, as I also am not of the world.

17. Sanctify them in truth. Thy words are truth,  
 18. As thou did'st send me into the world, I also have sent them into the world.

19. And I sanctify myself for them; that they also may be sanctify'd in truth.

20. Nor do I pray for them only, but for those also, who by their word shall believe in me:

21. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe, that thou hast sent me.

22. And the glory which thou gavest me, I have given them; that they may be one, as we also are one:

23. I in them, and thou in me, that they may be perfectly united, and that the world may know that thou hast sent me, and has't lov'd them, as thou hast also lov'd me.

24. Father, I will that where I am, there also they may be, whom thou hast given me; that they may see my glory, which thou hast given me; because thou hast lov'd me before the creation of the world.

25. Just Father, the world hath not known thee, but I have known thee; and these have known, that thou did'st send me.

26. And I have made known to them thy name, and I will make it known; that the love where-with thou hast lov'd me, may be in them, and I in them.

#### AN NOT A T I O N S. .

¶ 1. *Glorify thy Son*, by signs and miracles, lest dying so disgraceful a death, I seem to be no more than another man; *that thy Son may glorify thee*, that my death may make thee prais'd and glorify'd.

¶ 2. *Power over all men*. Lit. *over all flesh*: *that he may give life everlasting to all those* [a] *whom thou hast given him*. He speaks of himself as made man, and the Redeemer of mankind: If we ask, who are they, who in this sense, are said to be given to Christ: it is true, only the Elect or *predestinate*, are given by a special and uncommon mercy. In this sense S. Aug. says tract. 111. p. 779. *They are not said to be given, to whom he shall not give life everlasting*. Yet not only the Elect, but all believers, nay all men whatso-

ever, may be said to be given to him, in as much as by his coming to redeem all, sufficient helps and means are offer'd to all men, whereby they may be saved: and in as much as Christ came, suffer'd, died, and offer'd up his death for all men. See 2. Cor. 5. 15. &c.

¶ 3. *This is life everlasting, i, e, the way to life everlasting, that they know thee the only true God, and Jesus Christ, whom thou hast sent.* The Arians from these words pretended, that the Father only is the true God. S. Aug. and divers others answer, that the sense and construction is; *that they may know thee, and also Jesus Christ thy Son, whom thou hast sent, to be the only true God.* we may also expound them with S. Chrys: and others, so that the Father is here call'd the only true God, not to exclude the son, and the Holy Ghost, who are the same one true God with the Father: but only to exclude the false Gods of the Gentils. Let the Socinians take notice, that 1. Jo. 5. 20 the Son of God Jesus Christ is expressly call'd *the true God*, even with the G. Article, upon which they commonly lay so great stress.

¶ 5. *And now o Father glorify me with thyself with that Glory, which I had with thee, before that the world was.* Glorify me, is the same as make me known to men: so that the sense may be, make men know, that I had the same glory with thee, before the world was created, and from all Eternity. Others understand that Christ, as man, here prays that his Eternal Father would make known to men that glory, which it was decreed from Eternity should be given him, that is, that all creatures should be made subject to him, even as he was man, and appointed to be judge of the living and the dead. See 1. Cor. 15. 26. Ephes. 1. 22.

¶ 6. *To the men whom thou gavest me out of the world.* By whom we may understand his Apostles and Disciples. *They were thine, and also mine, as I am God.* See. ¶ 10. ——— *And thou gavest them to me, in as much as I am become man, their Saviour, their Redeemer, &c.*

¶ 7. 8. *Now they have known, that all things which thou gavest me, are from thee.* That is, says S. Aug. [c] they now know, and will know more perfectly hereafter, that I myself am from thee, or proceed from thee, and am sent by thee to redeem the world.

¶ 9. *I pray for them, I pray not for the world.* That is, now in this prayer, when I desire special graces and assistances for them to discharge their duty as my Apostles; yet we must take notice, that ¶ 20. Christ pray'd for all those, who should believe in him. He also pray'd Luke 23. 34. For all, even for those that crucify'd him, *Father forgive them. for they know not what they do.*

¶ 10. *All things that are mine are thine, and thine are mine.* They must needs be equal, says S. Aug. to whom equally belong all things, and all persons: on which words, S. Chrys. also says, hom. 81. *Do you see the equality?*

¶ 11. *And now I am no more in the world:* that is, I am now leaving the world, as to a corporal, and visible presence: yet S. Aug.



takes notice, that Christ saith afterwards, v. 13. *these things I speak in the world*: therefore he was still for some short time in the world. And as to his true invisible presence with his Church, he gave us this promise, Matt. 28. 20. *Behold I am with you all days even to the end of the world* ——— *Preserve in thy name those whom thou hast given me*. Christ as man, says S. Aug. asks of his Father, to preserve those Disciples, whom he had given him, who were to preach the Gospel to the world. ——— *That they may be one, as we also are*. These words cannot signify an equality, nor to be one in nature and substance, as the divine persons are one, but only that they may imitate, as much as they are able, that union of love and affection. See S. Chryf. S. Cyril and S. Aug. on these words.

Ÿ. 12. *When I was with them, I preserv'd them in thy name*. He still speaks, says S. Chryf., as man, and after a human manner, by mentioning the advantage they seem'd to enjoy, as long as he convers'd visibly with them on earth, not that his invisible presence shou'd be less beneficial to them. *And none of them hath perish'd, except the Son of perdition, (e) the wretched Judas, whose fall was foretold in the Scriptures, Psal. 108. He hath perish'd, that is, now is about being lost, by his own fault, says S. Chryf. on this place. And S. Aug. on Psal. 138. How did the devil enter into the heart of Judas? he could not have entred, had not he given him place.*

Ÿ. 18. *As thou didst send me into the world, I have also sent them*. He speaks of that Mission, which agreed to him, as he was man, and become man for the Salvation of mankind, to which also the Apostles, and their Successors, were to cooperate, as the Ministers and Instruments of Christ, by virtue of their Mission from him.

Ÿ. 19. *And I Sanctify myself for them*. S. Aug. expounds it, I sanctify them, who are my Members, in myself. The Interpretation of S. Chryf. and S. Cyril seems preferable, that to *sanctify* in the Style of the Scriptures, is often-times the same as to offer up a Sacrifice; so the sense here is, I Sacrifice, and offer up myself on the Cross for them, and all mankind.

Ÿ. 22. *The glory which thou gavest me, I have given them*. S. Chryf. expounds this of the power of working Miracles: S. Aug. rather understands the glory of heaven, which he had given, prepared, and design'd to give them in heaven. This seems to be the sense by the 24 Verse, where he says, *Father I will that where I am, there also they may be*.

[a] Ÿ. 2. *Ut omne quod dedisti ei, det eis vitam aternam*, *ἵνα πάντες ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον*. That is, *ut omnibus quos dedisti, &c.* ——— (b) Ÿ. 3. *Ut cognoscant te, &c.* S. Aug. tract. 105. p. 671. *Ordo Verborum est, ut te, & quem misisti Jesum Christum; cognoscant solum verum Deum*. See also S. Amb. l. 5. de fide c. 2. t. 4. p. 138. where he treats of this verse at large. S. Chryf. gives this Interpretation, hom. 79. *Solum verum Deum, &c. ad eorum qui dii non sunt differentiam*. In the Greek hom. 80. p. 474.

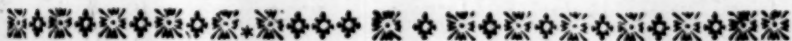
1. 8. Ed. Montfaucon. πρὸς ἀντιδιαβολὴν τῶν ἐκ ὄντων θιῶν φησι. So likewise S. G. Naz. Orat. 36. p. 586.

[c] V. 7. Quia omnia qua dedisti mihi, abs te sunt. That is, says S. Aug. tract. 106. p. 767. cognoverunt, quia abs te sum, &c.

(d) V. 11. Serva eos in nomine tuo, quos dedisti mihi. Some G. MSS. have in nomine tuo, quod dedisti mihi, ὃ δίδουκας μοι. Or as S. Cyril reads, ἐν ὀνόματι σου ὃ δίδουκας μοι. Which is the same, by a Grecism, as ὃ δίδουκας. — Ut sint unum sicut & nos. S. Chrys. says, non equalitate, sed pro humanâ facultate, or quantum hominibus fas est, ὡς ἀνθρώποις δύνατον. hom. πβ. p. 484. nov. Ed. Ben.

(e) V. 12. Cum essem cum eis, &c. He speaks, says S. Chrys. as man. ὡς ἄνθρωπος διηλέγεται. hom. πα. p. 480. — Ibid. nisi filius perditionis, εἰ μὴ, &c. nisi, it is not, ἀλλὰ, sed. — Non perdam, that is, says S. Chrys. in the same place, quantum in me erit, non perdam. . . non me impellente, vel relincente: quod si sponte resiliant, non ex necessitate traham. εἰ δὲ ἀφ' ἑαυτῶν ἀποδηῶσι, πρὸς ἀνάγκην ἔχουσιν. S. Aug. Quomodo diabolus intravit in cor Juda, non intraret, nisi ille locum daret.

(f) V. 19. Sanctifico meipsum. Quid est hoc, says S. Aug. trac. 108, nisi eos in meipso Sanctifico, quoniam membra ejus sunt? S. Chrys. hom. πβ. p. 484. Offerro tibi Sacrificium, προσφέρω σοι θυσίαν. S. Cyril says the same l. 11. in Joan. p. 989.



## CHAP. XVIII.

1. **W**hen Jesus had spoken these things, he went out with his Disciples over the torrent of Cedron, where there was a Garden, into which he, and his Disciples entred.

2. And Judas who betray'd him, knew the place; because Jesus had often resorted thither together with his Disciples.

3. Judas then having taken a band of Soldiers, and Servants from the Chief Priests, and the Pharisees, cometh thither with lanterns, torches, and arms.

4. Jesus therefore knowing all things that were to come upon him, went forward, and said to them, whom seek you?

5. They answer'd him: Jesus of Nazareth: Jesus saith to them: I am he. Judas also that betray'd him, stood with them.

6. As soon therefore as he said to them ; I am he , they drew back, and fell to the ground.

7. Again therefore he ask'd them : whom seek you, and they reply'd : Jesus of Nazareth.

8. Jesus answer'd : I have told you , that I am he , if therefore you seek me , let these go their ways.

9. That the words he had said , might be fulfill'd, that of them whom thou gavest me, I have not lost any one.

10. Then Simon Peter having a sword drew it : and struck a servant of the high priest , and cut off his right ear. The name of the servant was Malchus.

11. Jesus therefore said to Peter : put up thy sword into the Scabbard : shall I not drink the cup , which my Father hath given me?

12. The band then, and the Tribune , and the Servants of the Jews laid hold on Jesus , and bound him.

13. And brought him first to Annas , for he was father in law to Caiphas , who was high priest of that year.

14. Now Caiphas was he , who had given that counsel to the Jews , that it is expedient for one man to die for the people.

15. And Simon Peter follow'd Jesus , and another Disciple. And that Disciple was known to the high Priest , and he went in with Jesus into the court of the high Priest.

16. But Peter stood at the door without ; the other Disciple therefore who was known to the high priest went forth, and spoke to the portress, and introduc'd Peter.

17. The girl that was portress saith therefore to Peter : art thou also one of this man's Disciples? he reply's: I am not.

18. Now the Servants and attendants stood at a fire of coals : because it was cold , and warm'd themselves : and Peter also was standing with them, and warming himself.

19. The high Priest then ask'd Jesus concerning his Disciples, and concerning his Doctrine.

20. Jesus answer'd him ; I have spoken openly to the

world, I have always taught in the Synagogue, and in the Temple, whither all the Jews resort together; and in private I have spoken nothing:

21. Why askest thou me? ask those who have heard what I have spoken to them: behold these men know what things I have spoken.

22. When he had said these words, one of the attendants standing by, gave Jesus a blow saying: answerest thou in this manner the high Priest?

23. To whom Jesus reply'd: if I have spoken ill, bear testimony of the evil, but if well, why dost thou strike me?

24. And Annas sent him bound to Caiphas the high Priest.

25. Now Simon Peter was standing, and warming himself. They said therefore to him: art not thou also one of his Disciples? he denied it, and said: I am not.

26. One of the Servants of the high Priest, a kinsman to him, whose ear Peter cut off: saith to him: did not I see thee in the garden with him?

27. Peter then again denied it: and presently the cock crew.

28. They lead Jesus from Caiphas into the palace of the Pretor: and it was morning: and they entred not into the palace, that they might not be defiled, but might eat the Pasche.

29. Pilate then went forth to them without, and said: what accusation bring you against this man?

30. They answer'd, and said to him: if he were not a Malefactor, we would not have deliver'd him up to thee.

31. Pilate therefore said to them; take him yourselves, and judge him according to your law. The Jews answer'd him: it is not lawful for us to put any one to death.

32. That the words of Jesus might be fulfill'd which he spoke, signifying what death he should die.

33. Then Pilate again went into the palace, and call'd Jesus, and said to him: art thou the King of the Jews?



34. Jesus reply'd : say'st thou this of thyself, or have others told *it* thee of me ?

35. Pilate answer'd : am I a Jew ? thy Nation, and the chief priests have deliver'd thee up to me, what hast thou done ?

36. Jesus reply'd : my Kingdom is not of this world: if my kingdom were of this world, my subjects would certainly fight that I should not be deliver'd to the Jews : but as for my kingdom, it is not from hence.

37. Pilate therefore said to him : art thou then a King ? Jesus answer'd : thou sayest *it* : I am a King. For this was I born, and for this I came into the world, that I may give testimony to the truth : every one that is of the truth, heareth my voice.

38. Pilate saith to him : what is truth ? and having said this, he went forth again to the Jews, and saith to them ; I find no cause at all in him.

39. But you have a custom that I release unto you one at the feast of the Pasche, will you therefore that I release unto you the King of the Jews ?

40. They all then cry'd out again, saying : not him, but Barabbas. And Barabbas was a Robber.

#### ANNOTATIONS.

¶ 1. *Over the torrent*, or brook Cedron, (*a*) which ran betwixt Jerusalem and Mount-olivet, in the valley of Cedron, or of Hennom, or of Josaphat, not of Cedars, as in many G. copies. See the history of Christ's Passion, Matt. 26. and 27.

¶ 21. *Why askest thou me ?* Caiphas in quality of Judge, was to examin the crimes laid to the charge of the accused, by the testimony of the witnesses.

¶ 24. *Annas sent him bound to Caiphas.* Christ was but a little while there : for both the box on the ear, given to our Saviour, and S. Peter's denial, was at the house of Caiphas : so that S. John do's not here observe the order of time.

¶ 28. *That they might eat the Pasche.* They who by the Pasche : will always understand the Paschal-lamb, look upon it certain from these words, that the Scribes and Pharisees at least, had differ'd eating the Paschal-Lamb till fryday the 15<sup>th</sup> day in the evening : but there are passages in the Scripture, which shew that the word *Pasche*, or *Phase*, comprehends, not only the Paschal Sacrifice of the Lamb, but also all the Sacrifices, that were to be eaten with unleaven'd bread, during

the 7 days of the Paschal solemnity, as Deut. 16. 2. *thou shalt offer up the Phafe*, or Pasche to the Lord of sheep and oxen. And 2. Paralip. 35. 8. *They gave to the Priests to make the Phafe or Pasche, in all together two thousand six hundred small cattle, and three hundred oxen.* The oxen therefore were also given to make up the Pasche, and were comprchended by the word Pasche or Phafe. It might therefore be these Paschal Sacrifices, and not the Paschal Lamb, which the Priests design'd to partake of; and therefore would not enter into the Palace of Pilate. See Tillemont against Lamy on the 2 passage out of S. John. tom. 2. p. 696. See also the Lexicon of Mns<sup>r</sup> Heuré on the word Pâque.

[a] *ψ. 1. Cedron not Cedrorum. In most G. copies τῷ Κιδρῶν. In some M. SS. τὸ Κιδρῶν. So the Prot. Translation, the brook Cedron.*



## CHAP. XIX.

1. **T**Hen Pilate took Jesus, and scourg'd him.
2. And the soldiers wreathing a crown of thorns, put it upon his head : and about him they put a purple garment.
3. And coming to him, they said : hail King of the Jews : and they gave him blows.
4. Pilate then went forth again, and saith to them; behold I bring him forth unto you, that you may know that I find no cause in him.
5. [Jesus therefore went forth bearing the crown of thorns, and the purple garment) and he saith to them; behold the man.
6. When the chief priests therefore, and the attendants had seen him, they cry'd out, and said : crucify, crucify him. Pilate saith to them : take him you, and crucify him : for my part I find no cause in him.
7. The Jews answer'd him : we have a law, and according to the law he ought to die, because he hath made himself the Son of God.
8. When Pilate heard these words, he was more afraid.
9. And he went again into the palace; and saith

to Jesus ; whence art thou ? but Jesus gave him no answer.

10. Pilate therefore saith to him : speakest thou not to me ? knowest thou not that I have power to crucify thee , and that I have power to release thee ?

11. Jesus answer'd : thou wouldest not have any power at all against me , unless it were given thee from above : therefore he who deliver'd me to thee , hath the greater sin.

12. From thence-forth Pilate sought to release him : but the Jews cried out saying ; if thou do'st release this man , thou art not Cesar's friend : for every one that maketh himself a King , contradicteth Cesar.

13. Pilate having heard these words , brought forth Jesus ; and sat on the judgment-seat in the place , call'd Lithostrotus , and in Hebrew Gabbatha.

14. Now it was the day of preparation for the Pasche : about the sixth hour , and he saith to the Jews : behold your King.

15. But they cried out ; away with him , away with him , crucify him : Pilate saith to them ; shall I crucify your King ? the Chief Priests answer'd ; we have no King , but Cesar.

16. Then he deliver'd him unto them to be crucify'd. And they took Jesus , and led him forth.

17. And bearing his own cross , he went forth to that place , which is call'd of sculls , in Hebrew Golgotha :

18. Where they crucify'd him , and with him two others , one on each side , and Jesus in the midst.

19. Pilate wrote also an inscription ; and put on the cross. And it was written : Jesus of Nazareth , King of the Jews.

20. This inscription many of the Jews read ; because the place where Jesus was crucify'd , was near to the City ; and it was written in hebrew , greek , and latin.

21. The chief priests therefore of the Jews said to Pilate : write not , the king of the Jews : but that he said ; I am the king of the Jews.

22. Pilate

22. Pilate answer'd : what I have written , I have written.

23. When the Soldiers then had crucify'd him, they took his garments ( of which they made four parts ; to every soldier a part ] and his coat. Now the coat was without seam woven all over.

24. They said therefore one to another : let us not cut it, but cast lots for it whose it shall be: that the Scripture might be fulfill'd, saying : they parted my garments among them: and upon my vest they cast lots. And these things did the soldiers.

25. Now there stood by the Cross of Jesus his Mother, and his Mother's sister, Mary of Cleophas, and Mary Magdalene.

26. When Jesus therefore had seen his Mother, and the Disciple standing by, whom he loved, he saith to his Mother; woman, behold thy Son.

27. After that he saith to the Disciple : behold thy Mother. And from that time, the Disciple took her to his own *home*.

28. Afterwards Jesus knowing that all things were now accomplish'd, that the scripture might be fulfill'd, he saith; I thirst.

29. Now there stood a vessel fill'd with vinegar : and they putting a sponge full of vinegar about hyssop, offer'd it to his mouth.

30. When Jesus therefore had taken the vinegar, he said : it is consummated. And bowing down his head he gave up the Ghost.

31. The Jews then ( because it was the day of preparation ) that the bodies might not remain upon the Cross on the Sabbath [ for that was a solemn Sabbath day ] they desir'd Pilate that their legs might be broken, and that they might be taken away.

32. The soldiers therefore came; and they broke the legs of the first, and also of the other, who was crucify'd with him.

33. But when they came to Jesus, and saw that he was dead already, they broke not his legs?



34. But one of the soldiers open'd his side with a spear, and presently there came forth blood, and water.

35. And he that saw it, hath given testimony: and his testimony is true. And he knoweth that he saith true: that you also may believe.

36. For these things were done, that the scripture might be fulfill'd: "you shall not break a bone of him."

37. And again another scripture saith: "they shall look on him whom they pierc'd."

38. And after these things Joseph of Arimathea, (being a Disciple of Jesus, but in private for fear of the Jews] desir'd of Pilate that he might take away the body of Jesus. And Pilate permitted it. He came therefore, and took away the body of Jesus.

39. There came also Nicodemus, he that had come to Jesus by night at first, bringing a mixture of Myrrhe, and aloes, about a hundred pound weight.

40. They took therefore the body of Jesus: and bound it in linnen-cloths with spices, as it is the custom with the Jews to bury.

41. And there was in the place, where he was crucify'd, a garden: and in the garden a new Monument, wherein no man yet had been laid:

42. There by reason of the day of preparation among the Jews, they laid Jesus, because the monument was hard by.

#### ANNOTATIONS.

¶ 11. *Unless it were given, or permitted thee from above. Therefore he who deliver'd me to thee, hath the greater sin.* Some expound this of Judas: Others rather of the high Priest Caiphas with the Jewish Council: for they could not be ignorant, that Jesus was their Messiah, having seen the Miracles Jesus did, and knowing the predictions of the Prophets.

¶ 23. *They made 4 parts.* Christ's upper-garment had seams, which the 4 executioners could easily divide: but his under-garment, or vesture, was without seam, so that being cut, it would have been of no use.

¶ 25. *There stood by the Cross ... his Mother* And so near to him, that from the Cross, he both spoke to her, and also to S. John.

¶ 27. *The Disciple took her to his own* (a) home, or into his own care, ~~not for his mother~~, by the G. expression. See S. Chrys. and S. Aug.

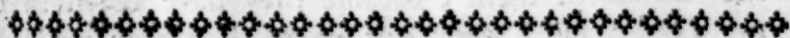
¶ 31. *Because it was the day of preparation.* It is also call'd *v. 14.* the Day of preparation of the Pasche- Lit. the Parasceve of the Pasche. and *v. 31.* The Jews because it was the preparation, that the bodies might not remain on the cross on the Sabbath, for that was a great Sabbath-day. &c. Some pretend by these expressions to prove, that Fryday the year Christ suffer'd, was not the first, and great day of the feast of Azymis, but only the day of preparation, and that on Fryday night, the Jews eat the Paschal Lamb, and not the night before, or Thursday night, as Christ had done with his Disciples. But according to the common exposition, Fryday is here call'd the day of preparation, for the great and solemn Sabbath, which happen'd in the Paschal-week. See Tillemont on the 5th passage out of John page 698. §. 11. and 12.

¶ 34. *There came forth blood and water,* which naturally could not come from a dead Body.

¶ 37. *You shall not break a bone of him.* This which was literally spoken of the Paschal-lamb, *Exod. 12. 46.* the Evangelist applies to Christ, of whom the lamb was a figure.

¶ 39. *About a hundred pound weight.* This seems a great quantity: It may be they did not use it all. And besides it was the custom of the Jews at their great burials, to cover the body with spices and Perfumes.

(a) ¶ 27. *Accipit eam discipulus in sua. Not in suam. is rã idu.*



## CHAP. XX.

1. **N**OW on the first day of the week, Mary Magdalene cometh in the morning, it being yet dark, to the monument: and saw the stone taken away from the monument.

2. She ran therefore, and cometh to Simon Peter, and to the other Disciple, whom Jesus lov'd, and saith to them: they have taken away the Lord out of the monument, and we know not where they have laid him.

3. Peter then went out, and that other Disciple, and they came to the monument:

4. And they both ran together, and that other Disciple out-ran Peter, and came first to the monument:

5. And having stoop'd down, he saw the Linnen-cloths lying, yet he went not in:

6. Simon Peter then cometh following him ; and he went into the monument , and saw the linnen-cloths lying ,

7. And the napkin , that had been about his head , not lying with the linnen-cloths , but apart wrapp'd up in a place by it self.

8. Then also that Disciple went in , who had come first to the monument ; and he saw , and believ'd :

9. For as yet they knew not the Scripture , that he must rise again from the dead.

10. The Disciples therefore return'd to their home again.

11. But Mary stood without at the monument weeping : while she was then weeping , she stoop'd down , and look'd into the monument :

12. And she saw two Angels in white , sitting one at the head , and the other at the feet , where the body of Jesus had been laid.

13. They say to her ; woman , why weepest thou ? she answereth them ; because they have taken away my Lord : and I know not where they have put him.

14. When she had said these words , she turn'd herself back , and saw Jesus standing : and knew not that it was Jesus.

15. Jesus saith to her : woman , why weepest thou ? whom seekest thou ? she thinking it was the Gardiner , saith to him : Sir , if thou hast taken him away , tell me where thou hast laid him ; and I will take him away.

16. Jesus saith to her : Mary. She turning about , saith to him : Rabboni , [ that is to say Master . ]

17. Jesus saith to her : touch me not , for I have not yet ascended to my Father ; but go to my brethren , and say to them : I ascend to my Father , and your Father , my God , and your God.

18. Mary Magdalene cometh telling the Disciples : I have seen the Lord , and these things he said to me.

19. Now when it was late that *same* day , the first of the week , and the doors were shut , where the Disc-

ciples had met together, for fear of the Jews: Jesus came, and stood in the midst, and said to them: peace be to you.

20. And having said this, he shew'd them his hands, and side. The Disciples therefore were glad, when they saw the Lord.

21. He said then to them again: peace be unto you: As my Father sent me, I also send you.

22. When he had said this, he breath'd *upon them*; and said to them; receive ye the Holy Ghost:

23. Whose sins you shall forgive, they are forgiven them: and whose you shall retain, they are retain'd.

24. But Thomas, who is call'd Didymus, one of the twelve, was not with them when Jesus came.

25. The other Disciples therefore said to him; we have seen the Lord. But he told them: unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.

26. And after eight days his Disciples were again within; and Thomas with them. Jesus cometh; the doors being shut, and stood in the midst, and said: peace be unto you.

27. Then he saith to Thomas: put in thy finger hither, and view my hands, and bring hither thy hand, and put it into my side; and be not incredulous, but faithful.

28. Thomas answer'd, and said to him: my Lord, and my God.

29. Jesus said to him: because thou hast seen me Thomas, thou hast believ'd: happy they who have not seen, and have believ'd.

30. Jesus did likewise many other Miracles in the sight of his Disciples, which are not written in this book:

31. But these are written that you may believe, that Jesus is the Christ the Son of God; and that believing, you may have life in his name.



## A N N O T A T I O N S.

¶ 5. .. He saw the linnen-cloths lying. S. Chrys: takes notice that Christ's Body being buried with Myrrhe, the linnen would stick as fast to the Body as pitch, so that it would be impossible to steal, or take away the Body without the linnen-cloths.

¶ 16. Jesus saith to her, Mary. Magdalene now in grief and tears, knew not Jesus till he call'd upon her by her name, and with his usual voice: then with Joy she cried out *Rabboni, Master*. And Jesus saith to her, *touch me not* &c. The meaning of which words seems to be; I am not yet leaving thee, nor ascending to the Father, so that thou may'st have time enough to embrace my feet afterwards, now go to my Disciples &c.

¶ 19. and 26. And the doors were (a) shut, or being shut: and remaining still shut, his glorified body entred by penetration thro' the doors, as he did at his Resurrection. Maldonate takes notice that Calvin was the first that deny'd this against the belief of all the ancient Fathers and Interpreters, who call this a miracle of divine power.

¶ 21. As my Father sent me. The word mission when apply'd to Our Saviours Christ, sometimes signify's his eternal procession from the Father, and sometimes his mission as he was sent into the world to become man, and the redeemer of mankind: the first mission agrees to him, as he is the eternal Son of God, the second as he was man, or as he is both and man. The mission which Christ here gives his Apostles, is like to this latter mission, with this great difference, that Graces and divine Gifts were bestow'd on Christ, even as he was man, without measure: and the Apostles, had a much lesser share. Of both these missions, See Aug. l. 4. de Trin. c. 19. 20. tom. 4. p. 829. and seq.

¶ 22. Receive ye the H. Ghost. 'T was said Jo. 7. 39. that the spirit was not yet given, because Jesus was not glorify'd. The sense must needs be, that the Holy spirit was not given in that solemn manner, nor with so large an effusion of Spiritual Gifts and Graces, till the day of Pentecoste after Christ's Ascension: but the just at all times, from the beginning of the world, were sanctify'd by the Grace of the H. Ghost. as no doubt but the Apostles were before this time. Now at this present he gave them the power of forgiving sins.

¶ 23. whose sins you shall forgive (b) &c. These words clearly express the power of forgiving sins, which as God, he gave to his Apostles, and to their Successors, Bishops and Priests, to forgive sins in his name, as his ministers, and instruments, even tho' they are sinners themselves. For in this they act not by their own power, nor in their own name, but in the name of God, who as the principal cause, always remitteth sins. This is generally allow'd to be done by God's Ministers in the Sacrament of Baptism, as to the remission of Original sin: and the Catholick church has alwas held the same of God's Ministers in the Sacrament of Penance. See the Protestant Common-prayer book in the Visitation of the sick ——— Whose sins you shall

retain, they are retain'd : by which we see that to Priests is given a power to be exercis'd, not only by *forgiving*, but also by *retaining* : not only by *absolving*, and *loosing*, but also by *binding*, by *refusing*, or *differing* abolution, according to the disposition, that are found in sinners, when they accuse themselves of their sins. From hence must needs follow an obligation on the sinners part, to declare, and confess their sins in particular to the ministers of God, who are appointed the spiritual Judges and Physicians of their souls. A Judge must know the cause, and a Physician the distemper : the one to pronounce a just sentence, the other to prescribe suitable remedies.

Y. 24. *Thomas was not there.* Yet no doubt but the like power of forgiving sins was given to him, either at this time, or afterwards. See S. Cyril.

Y. 25. *I will not believe.* S. Cyril thinks that the grief and trouble S. Thomas was under, might partly excuse his want of belief : however we may take notice with S. Gregory, that his backwardness in believing was permitted for the good of Christians in general, that thereby they might be more convinc'd of Christ's Resurrection.

Y. 27. *Put in thy finger hither.* Christ to shew he knew all things, made use of the very same words, in which S. Thomas had express'd his incredulous dispositions. — Our B. Redeemer would have the mark of the spear, and the print of the Nails to remain in his glorify'd body, to convince them it was the same body : and that they might be forever marks of his Victory and Triumph over sin and the devil. — The Evangelist do's not say, that S. Thomas went, and touch'd Christ's body, tho' it's very probable he did as he was order'd. — But how could a Body that entred in, when the doors were shut, be felt, or be palpable? S. Chrys. (c) answers, that Christ at that time permitted his body to be palpable, and to resist another body, to induce S. Thomas to believe the Resurrection: and that when he pleas'd, his Body could not be felt. In like manner his body was either visible or invisible, as he had a will it should be. Infine he could eat in their sight, tho he stood not in need of any nourishment. See S. Aug.

Be not in credulous, but faithful. In the G. be not an unbeliever, but a believer. — My Lord, and my God, i, e, I confess thee to be my Lord and my God. and with the G. article, to be him, that is *the Lord*, and *the God*.

[a] Y. 19. 29. *Cum fores essent clausa : januis clausis. τὰν θυρῶν κλεισμένων.* See S. Amb : in psal. 118. S. Aug : trac. 121. in Joan. de Agone Christiano c. 24. 4. 6. p. 257. Epist. ad Volusianum t. 3. p. 405. where he says, *demus Deum aliquid posse, quod nos faciamur investigare non posse.* In talibus rebus tota ratio facti est potentia facientis. See S. Cyr : on this place l. 12. p. 1092. 1103. and 1107. S. Chrys. hom. 85. page 315. Lat. Ed. hom. 87. Ed. Ben. p. 520. *ὅτι αὐτὸν λεπτὸν καὶ κρυφὸν ὡς κλεισμένων εἰσιλθεῖν τὰν θυρῶν &c.* See S. Hierom ad Eustochium in Epitaph. Paula. t. 4. p. 685. and l. 1. cont. Joan. t. 4. p. 178. S. Leo serm. 1. de Resurr. S. Epiphani her. 64. p. 521. Ed. Petavi. &c.

(b] V. 23. *Whose sins you shall forgive &c. See S. Cyr. l. 12 in Joan. p. 1101. , μετανοεῖτε συγγνωσκόντες. S. Chrys. hom. 86. p. 517. nov. Ed. magna est sacerdotum dignitas, quorum remiseritis peccata &c. See also l. 3. de sacerdot. 1. 1. p. 383, tom. 1. nov. Ed. Ibid. (noli esse incredulus, sed fidelis, καὶ μὴ γίνῃ ἀπίστος, ἀλλὰ πιστός*



## CHAP. XXI.

1. **A**fterwards Jesus shew'd himself again to his Disciples near the lake of Tiberias. And in this manner he manifested himself.
2. There were together Simon Peter, and Thomas, who is call'd Didymus, and Nathaniel, who was of Cana in Galilee, and the sons of Zebedee, and two other of his Disciples.
3. Simon Peter saith to them: I am going a fishing. They reply; we also come with thee: and they went forth, and entred into the ship: and that night they took nothing.
4. Now when it was morning, Jesus stood on the shore: yet the Disciples knew not that it was Jesus.
5. Jesus then said to them: young men, have you any thing to eat? they answer'd him: no.
6. He saith to them; cast the net on the right side of the boat, and you will find: They cast it in: and now they were not able to draw it by reason of the multitude of fishes:
7. That Disciple then, whom Jesus lov'd, saith to Peter; it is the Lord: Simon Peter when he heard that it was the Lord, he girded his vest about him [for he was stripp'd] and he cast himself into the sea.
8. But the other Disciples came in the boat (for they were not far from the land, but only about two hundred cubits) drawing the net with the fishes.
9. As soon then as they came to land, they saw coals burning, and a fish laid there on, and bread.
10. Jesus saith to them; bring hither of the fishes which you took now.

11. Simon Peter went up, and drew the net to land, full of great fishes a hundred and fifty three. And tho' there was so great a quantity, the net was not broken.

12. Jesus saith to them ; come and dine. And none of those that were eating, durst ask him : who art thou ? knowing, that it was the Lord.

13. And Jesus cometh, and taketh bread, and giveth it to them, and fish in like manner.

14. This now was the third time that Jesus appear'd to his Disciples after he had risen from the dead.

15. When therefore they had dined, Jesus saith to Simon Peter : Simon *the son* of John lovest thou me more than these ? he answer'd him : yes Lord, thou knowest that I love thee. He saith to him : feed my lambs.

16. He saith to him again : Simon *the son* of John, lovest thou me ? he answer'd him ; yes Lord, thou knowest that I love thee : he saith to him : feed my Lambs.

17. He saith to him a third time : Simon *the son* of John lovest thou me ? Peter was troubl'd, because he said to him the third time, lovest thou me ? and he answer'd him : Lord thou knowest all things ; thou knowest that I love thee. He saith to him : feed my sheep.

18. Amen, Amen I say unto thee ; when thou wast younger, thou did'st gird thyself, and walk where thou wouldest ; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not.

19. And this he said signifying by what death he should glorify God. And when he had spoke this, he saith to him : follow me.

20. Peter turning saw that Disciple, whom Jesus lov'd, following, who also at the supper lean'd on his breast, and said : Lord who is it that shall betray thee ?

21. Him therefore when Peter had seen, he saith to Jesus : and what will become of this man ?

22. Jesus saith to him : so I will have him remain



till I come, what is it to thee? follow thou me.

23. This saying therefore spread among the brethren, that that Disciple dieth not. And Jesus did not say to him; he dieth not, but: so I will have him to remain till I come, what is it to thee?

24. This is that Disciple, who beareth testimony to these things, and hath written these things; and we know, that his testimony is true.

25. But there are also many other things, that Jesus did: which if they were written in particular, neither the whole world, I think, would be able to contain those books, that should be written.

#### AN NOT A T I O N S:

¶ 5. *Have you any thing (a) to eat?* This is what's literally signify'd, both in the L. and in the G. text.

¶ 9. *Burning coals, and fish laid there on, and bread.* The fish caught in the net, were not yet drawn to land. These things then, were created out of nothing, or miraculously transported thither by the divine power.

¶ 11. *Simon Peter drew the net to land, fill'd with 153. great fishes* a figure of the great number to be converted by the labours of the Apostles.

¶ 12. *None of them durst ask him, who art thou, knowing that it was the Lord?* It is likely he appear'd to them with a countenance different, and brighter then before his death: yet they were presently so convinc'd it was Jesus, that they were asham'd to ask, or doubt of it.

¶ 14. *This was the 3<sup>d</sup>. time that Jesus appear'd to his Disciples.* He had appear'd to them more than thrice, even the very day of his Resurrection. Matt. 28. ¶ 16, See pag. 135. Here it is call'd the third time, either because it was the third different day: or because it was the 3<sup>d</sup>. time, that he had then appear'd to a pretty many together. After this he appear'd to them frequently, and convers'd with them for forty days till his Ascension. See Acts 1. 3. 1. Cor. 15. 5.

¶ 15. &c. *Simon the Son of John, lovest thou me more than these?* i. e, more than any one of these love me. Christ put this question thrice to S. Peter, that this triple protestation of love, says S. Aug. might correspond to his triple denial. S. Peter did not answer that he lov'd him more than the rest did, which he could not know, but modestly said: *yes Lord, thou knowest I love thee*: and the 3<sup>d</sup>. time, *thou knowest all things*, and the hearts of all men, *thou knowest how much I love thee*. At every protestation, Jesus answer'd, *feed my lambs*, and the third time *feed my sheep*. To feed, in the style of the Scriptures, is to guide, rule, and govern. S. Ambrose, and some others take notice, as if by

the *lambs*, might be understood the People, and by the *sheep*, those placed over them, as Bishops, Priests, &c. but others make no such difference in this place betwixt *lambs* and *sheep*, only as comprehending all the members of Christ's Church, of what condition soever, even the rest of the Apostles. For here it was that Christ gave to S. Peter that power, which he had promis'd him Matt. 16. 18. i.e. He now made S. Peter head (b) of his whole Church, as he had insinuated at the first meeting, when S. Andrew brought him to our Saviour, when he chang'd his name from Simon to Peter: again when he chose him, and made him the first of his twelve Apostles; but particularly, when he said, *thou art Peter (a rock) and upon this rock will I build my Church*, &c. Upon this account the Catholick Church, from the very first Ages, hath always reverenc'd, and acknowledg'd the Supream power of the Successors of S. Peter in spirituals over all Christian Churches. This appears even by the writings of Tertullian, of S. Irenæus, of S. Cyprian, of the greatest Doctors and Bishops, both of the west and, East, of S. Hierom, S. Augustin, of S. Chrysostom in several places, of the first General Councils, particularly of the great Council of Chalcedon, &c.

¶ 18. *Thou shalt stretch forth thy hands . . . signifying by what death he should glorify God.* i. e., that a Cross should be the instrument of his death and Martyrdom. — *Whither thou wouldest not*: which is no more than to say, that a violent death is against the natural inclination of any man, even tho' he be never so willing, and disposed to undergo it.

¶ 21. *Lord what will become of this man?* S. Chrysostom thinks it was the love and friendship, that S. Peter had for S. John, that mov'd him to ask this question.

¶ 22. *Jesus saith: so I will have him remain (c) &c.* That is, in case I will have him remain: or as it is in the Greek: *if I will have him remain, what is that to thee?* It is thy duty, and thy concern to follow me.

¶ 23. *This saying then (d) i. e.* a report went about among the Disciples, that John was *not to die*. But S. John himself, as S. Aug. and S. Chryf. observe, took care to tell us, that Christ said not so. Nor do we find any sufficient grounds to think that S. John is not dead.

¶ 24. *This is that Disciple, &c.* Some conjecture that these words were added by the Church of Ephesus. But the ancient Fathers, S. Chryf. S. Cyril, S. Aug. expound them as they do the rest, without any such remark. Nor is it unusual for a person to write in this manner of himself, as it were of a third person. It is what S. John hath done of himself, c. 19. ¶ 35.

¶ 25. *The whole world, I think, &c.* It is an hyperbolical way of speaking, says S. Cyril, common enough, even in the holy Scriptures: and only signify's, that a very great number of things, which Christ did and said, have not been recorded.

[a] Ὑ. 5. Numquid pulmentarium habetis? μή τι προσφάγῃς;

(b) He made S. Peter head of his whole church, See Tertul. l. de pudicitia, p. 556. Ed. Rig. where he calls the Successor of S. Peter. Pontificem maximum, & Episcopum Episcoporum. S. Iren. l. 3. c. 3. S. Cyp. Ep. 55. p. 85. Ed. Rig. navigare audent & ad Petri Cathedralam, atque ad Ecclesiam principalem. See S. Hierom Epist. 57. and 58. p. 175. nov. Ed. S. Aug.

S. Chrys. on this place hom. 88. p. 525. nov. Ed. Cur aliis praetermissis (Petrum) alloquitur? he answers, ἑκκεῖτος ἦν τῶν Ἀποστόλων, καὶ τοῦτο τῶν μαθητῶν, καὶ κεφαλὴ τῆς ἐκκλησίας, coetus illius caput . . . fratrum praefecturam suscipe. ἐγγυησέτω τὴν προεδρίαν τῶν ἀδελφῶν. And a little after p. 527. putting the objection, why S. James, and not S. Peter, was made Bishop of Jerusalem, he answers, because S. Peter was to be over the whole universe, τῆς οὐμανίας ἐκκεφαλὴν, &c. The same S. Chrys. l. 2. de Sacerd. c. 1. tom. 1. p. 372. nov. Ed. Ben. quā de causa ille sanguinem effudit suum? certè ut oves eas acquireret, quarum curam tum Petro, tum Petri Successoribus committebat. — Conc. Calched. Lab. tom. 4. p. 565. The Council thus writes to S. Leo; omnibus constitutus interpres, quibus tu quidem tanquam caput membris praeras, &c. πᾶσι ἱερηνικῶς καθιστάμενος, &c. And p. 368. Petrus per Leonem ita locutus est. περὶ τοῦ διὰ Λέοντος ταῦτα ἐξιφώνησαι. See the Annot. Matt. 16. Ὑ. 18. pag. 67.

(c) Ὑ. 22. Sic eum volo manere, ἵνα ἀντὶ θελω μένειν.

[d] Ὑ. 23. S. Aug. trac. 124. p. 819. D. Hanc opinionem Joannes ipse abstulit, non hoc dixisse Dominum, apertā contradictione declarans: cur enim subjungeret, non dixit Jesus non moritur, nisi ne hominum cordibus quod falsum fuerat inhaereret? &c. — So S. Chrys. says, he spoke this to prevent or correct this mistake p. 528. διορθῶνται.

(e) Ὑ. 25. Nec ipsum arbitror mundum, &c. S. Cyril on this expression, pag. 1123. ὑπερβολικῶς. See S. Aug. at the end of his 124. trac. where he says, such Hyperboles are found elsewhere in the H. Scripture.

## THE END OF THE 4. GOSPELS.

# T H E

## A C T S   O F   T H E

# A P O S T L E S .

**S** Luke , who had publish'd his Gospel , wrote also a second Volume , which from the first Ages , hath been call'd , the *Acts of the Apostles*. Not that we can look upon this Work , as a History of what was done by All the Apostles , who were dispers'd into different Nations , but we have here a short view of the first' Establishment of the Christian Church , a small part of S. Peters preaching and Actions , set down in the first 12 Chapters , and a more particular Account of S. Paul's Apostolical Labours , in the following Chapters for about 30 years , till the year 63 , and the 4<sup>th</sup> year of Nero , where these Acts end.

### C H A P. I.

**I**N my first treatise , I have given some account , ô Theophilus , of all the things , which Jesus began to do , and teach ,

2. Untill the day , on which giving to the Apostles , whom he had chosen , commands by the Holy Ghost , he was taken up :

3. To whom also he shew'd himself alive after his Passion by many proofs , for forty days appearing to them , and speaking of the Kingdom of God.

4. And eating with them , he commanded them not to depart from Jerusalem , but to wait for the promise of the Father ; which [ said he ] you have heard from my Mouth :

5. For John indeed baptiz'd in water , but you shall be baptiz'd in the Holy Ghost within a few days.

6. Now they who were met together , ask'd of him , saying : Lord wilt thou at this time reestablish the Kingdom of Israel ?



7. And he said to them : It is not for you to know the times , or the moments , which the Father hath put in his own power.

8. But you shall receive the power of the Holy Ghost coming upon you , and you shall be witnesses unto me in Jerusalem , and in all Judea , and Samaria , and even to the utmost parts of the Earth.

9. And when he had said these things , he was rais'd up , they looking on : and a cloud took him from their sight.

10. And as their eyes were fix'd upon him going up into heaven, behold two men stood by them in white apparel,

11. Who also said : men of Galilee , why stand you looking up to heaven ? This same Jesus , who is taken up from you into heaven , so shall he come , as you have seen him going up into heaven.

12. Then they return'd to Jerusalem from the mountain call'd of Olives , which is near Jerusalem, about a Sabbath-day's journey off.

13. And when they had entred in , they went up into an upper room , where there remain'd Peter, and John , James , and Andrew , Philip , and Thomas , Bartholomew , and Matthew , James of Alphaeus , and Simon Zelotes , and Jude of James.

14. All these were persevering with one mind in prayer together with the women , and Mary the mother of Jesus , and his brethren.

15. In those days Peter stood up in the midst of the brethren, and said : ( now the number of the people together was about a hundred and twenty )

16. Men and brethren , the Scripture must be fulfill'd , which the Holy Ghost foretold by the mouth of David concerning Judas , who was the leader of those , who laid hold on Jesus :

17. Who was numbred among us , and who had obtain'd the Lot of this Ministry.

18. And he indeed hath purchas'd a field with the reward of his iniquity , and being hang'd burst a sunder : and all his bowels gush'd out.

19. And it is become notorious to all the inhabitants of Jerusalem, in so much that that field is call'd in their tongue, Haceldama, that is, the field of blood.

20. For it is written in the book of Psalms: let their habitation become desolate, and none dwell therein: and let another take his charge.

21. Wherefore it is requisit that out of these men, who have been with us all the time, that the Lord Jesus went in, and out among us,

22. Beginning from the Baptism of John, till the day, on which he was taken up from us, one of them be appointed to be a witness with us of his Resurrection.

23. And they appointed two, Joseph, call'd Barsabas, who was surnam'd Justus: and Matthias.

24. And praying they said: thou ô Lord, who knowest the hearts of all men, shew which of these two thou hast chosen,

25. To take the place of this Ministry, and Apostleship, from which Judas fell to go to his place.

26. And they gave to them lots, and the lot fell on Matthias, and he was associated to the eleven Apostles.

# ANNOTATIONS.

§. 2. *Untill the day, on which he was taken up, by the Holy Ghost giving Commands to the Apostles whom he chose*, As the Scripture was written without distinction of verses, and without any stops, or comma's (which were added afterwards) the construction, and joining of the words in this verse, is ambiguous. The question is, with what part of the verse, these words, *By the Holy Ghost*, are to be joined. The sense might be 1. that he *was taken up by the Ghost*: but this is generally rejected 2. that he *gave his commands by the Holy Ghost to his Apostles*, i, e., Says S. Chrys: that he gave them Spiritual commands, that came from the Holy Ghost, or from his Holy Spirit 3. the most probable exposition seems to be, *that he gave his special Commands to his Apostles, or to those whom he chose to be his Apostles by the Holy Ghost, or by his holy, and divine spirit.*

§. 4. *And eating with them* (a) This is a literal translation of the vulgar-Latin. But the Prot. Translation, from some G. copies, would have it, *And being assembled together, he commanded them*, &c. Mr Bois defends the Latin - vulgat, and even by the Authority of S. Chrys, who doubtless understood the Greek text, as well as any one, and

who takes the Greek word here to signify *eating* : for he observes that the Apostles elsewhere prove Christ's Resurrection by his *eating and drinking with them*. Acts 10. 4. S. Hierom also says, the derivation of the G. word, is from eating salt together.

Ψ. 5. *Baptiz'd in the Holy Ghost*, i, e, cleans'd, and sanctified by the plentiful Graces he shall pour upon you.

Ψ. 6, 7. 7. *Wilt thou at this Time restore the Kingdom of Israel*. Some of them, as S. Chrys : observes, had still their Thoughts upon a Temporal Kingdom of the Messias. Christ to divert them from such imaginations, tells them, their Business is to be witnesses of his doctrine and miracles, particularly of his Resurrection, *even unto the utmost bounds of the Earth*, to all nations of the world.

Ψ. 9. *He was rais'd up*, rais'd himself up, and Ascended, &c.

Ψ. 10. *Behold two men*, i, e, two Angels, stood by them in white apparel.

Ψ. 11. *So shall he come, as you have seen him going*. This word *going*, says S. Chrys : sufficiently intimates, that he ascended by his own power : for so *will he come* by his own power to judge the world.

Ψ. 13. 14. *Into an upper Room*, to be more retired in Prayer. — There they were *persevering with one mind in prayer*. These few words denote to us 3. dispositions to receive the H. Ghost 1. *Prayer* 2. *Perseverance* in it. 3. *to be of one mind*, perfectly united in charity, and the love of one another.

Ψ. 15. *Peter rose up*, &c. Peter, says S. Chrys (b) on this place, who was Prince, or chief of the Apostolical Colledge, who had Authority over them all, who by his place and dignity, might without them, have chosen, and appointed a new Apostle to succeed Judas (Christ having said to him, *confirm thy Brethren*) &c. yet he consults them.

Ψ. 18. *He purchased, or possess'd a field*. Judas is here said to have done, what was done by others with the 30. pieces of money, the *reward of his Iniquity*. And being *hanged*, i, e, as S. Matt. says c. 27. 5. having *hang'd himself*, he *burst asunder*. The G. has it, *falling headlong*, (c) as perhaps he did, by the Judgment of God, from the place or tree, where he hang'd himself.

Ψ. 20. *His charge or Office*, Lit. *his Bishoprick*, the words were prophetically spoken in the Psalms of the Traitour Judas.

Ψ. 21. *Went in, and out with us*, i, e, *Convers'd with us*.

Ψ. 25. *To his own place* of perdition, which he brought himself to.

26. *They gave them Lots*, which they might lawfully do, when they knew that both of them were fit, and every way qualified for the Office :

(a) Ψ. συναιζήμενος, *A salis & mensa communione*. Some copies συναιδίζήμενος — (b) Ψ. 15. S. Chrys. οὐ γὰρ τῷ χορῷ πρῶτος &c. (c) Ψ. 18. *Suspensus crepuit medius*, πρηνὲς γὰρ ὄμηνος.

## C H A P. I I.

1. **A**Nd when the days of the Pentecost were accomplish'd , they were all together in the same place :

2. And on a sudden a noise was form'd from heaven , as of a violent rushing wind , and it fill'd the whole house , where they were sitting.

3. And there appear'd to them cloven tongues as it were of fire , and it sat upon each of them :

4. And they were all fill'd with the Holy Ghost , and they began to speak with different tongues , according as the Holy Ghost gave them to speak.

5. Now there were dwelling at Jerusalem Jews , devout men out of every Nation , which is under heaven.

6. And when this voice was made , a multitude came together , and was confounded in mind , because every one heard them speaking in his own tongue.

7. And they were all astonish'd , and in admiration saying : behold are not all these who speak , Galileans ,

8. How then have we every one heard our language , in which we were born ?

9. Parthians , and Medes , and Elamites , and the inhabitants of Mesopotamia , of Judea , and Cappadocia , of Pontus , and Asia ,

10. Of Phrygia , and Pamphylia , of Egypt , and of the parts of Libya , which is about Cyrene , and the strangers of Rome ,

11. Jews also , and Profelytes , Cretensians , and Arabians : we have hear'd them uttering in our tongues the wonderful works of God.

12. And they were all struck with astonishment and admiration , saying one to another : what is the meaning of this ?

13. But others making a jest of it , said : these men are full of new wine.



14. And Peter standing up with the eleven rais'd his voice , and said to them : You men of Judea , and all who dwell in Jerusalem , be it known to you , and hearken to my words.

15. For these men are not drunk , as you imagin , it being *but* the third hour of the day :

16. But this is what was spoken by the Prophet Joel :

17. And it shall come to pass ( saith the Lord ) in the last days , I will pour out my Spirit upon all flesh : and your Sons , and daughters shall Prophecy , and your young men shall see visions , and your old men shall dream dreams.

18. And indeed in those days I will pour out on my servants , and on my hand-maids of my Spirit , and they all Prophecy :

19. And I will shew prodigies in the heavens above , and signs on the Earth below , blood , and fire , and vapour of smoak.

20. The Sun shall be turn'd into darkness , and the moon into blood , before that the great and manifest day of the Lord cometh.

21. And it shall come to pass : that whosoever calleth upon the name of the Lord , shall be sav'd. "

22. You men of Israel , give ear to these words : Jesus of Nazareth , a man approv'd of God among you , by miracles , and prodigies , and signs , which God did by him in the midst of you , as you yourselves know :

23. This same being delivered up by the determinate Council , and fore-knowledge of God , you have crucify'd , and put to death by the hands of wicked men :

24. Whom God rais'd up again , the sorrows being loos'd of Hell , as it was impossible he should be detain'd by it.

25. For David said of him : " I foresaw the Lord always before my face : because he is at my right hand that I may not be mov'd :

THE ACTS OF THE APOSTLES C. 2. 419

26. For this my heart hath been glad, and my tongue hath rejoyc'd, and moreover my flesh shall rest in hope :

27. Because thou wilt not leave my soul in hell, nor suffer thy holy one to see corruption.

28. Thou hast made known to me the ways of life : and thou shalt make me full of Joy with thy countenance. "

29. Men, *and* brethren, let me speak boldly to you of the Patriarch David, for that he died, and is buried : and his Sepulchre is with us to this present day.

30. Whereas therefore he was a Prophet, and knew that with an Oath God had sworn to him that *one* of his seed should sit upon his Throne :

31. Foreseeing *it* he spoke of the Resurrection of the Christ, for he hath neither been left in Hell, nor hath his flesh seen corruption.

32. This Jesus God hath rais'd up again, of which we are all witnesses.

33. Being therefore exalted by the the right hand of God, and having receiv'd of the Father the promise of the Holy Ghost, he hath poured forth this Spirit, whom you see, and hear.

34. For David ascended not into heaven : but he himself said : " the Lord said to my Lord, sit on my right hand,

35. Until I make thy enemies thy foot - stool. "

36. Therefore let all the house of Israel know for certain, that God hath made him Lord and Christ, even this Jesus, whom you have crucify'd.

37. And when they had heard these things, their hearts were pierc'd with sorrow, and they said to Peter, and to the rest of the Apostles : what shall we do men and brethren ?

38. And Peter to them : do penance (said he) and let every one of you be baptiz'd in the name of Jesus Christ for the remission of your sins : and you shall receive the gift of the Holy Ghost.

39. For *this* promise is made to you, and to your  
D d ij

children, and to all that are a far off, whom-soever the Lord our God shall call.

40. And with a great many other words did he testify, and exhort them, saying: be saved from this perverse generation.

41. They therefore who receiv'd his word were baptiz'd: and there were join'd to them on that day about three thousand souls.

42. Now they were persevering in the Doctrine of the Apostles, and in the communication of the breaking of bread, and in prayers.

43. And fear came upon every soul: many also prodigies and signs were done by the Apostles in Jerusalem: and all of them were struck with great fear.

44. All those who believ'd were also together, and had all things in common.

45. They sold their possessions, and goods, and distributed them to all, according as every one stood in need.

46. Continuing also daily of one mind in the Temple, and breaking bread from house to house, they took their bread with joy, and simplicity of heart,

47. Praising God together, and being in favour with all the people. And the Lord daily multiply'd them that should be saved, and brought them together.

#### ANNOTATIONS.

ψ. 1. *All together in one* [a) place The G. signifies, were all of one mind.

ψ. 14. *Then Peter standing up, &c.* A wonderful change, which the Holy Ghost at his coming, in a moment, wrought in the Apostles, as we see in the Person of S. Peter, who before, when question'd by a silly Girl, denied his master, now he values not all the Sanedrim of the Scribes, Pharisees, and Magistrates; he boldly and publicly charges them with the murder of Jesus, *their Lord*, and *their Christ*, v. 36.

ψ. 17. *In the last days*, or the latter days, meaning the Time of the Messias, *I will pour out my Spirit upon all Flesh*, i. e., all persons. See Joel. 2. 28 ——— ψ. 19. *I will shew Prodigies &c.* These Prodigies are commonly expounded of those that shall fore-run the last Day; or of the Prognosticks of the Destruction of Jerusalem, which was a Figure of the destruction of the world

¶ 22. *Jesus a man*, who suffer'd as man, tho' he was both God and Man ——— deliver'd by *the determinate decree, or counsel*, to wit by that eternal decree, that the Son of God shou'd become man. He mentions this *decree*, and *Fore-knowledge* of God, to signify that Christ suffer'd not by chance, nor unwillingly, but what God, and he as God, had decreed.

¶ 23. *The sorrows being loosed [c] of Hell. &c.* In the ordinary G. copies, of *death*. As to the sense of this place. 1. It is certain Christ suffer'd the pains and pangs of a violent Death. 2. That his soul suffer'd no pains after death, nor in any place, call'd Hell. 3. we believe, as in the Apostles Creed, that his Blessed soul descended *into Hell, i, e.* to that place in the *inferior parts of the Earth*, Ephes. 4. 9. which we commonly call *Limbus Patrum*, not to suffer, but to free the souls of the just from thence ——— And it *was impossible he should be detain'd* there, either by death, or in Hell, his soul being always united to the divine person: and his rising again being foretold in the Psalms, in the words here cited.

¶ 27. *Thou wilt not leave (c) my Soul in Hell.* This is also the Prot: Translation: and the manner that Beza translates it, is both very false and ridiculous, *thou shalt not leave my Carcass in the Grave?* for allowing that the Latin and G. word, which is here translated *Hell*, may signify sometimes *the Grave*: yet no excuse can be made for putting *Carcass*, where the G. as well as Lat. signifies the *soul*. And for the Doctrine of Christ's *descending into Hell*, even the learned Dr. Pearson on the Creed, observes with Catholicks, that the Article of the Creed, wherein we say, *he descended into Hell*, cannot be the same as to say, *his Body descended into the grave*, because in the foregoing words, we profess that he was *dead and buried*.

¶ 31. *Foreseeing then he (David) spoke of the Resurrection of Christ.* S. Peter shews them, that the Prophetical words of the Psalm, agree not to *David* in person, he being dead, and his Body having remain'd in the Grave, without rising from the dead.

¶ 33. *He hath poured upon us this Spirit, which you see, and hear*, by the Effects, by the noise, as it were of thunder, by our speaking languages &c. ¶ 37. *Their Hearts were pierced with Grief*, with sorrow, and compunction for their sins especially against their Messias.

¶ 38. *Be baptiz'd*: believing and making profession to believe, and hope for salvation by the merits of Jesus Christ ——— Thus *you shall receive the Gift of the Holy Ghost*, the Grace of God, and perhaps those other Gifts of speaking with Tongues, working Miracles &c.

¶ 40. And *with a great many other words he exhorted them*. St. Luke only gives an abridgment of those Exhortations, which S. Peter, and the Apostles frequently gave to *all the People*. S. Peter as S. Chryf. observes, and as we see in these Acts, was *the mouth of all the rest*. And on this first day of Pentecost, *about 3000 were converted*.

¶ 42. *In the communication of the breaking of Bread*, by which



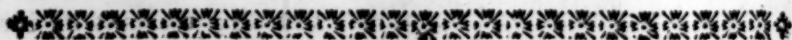
some understand their ordinary meals, and eating together : Others of the Celestial Bread of the H. Sacrament.

S. Luke also gives here some account of the manner of living of these first Christians. 1. They *were together* united in perfect charity. 2. They were frequently in the Temple, and praying together. 3. They had all *possessions, in common*. 4. They went from *house to house* to convert souls, taking the food they found *with joy, and simplicity of heart*, their number daily increasing. 5. S. Luke says they were *in favour*, and esteem'd by *all the people*. 6. The Apostles did *many Prodiges and Miracles* to confirm their Doctrine, which struck others with *great terrour and horreur* for their past lives.

(a) V. 1. *Pariter in eodem loco. ὁμοθυμαδὸν ἐν τῷ αὐτῷ. concorditer.*

(b) V. 23. *Solutis doloribus Inferni, λύσας τὰς ὀδύνας ᾧδε, tho' in the common G. copies, θανάτου. See S. Chrys. hom. 6.*

(c) V. 27. *My soul in Hell. Animam meam in Inferno, τὴν ψυχὴν μου ἐν ᾧδε.*



### CHAP. III.

1. **N**OW Peter and John went up to the Temple at the ninth hour of prayer.

2. And a certain man, who was lame from his mother's-womb, was carried : whom they laid daily at the Temple-gate, call'd the Beautiful, that he might beg alm's of them who entred into the Temple.

3. This man when he had seen Peter, and John about to go into the Temple, begg'd to receive an alms.

4. And Peter with John fixing his eyes on him, said : look at us.

5. And he look'd on them, hoping to receive something from them,

6. But Peter said : Silver and Gold I have none : but what I have, this I give thee. In the name of Jesus of Nazareth rise up, and walk.

7. And having taken him by the right hand, he lifted him up, and presently the plants, and Soles of his feet became firm.

8. And leaping up he stood, and walk'd : and en-

red with them into the Temple walking, and leaping, and praising God.

9. And all the people saw him walking, and praising God.

10. And they knew him, that it was the same, who used to sit at the Beautiful Gate of the Temple for alms: and they were struck with wonder and amazement, at that which had happen'd to him.

11. And as the man held Peter, and John, all the people amaz'd ran to them in the porch, which is call'd Salomon's.

12. Which Peter seeing, spake to the people: men of Israel, why stand you in admiration at this, and why look you at us, as if by our own virtue or power, we had made this man to walk?

13. The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fore-fathers hath glorify'd his Son Jesus, whom you indeed deliver'd up, and deny'd before the face of Pilate, he having judg'd that he should be set at liberty.

14. But you deny'd the holy, and the just one, and petition'd for a murderer to be released to you:

15. And the author of life you kill'd; whom God hath rais'd up from the dead, of which we are witnesses.

16. And his name, thro' faith in his name, hath made this man sound, whom you have seen, and known: and the faith which is by him, hath wrought this perfect cure in the sight of you all.

17. And now Brethren, I know that you did it thro' ignorance, as also your Princes.

18. And the things which God had foretold by the mouth of all his Prophets, that his Christ was to suffer, in this manner hath he fulfill'd.

19. Repent therefore, and be converted, that your sins may be blotted out:

20. That when the times of refreshment shall come from the presence of the Lord, and he shall have sent him, Jesus Christ who hath been preach'd to you, you may be saved,

21. Whom heaven indeed must receive till the time of the reestablishment of all things, which God hath spoken of by the mouths of his holy Prophets from the beginning of the world.

22. Moyſes indeed ſaid : that the Lord your God would raiſe up to you a Prophet out of your Brethren, like unto me, him you ſhall hear in all things, whatſoever he ſhall ſpeak to you.

23. And it ſhall come to paſs that every ſoul, which will not hear that Prophet, ſhall be deſtroy'd from among the people.

24. And all the Prophets from Samuel, and who have follow'd, that have ſpoke, have foretold theſe days.

25. You are the children of the Prophets, and of the Teſtament, which God made to our Fathers, ſaying to Abraham: "And in thy ſeed ſhall be bleſſed all the families of the Earth."

26. For you firſt of all God raiſing up his Son, ſent him to bleſs you: that every one ſhould convert himſelf from his wickedneſs.

#### ANNOTATIONS.

ſ. 1. *Into the Temple.* Tho' the Jewish Ceremonies were ſhortly to ceaſe, yet it was not unlawful to follow them; and they went to the Temple as a proper place for Prayer.

ſ. 4. *Look at us.* S. Peter ſaid this to raiſe his attention and expectation, but the poor man thought of nothing but an Alms.

ſ. 6. *That which I have, I give thee.* Tho' St Luke told us c. 2. 43. that the Apoſtles did many miracles, and Prodigies, yet this is the firſt ſpecified — *In the name of Jeſus of Nazareth* [known by that Name, tho' of Bethlehem] *ariſe, and walk,* In the name of Jeſus, lately nail'd to a croſs.

ſ. 11. *As the man held Peter and John,* i. e. kept cloſe by them, and with them, out of Joy and Gratitude.

ſ. 12. *Peter ſpoke to the People.* This is the 2d ſermon, that is related, which as S. Chryſ. obſerves, was ſpoke publicly in the Temple — *why look you upon us?* S. Peter at the beginning takes care to give the Glory to God.

ſ. 14. 15. *The juſt one, and the Holy one, even the Author of life you kill'd:* he that is the juſt one promis'd, the Meſſias, the Son of God, and true God.

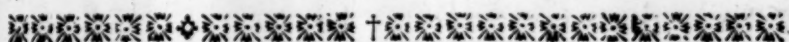
Y. 17. *You did it thro' ignorance*, but such as could not excuse the chief of you.

Y. 20. *The times of refreshment*. The time of eternal rest and happiness. &c. — *You may be saved*, these are only words added to make the sense compleat.

Y. 21. Whom *heaven must receive*, as also in the Prot. Translation, not *contain*: nor can any argument be drawn from hence, that Christ's body cannot be truly at the same time in the Holy Sacrament, especially after a different manner. The true sense of these words is, that Heaven is the place of Christ's abode, till the Day of Judgment, and that it was in vain for them, to think that he would come to take possession of any temporal Kingdom.

Y. 22. *Moses said*. He brings them this testimony of Moyse concerning the Messias, to shew the Punishment they deserve for not receiving him.

Y. 23. *You are the Children .. to you first God rais'd up his Son*, He gives them encouragement, that not only the promise of sending the Messias was made to them, but that he came, and is to be preach'd to them: and that the blessings of his coming are first offer'd to them.



## CHAP. I V.

1. **A**Nd when they were speaking to the people, there came upon them the Priests, and the officer of the guard of the Temple, and the Sadducees,

2. Being griev'd that they taught the people, and declar'd in Jesus the resurrection from the dead.

3. And they laid hands on them, and put them into custody till the next day: for now it was evening.

4. But many of them who had heard, the word believ'd: the number of the men was five thousand.

5. Now it came to pass the next day, that there met together their Princes, and Elders, and Scribes in Jerusalem.

6. And Annas the high Priest, and Caiphas, and John, and Alexander, and as many as were of the priestly race.

7. And making them stand in the midst, they ask'd them: by what power, or in what name have you done this?



8. Then Peter fill'd with Holy Ghost , said to them :  
you Princes of the people , and Elders hear :

9. If we this day are to be judg'd for a good deed to-  
wards an infirm man , by what means he hath been  
made sound ,

10. Be it known to you all , and to all the people  
of Israel : that in the name of our Lord Jesus Christ of Na-  
zareth , whom you crucify'd , and whom God rais'd from  
the dead , even by him this man stands sound before  
you.

11. This is the stone, that was rejected by you the  
builders , which is become the head of the corner :

12. Nor is there salvation in any other. For neither  
is there any other name under heaven given to men ,  
whereby we must be saved.

13. Now they seeing the constancy of Peter , and  
John , knowing them to be illiterate and igno-  
rant men , they were amaz'd , and they knew them,  
that they had been with Jesus :

14. Seeing likewise the man standing with them ,  
who had been heal'd , they could say nothing against it.

15. But they commanded them to withdraw from  
before the Council : and they confer'd among them-  
selves ,

16. Saying : what shall we do to these men ? for a  
miracle indeed hath been done by them conspicuous to  
all the inhabitants in Jerusalem : It is manifest , and  
we cannot deny it.

17. But that it may be no further divulg'd among  
the people , let us threaten them , that they speak no  
more in this name to any man whatsoever.

18. And calling for them , they charg'd them not  
to speak at all , nor teach in the name of Jesus.

19. But Peter, and John answering said to them :  
Judge you whether it be just in the sight of God , to  
hear you , rather than God :

20. For we cannot but speak the things that we have  
seen and heard.

21. But they dismiss'd them with threats : not find-

ing how to punish them because of the people, for all men glorify'd what had been done as to that which had happen'd.

22. For the man was above forty years of age, on whom that miraculous cure had been wrought.

23. And being set at liberty they came to their own *company*: and related to them what things the chief priests, and Elders had said to them.

24. who when they had heard *them*, with one accord rais'd up their voice to God, and said: Lord, thou art he who made heaven and earth, the sea, and all that are in them.

25. Who didst say in the Holy Ghost by the mouth of our Father, thy servant David: "why have the Gentils raged, and the people projected vain things?"

26. The Kings of the earth have risen up, and the Princes have assembled together against the Lord, and against his Christ."

27. For there were truly assembl'd in this City against thy holy Son Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentils, and the people of Israel.

28. To do what thy hand, and thy counsel decreed to be done.

29. And now Lord look down on their threatnings, and grant to thy servants with all confidence to preach thy word,

30. In this that thou stretch forth thy hand to cures and to wonders, and miracles to be done by the name of thy holy Son Jesus.

31. And when they had pray'd, the place was shaken, in which they had met together, and they were all fill'd with the Holy Ghost, and they spoke the word of God with confidence.

32. Now the multitude of the believers had one heart, and one soul. Neither did any one say that of the things, which he possess'd, any thing was his own, but all things were common among them.

33. And with great power did the Apostles bear wit-

ness of the Resurrection of Jesus Christ our Lord : and great grace was in them all.

34. For there was not any one needy among them. For as many as were possess'd of lands or houses , having sold them brought the price of the things they sold.

35. And laid it down at the feet of the Apostles. And a distribution was made to every one , according as he stood in need.

36. And Joseph who was surnam'd by the Apostles Barnabas ( which being interpreted is the Son of consolation ) a Levite , a native of Cyprus ,

37. Having a field , sold it , and brought the price , and laid it at the feet of the Apostles.

#### A N N O T A T I O N S.

Ψ. 1. *The officer (a) of the Guard of the Temple.* Lit. *The Magistrate of the Temple.* But this Magistrate by the Greek , was an officer over Soldiers , we may presume over those , who were to guard the Temple.

Ψ. 2. *The Resurrection.* This vex'd particularly the *Sadducees* , who denied *the Resurrection.* And they had great power among the Jews.

Ψ. 4. *Five thousand :* Not that hereby is meant the whole number of the Believers , but 5000 by this miracle and preaching , were added to those that believ'd before.

Ψ. 5. *Their Princes &c.* The chief of them , and *Annas the High Priest* , perhaps he had lately succeeded *Caiphas* , High Priest of the year before.

Ψ. 10. *Whom you crucified.* S. Peter without fear or apprehension , openly and boldly tells them of their hainous crime : *that Christ is the Head-corner stone* , which they *had rejected* , as Christ himself had told them Matt. 12. 10. and that there is *no other name under Heaven given to men to be sav'd by.*

Ψ. 13. 14. 15 *The confidence of Peter and John* surpriz'd the Council very much. They admired their knowledge of the Scriptures seeing them men without learning or Letters [ b ] [ and as they are call'd , *Idiots* ] they could not find how to contradict the fact , *the man that was heald* , being there present.

Ψ. 16. 17. *What shall we do?* They were perplex'd , says S. Chryf. and in greater fear than the Apostles. They saw they could do nothing but threaten and charge them to speak no more of Jesus.

Ψ. 19. 20. *But S. Peter and S. John* stop'd their mouths by asking them , if it was reasonable for them to hearken to men , rather than to God And we , say they , cannot but speak , what we have seen , and heard ,

THE ACTS OF THE APOSTLES C. 4 429

ψ. 23. *Being set at liberty, they came to their own (c) company,* relating with simplicity all that had happen'd.

ψ. 24. *With one accord*, with one mind, as in the G. and with one voice, being inspired by the Holy Ghost, they fell to prayer.

ψ. 30 *In order to stretch forth thy hand* Lit. *In this that thou stretch forth thy hand to Cures and miracles.* They pray to God, that he would continue to confirm their preaching by miracles.

ψ. 31. *The place was shaken*, much in the same manner, as at the first coming of the Holy Ghost — *They were all fill'd with the Holy Ghost.* Their hearts were inflamed and excited by a new motion of Grace.

ψ. 33. *And great Grace was in them all.* All of them there present, were replenish'd with extraordinary Graces of charity, zeal &c.

ψ. 36. 37. *Joseph surnamed Barnabas, the Son of Consolation &c.* He seems to be mention'd as the first that sold all he had, and brought the price, and laid it at the feet of the Apostles.

[a] ψ. *An officer of the guard of the Temple.* Magistratus Templi, *στρωγὸς τῆς ἱερῆς.* [b] ψ. 13. *Sine literis, ἀγραμμάτους.* Idiota, ἰδιώται, *πλῆθει.* [c] ψ. 23. *Ad suos.* πρὸς τὰς ἰδίους.

[d] ψ. 30. *In eo quod extendas, ἐν τῷ ἐκτείνῃ, by stretching forth &c.*



CHAP. V.

1. **N**OW a certain man nam'd Ananias, with his Wife Saphira sold a field,

2. And with fraud kept part of the price of the field, his wife being conscious of it: and bringing a certain part of it, laid it at the feet of the Apostles.

3. But Peter said: Ananias, why hath Satan tempted thy heart, that thou should'st lye to the Holy Ghost, and use fraud in the price of the field?

4 While it remain'd did it not remain to thee, and being sold, was it not in thy power? why hast thou entertain'd this thing in thy heart? thou hast not lyed to men, but to God.

5. And Ananias hearing these words, fell down, and gave up the Ghost. And great fear came upon all that heard it.

6. And certain young men rising up remov'd him, and bearing him out buried him.



430 THE ACTS OF THE APOSTLES C. 5.

7. And it came to pass about the space of three hours after, his wife also not knowing what had happen'd, came in.

8. And Peter said to her : tell me woman whethet you sold the field for so much ? and she reply'd: yes for so much.

9. And Peter said to her : why have you agreed together to tempt the Spirit of the Lord ? Behold the feet of those, who have buried thy husband are at the door, and they shall bear thee forth.

10. She presently fell at his feet, and gave up the Ghost. The young men then coming in found her dead, and carried her out, and buried her by her husband.

11. And great fear fell upon the whole church, and on all that heard these words.

12. Now by the hands of the Apostles many signs and prodigies were done among the people. And they were all with one accord in the porch of Salomon.

13. And of the rest no one durst join himself to them; but the people magnify'd them.

14. And the multitude of men and women, who believ'd in the Lord was more increas'd,

15. In so much that they brought out the infirm into the streets, and laid them on beds and couches, that at least the shadow of Peter, as he came by, might overshadow any one of them, and they might be heal'd of their infirmities.

16. There flock'd also together to Jerusalem a multitude out of the neighbouring Cities, bringing sick persons, and such as were troubl'd with unclean Spirits : who were all of them heal'd.

17. But the high Priest rising up, and all that were with him ( which is the sect of the Sadducees ) were fill'd with zeal :

18. And they laid hands on the Apostles, and put them in the common prison.

19. But an Angel of the Lord by night opening the doors of the prison, and leading them out, said :

20. Go, and standing in the Temple speak to the

people all the words of this sort of Life

21. Which having heard they entred early in the morning into the Temple, and taught. Now the high Priest being arriv'd, and they that were with him, assembl'd the Council, and all the Elders of the children of Israel: and sent to the prison to have them brought to them.

22. But when the Officers were come, and opening the prison found them not, returning back they gave an account of it,

23. Saying: the prison indeed we found shut with all diligence, and the guards standing before the doors: but opening it we found no man within.

24. And when the Officer of the Temple, and the chief Priests heard these words, they were in a doubt what was become of them.

25. But a certain man coming told them: that behold the men, whom you put into prison, are standing in the Temple, and teaching the People.

26. Then the Officer went with attendants, and conducted them without violence: for they fear'd the People, lest they themselves should be stoned.

27. And when they had brought them, they set them before the Council: and the high Priest spoke to them.

28. Saying: we commanded you by an express command, that you should not teach in this name: and behold you have fill'd Jerusalem with your Doctrine: and you will bring upon us the blood of this man.

29. Peter then answering, and the Apostles, said: God must be obey'd, rather than men.

30. The God of our Fathers hath rais'd up Jesus; whom you put to death hanging him upon a tree.

31. This Prince and Saviour God hath rais'd up again with his right hand to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things, as also the Holy Ghost, whom God hath given to all those that obey him.

33. When they had heard these things, they were

cut to the heart, and they thought to kill them.

34. But a certain Pharisee rising up in the Council, by name Gamaliel, a Doctor of the Law, respected by all the People, commanded the men to withdraw for a little while.

35. And said to them: you men of Israel, consider with yourselves what you are about to do with these men.

36. For before these days there arose one Theodas, saying he was some body, with whom join'd a number of about four hundred men; who was kill'd: and all who believ'd him, were dispers'd, and reduc'd to nothing.

37. And after this man rose up Judas the Galilean in the time of the enrollment, and drew away the People after him, and he also perish'd: and all whosoever consented to him, were dispers'd.

38. And now therefore I say to you, meddle not with these men, and let them alone: for if this design, or work be of men, it will fall to nothing:

39. But if it be from God, you are not able to destroy it, lest perhaps you be found to oppose God. And they consented to him.

40. And calling in the Apostles, after they had been scourg'd, they charg'd them not to speak at all in the name of Jesus, and they dismiss'd them.

41. And they indeed went away from before the Council, rejoicing that they had been reputed worthy to suffer reproach for the name of Jesus.

42. And they ceas'd not every day in the Temple, and from house to house to teach, and preach the Gospel of Jesus - Christ.

#### ANNOTATIONS.

Y. 2. *With fraud kept back.* (a) Ananias and his Wife Saphira, had made a promise or vow to put into the common stock the price of what they had to sell. When they had sold the field, they resolv'd by mutual consent to keep for their private use part of the money, and to bring in the rest, as if they had receiv'd no more. The whole price being promis'd, and by that means consecrated to God, S. Aug. calls it a *sacrilegious fraud*, and S. Chryl. a *theft* of what was already made sacred to God.

# THE ACTS OF THE APOSTLES. C. 5. 433

ŷ. 3. *Why hath Satan tempted thy heart* [b] the present G. copies, *fill'd thy heart.*

ŷ. 4. *did it not remain to thee?* i, e, no one forc'd thee to make such a promise. — *And being sold*, was it not in thy power, and at thy free disposal, before such a promise? but promises, and vows must be kept. — *Thou hast not lyed to men, but to God,* by lying to the holy Ghost.

ŷ. 5. *Ananias fell down dead.* S. Aug. says (c) this severe judgment was to strike a terrour of such dissembling fraudulent dealings into the new Church. It was also to shew that S. Peter, and the Apostles had the gift of Prophecy.

ŷ. 8. *Yes for so much.* i, e, for the same summ as Ananias mention'd. This the wife said, not knowing what had before happen'd to her husband.

ŷ. 13. *Of the rest no one durst join them,* i, e, none of those that did not believe: yet the people prais'd them, and the number of the faithful increas'd.

ŷ. 15. *On couches*, meaner beds for the poorer sort. — *that Peters shadow &c.* Thus was partly fulfill'd, what Christ had foretold, Jo. 14. 12. that his Disciples should do even greater Miracles than he had done.

ŷ. 26. *Then went the officer* (d) Lit. in the latin, *the magistrate*; which by the G. was a military officer. But he did not bind them like prisoners for fear of a tumult, but desir'd them to go along with them to the Sanhedrim.

ŷ. 28. *we commanded you with an expresse command*, i, e, charg'd you severely. — *You will bring upon us the blood of this man.* You will make us pass for guilty of the murder of the Messias.

ŷ. 29. Peter answer'd boldly, *God must be obey'd rather or more than men.* And withall adds, that God had rais'd from death Jesus, the Prince, and Saviour of mankind, by whose merits all might find repentance, and forgiveness of their sins; that they were witnesses of his Resurrection &c.

ŷ. 33. *They were cut to the heart* [e] exasperated to fury and madness, and for Killing them.

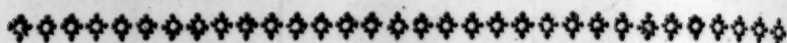
ŷ. 34. *Gamaliel.* He that had been S. Paul's master, according to S. Chrys. advised them to forbear, and do nothing rashly. *meddle not with these men*, Lit: *go from them* (f) For saith he, if this be the work of men only, it will soon fall to nothing: but if it be from God, you cannot hinder it, and you will only make yourselves guilty by resisting the designs of God. They consented to him, so far as not to put them to death: but they made them be scourged, which they rejoyc'd at; and they dismiss'd them with reiterated threats.

[a] ŷ. 2. *defraudavit*, *ἐκπλῆσσε*. *Intervertit aliquid de pretio.* S. Aug. *serm. 27. de verbis Apostoli. sacrilegii damnatur, & fraudis.* See S. Chry. *hom. 12. in Acta* — (b) ŷ. 3. *Tentavit.* In all G. copies at present, *ἐπληρώσεν*. But S. Epiph. *Har. 59. p. 500. reads, ἐπληρώσεν.*



[c] ὧ. 5. See. S. Aug. l. 3. cont. Parmen. c. 1. p. 56. tom. 9. nov. Ed.

(d) ὧ. Magistratus, ὁ ἐπαρχος ——— (e) ὧ. 33. διέσπεναντο.  
*dispergendo, which Arias Montanus translates furebant. (f) ὧ. 38,*  
*discedite ab istis, ἀπορρίψτε.*



## CHAP. VI.

1. **A**Nd in those days, the number of the Disciples increasing, there was a murmuring of the Greeks against the Hebrews, because their widows were dispised in the daily ministry.

2. And the twelve calling together the multitude of the Disciples said: it is not fitting that we should leave the word of God, and serve tables.

3. Therefore Brethren look out for seven men among you of good repute, full of the Holy Ghost, and wisdom, whom we may appoint over this work.

4. And as for our parts we will apply ourselves to prayer, and to the ministry of the word.

5. And the discourse pleas'd all the multitude there present. And they chose Stephen, a man full of Faith, and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a stranger of Antioch.

6. These they placed in the presence of the Apostles; and they praying laid their hands upon them.

7. And the word of the Lord increas'd, and the number of the Disciples was multiply'd very much in Jerusalem: a great number also of the Priests embrac'd the Faith.

8. Now Stephen full of Grace, and Fortitude wrought prodigies, and great miracles among the people.

9. But certain men of the Synagogue, that is call'd of the Libertins, and of the Cyreneans, and of the Alexandrians, and of those that were of Cilicia, and Asia rose up disputing with Stephen:

10. And they could not resist the wisdom, and the spirit, with which he spoke.

11. Then they suborn'd men to say, that they had

heard him speaking words of Blasphemy against Moses, and against God.

12. They stir'd up therefore the people, and the Elders, and the Scribes: and running together they seized him, and brought him before the Council:

13. And they made false witnesses appear, who should say: this man ceaseth not to speak words against the holy place, and the Law.

14. For we have heard him say: that this Jesus of Nazareth shall destroy this place, and shall change the traditions, which Moses deliver'd to us.

15. And all they who sat in the Council, looking earnestly upon him, saw his face as it were the face of an Angel.

# ANNOTATIONS.

¶ 1. *Of the Greeks against the Hebrews.* [a] By the Greeks are many times understood the Heathens or Pagans, as Acts 14. 1. 18. 4. &c. but here by Greeks (which some translate *Hellenists* or *Grecists*) we may understand those new converted Christians, who had been Jews before, but who had been born in places, where the greek tongue was spoken, as by the *hebrews*, we may understand those converted to the Christian Faith, who were of the Jewish race, born, and bred in those places, where they spoke not greek, but Syriack, which was then the language of the Jews. This difference is grounded on the greek text. — *Their widows were despised*, i, e, they seem'd less regarded, or less favour'd in the daily distributions, than such as were of the Jewish race, and spoke the language of the Jews, as it was then spoken in Palestine.

¶ 2. *And serve tables.* The Apostles did not judge it proper for them to be so much employ'd in managing that common stock, out of which every one, as they stood in need, were supply'd, as to meat, and all other necessaries: this took up much of their time, which might be better employ'd in preaching &c.

¶ 3. *Look out for seven men*, and men of a good repute and character, *full of the Holy Ghost.*

¶ 6. *And they*, i, e, the Apostles *laid*, or *impos'd hands upon them*. These deacons therefore were design'd and ordain'd for a sacred ministry, and not only to manage the common stock, and temporals of the faithful. This is proved 1. by the qualifications requir'd in such men, who were to be *full of the holy Ghost*. 2<sup>dly</sup> this is evident by their Ecclesiastical functions mention'd in this book of the Acts, and in the Epistles of S. Paul, and by the ancient Fathers. S. Stephen, and S. Philip immediately preach'd the Gospel, as we find in this, and the

8th Chapter; they baptiz'd those that were converted. In the first ages they assisted the Bishops and Priests at the divine office, and distributed the sacred Chalice, or Cup of the holy Eucharist. They succeeded as it were to the Levites of the old Law. And in the chief Churches the Deacons, or the Archdeacon in the first ages, had the chief administration of the Ecclesiastical revenues, as we read of S. Laurence at Rome.

Ÿ. 9. *Call'd of the Libertins* (b) i, e, of the Synagogue of those, whose Fathers had been made slaves under Pompey and the Romans, but who had again been restored to their liberty, and had been made free. There were other Synagogues for the Jews of *Cyrene*; of *Alexandria* &c. No doubt but S. Stephen had converted many of them: and the chief of these Synagogues, not being able to dispute with him, nor to answer the *spirit of wisdom*, which directed him, they suborn'd witnesses.

Ÿ. 11. Who should say, that he *spoke blasphemies against God*, and against *Moses*, against the *Law*, and the Temple: that *Jesus would destroy the Temple*. These accusations were forged: for the Apostles themselves still frequented the Temple, and Jesus came to fulfil the Law, as to it's moral precepts:

Ÿ. 13. *They saw his face, as it were the face of an Angel*. All in the Council or Sanedrim, saw an extraordinary and charming brightness in the countenance of Stephen, which struck them with admiration and fear.

[a] Ÿ. 1. *Græcorum ἑλληνιστῶν, not ἑλληνῶν. See also Acts 9. 29. and 11. v. 20. See Legh Critica Sacra.*

[b] Ÿ. 9. *Libertinorum, Λιβερτίνων, which G. word is taken from the latin S. Chrys. hom. 13. says ἀπελευθεροί ἔτω καλεῖσθαι &c.*



## CHAP. VII.

1. **N**OW the high Priest said: are these things so?

2. He (*Stephen*) said: you men, Brethren, and Fathers give ear: The God of glory appear'd to our Father Abraham, when he was in Mesopotamia, before he had made his abode in Charan,

3. And said to him: go out of thy country, and from thy kindred, and come into the land, which I will shew thee.

4. Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence after his Father was dead, he remov'd him into this land, in which you now dwell.

5. And he gave him no inheritance in it, not even a foot's space: but he promis'd to give it him in possession, and to his seed after him, when he had not a Son.

6. And God said to him: that his seed should sojourn in a strange Country, and that they should make slaves of them, and treat them ill for four hundred years:

7. And the nation which they shall serve, I will judge, said the Lord. And after these things they shall go out, and serve me in this place.

8. And he gave him the Testament of Circumcision, and so he begot Isaac, and circumcis'd him the eighth day: and Isaac Jacob: and Jacob the twelve Patriarchs.

9. And the Patriarchs mov'd with envy, sold Joseph into Egypt. And God was with him:

10. And deliver'd him out of all his tribulations: and gave him grace, and wisdom in the sight of Pharaoh the King of Egypt, who appointed him Governour over Egypt, and over his whole house.

11. Now there came a famine over all Egypt, and Chanaan, and great tribulation: and our Fathers found no food.

12. And when Jacob had heard that there was corn in Egypt; he sent our Fathers the first time:

13. And at the second time Joseph was known by his Brethren, and his family was made known to Pharaoh.

14. And Joseph sending call'd thither Jacob his Father, and all his kindred seventy five souls.

15. And Jacob came down into Egypt, and dyed, both he, and our Fathers.

16. And they were carried over into Sichem, and were laid in the Sepulchre, which Abraham bought for a sum of money of the sons of Hemor the Son of Sichem.

17. Now when the time drew near of the promise, which God had declar'd to Abraham, the People increas'd, and were multiply'd in Egypt,

18. Till another King arose in Egypt, who knew not Joseph.

19. This man dealing deceitfully with our kindred,



afflicted our Fathers, so that they were to expose their children, that they might not be kept alive.

20. At that very time was Moyſes born, and was acceptable to God, who was brought up for three months in his Fathers house.

21. But he being exposed, Pharaoh's daughter took him, and brought him up for her Son.

22. And Moyſes was instructed in all the wisdom of the Egyptians, and was powerful in his words, and in his deeds.

23. And when he had attain'd to the age of forty years, it came into his mind to visit his Brethren the children of Israel.

24. And having seen a certain man suffer an injury, having struck the Egyptian, he vindicated the person of him that was oppress'd.

25. And he imagin'd his Brethren understood, that God by his hand would save them: but they understood it not.

26. And the next day he shew'd himself to them that were at strife: and was for making peace between them, saying: men, you are Brethren, why do you hurt one another?

27. But he that did the injury to his neighbour, thrust him from him, saying: who hath constituted thee Prince, and Judge over us?

28. Wilt thou kill me, as yesterday thou did'st kill the Egyptian?

29. And at this saying Moyſes fled, and became a stranger in the land of Madian, where he begat two Sons.

30. Now when forty years were expir'd, there appear'd to him in the desert of Mount-sina, an Angel in a flaming fire in a bush.

31. And Moyſes seeing it admir'd the Vision. And as he was drawing near to consider it, the voice of the Lord was directed to him saying:

32. I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moyſes then terrify'd, durst not look on.

33. And the Lord said to him: loose thy shoes from off thy feet: for the place where thou standest, is holy ground.

34. Seeing I have seen the affliction of my people, which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

35. This Moyſes, whom they rejected, saying: who constituted thee *our* Prince and Judge? the same man God sent a Prince, and Redeemer, with the hand of the Angel, who appear'd to him in the bush.

36. He conducted them away working prodigies, and wonders in the land of Egypt, and in the red sea, and in the wilderness for forty years.

37. This is that Moyſes, who said to the children of Israel: "a Prophet will God raise up to you out of your brethren like unto me, him shall you hear."

38. This is he who was in the assembly in the wilderness with the Angel, who spoke to him on Mount-sina, and to our Fathers; who receiv'd the words of life to give to us.

39. To whom our Fathers would not be obedient; but repuls'd him, and in their hearts return'd back into Egypt:

40. Saying to Aaron: make us Gods, that may go before us: for as to this Moyſes who led us out of the land of Egypt, we know not what is become of him.

41. And in those days they made a calf, and offer'd Sacrifice to the Idol, and rejoyc'd in the works of their hands.

42. And God turn'd, and deliver'd them up to serve the host of heaven, as it is written in the book of the Prophets. "Did you offer up to me victims, and Sacrifices for forty years in the wilderness o house of Israel?"

43. And you took to you the Tabernacle of Moloch, and the star of your God Rempham, which Figures you made to adore them. And I will translate you beyond Babylon.

THE ACTS OF THE APOSTLES. C. 7.

44. The Tabernacle of the Testimony was with our Fathers in the wilderness, as God ordain'd for them, speaking to Moyses, that he should make it according to the form, which he had seen.

45. Which also our Fathers having receiv'd, with Jesus brought into the possessions of the Gentils, whom God expell'd from the face of our Fathers, until the days of David,

46. Who found grace in the sight of God, and desir'd that he might find a Tabernacle for the God of Jacob.

47. But it was Salomon that built him the House.

48. But the most high dwelleth not in houses made by hands, as the Prophet saith:

49. "Heaven is my Throne: and the Earth is my foot-stool. What house will you build for me, saith the Lord? or what is the place of my rest?"

50. Hath not my hand made all these things?"

51. With a stiff neck, and uncircumcis'd hearts, and ears, you always resist the Holy Ghost, as your Fathers, did, so do you.

52. Which of the Prophets did not your Fathers persecute? and put to death those, who foretold the coming of the just one, of whom you have now been the betrayers, and the murderers:

53. Who receiv'd the law by the administration of Angels, and have not kept it:

54. Now when they heard these things, they were cut to the heart, and gnash'd with their teeth at him.

55. But he being full of the Holy Ghost, looking earnestly up to heaven saw the Glory of God, and Jesus standing at the right hand of God: and he said: behold I see the heavens open, and the Son of man standing at the right hand of God.

56. But they crying out with a loud voice, stopp'd their ears, and with one accord rush'd in violently upon him.

57. And having cast him out of the City, they ston'd him: and the witnesses laid down their garments at the

feet of a young man whose name was Saul.

58. And they stood Stephen calling upon , and saying : Lord Jesus receive my Spirit.

59. And kneeling down he cried out with a loud voice , saying : Lord lay not this sin to their charge. And when he had said this, he reposed in the Lord. And Saul was consenting to his Death.

ANNOTATIONS.

Y. 1. *Are these things so ?* The high Priest seems to speak after this mild manner , being either terrify'd , or charm'd with his Angelical countenance, — S. Stephen's design in this discourse, was to shew them, first, that he was falsely accused , of speaking either against Moyses, or the law, for which he shews so great a veneration. 2dly he puts them in mind, that the true worship of God may subsist without a Temple, as it did in the time of Abraham , and the Patriarchs , before the Law was given , or the Temple built. 3dly that as their fore-Fathers had been rebellious to Moyses , and disobedient to the Prophets , whom they many times persecuted even to death , so they had lately resisted , persecuted , and crucify'd their Messias.

Y. 5. *Not even a foot's space* , not so much as a foot of land , i e , to dwell in , tho he bought there a place to bury in. Gen. 23. 9.

Y. 6. *For 400 years* , counting from the birth of Isaac , which was twenty five years after the call and promises made to Abraham. It is certain the Israelites were not 400 years in Egypt.

Y. 7. *The nation which they shall serve , I will judge.* The meaning is, that God would afflict the Egyptians with divers plagues , or visible punishments , before they dismiss'd the Israelites.

Y. 8. *The Testament* , or the *Covenant* , and alliance of Circumcision , by which the Israelites should be known to be the People of God.

Y. 10. *Gave him grace , and wisdom in the sight of Pharao.* Some understand divine graces and gifts of prophecy and the like : others that he made him find favour in the sight of King Pharao , who appointed him to be Governor of Egypt.

Y. 16. *Which Abraham bought of the sons of Hemor , the son of Sichem.* This purchase made by Abraham , must be different from the purchase of a field made afterwards by Jacob Gen. 33. 19. See a Lapide , the author of the Analyse , dissert. 23. P. Alleman &c.

Y. 19. *Dealing deceitfully* , circumventing craftily , afflicting , and endeavouring to extirpate the race of the Israelites.

Y. 20. *Moyes was acceptable to God.* Greatly favour'd both with gifts of nature, and Grace. Some expound it , was extremely fair or beautiful.

Y. 30. *In a flaming fire in a bush.* Lit : *In the fire of a flame of the bush.* The sense must be , that the bush seem'd on fire , and in a flame , and yet was not consum'd.



442 THE ACTS OF THE APOSTLES C. 7.

¶ 35. *Moyſes whom they rejected.* Lit. deny'd. So have you rejected, and deny'd Jeſus, of whom Moyſes prophesy'd, when he ſaid that God would raiſe up to them a Prophet like to himſelf, and commanded them to hear him.

¶ 38. *This is he that was in the aſſembly.* ( Lit: in the Church ) in the wilderneſs, after God had by him deliver'd their Fathers out of their ſlavery in Egypt — An Angel ſpoke to him on mount-Sina. By this S. Stephen owns that the Law was given by an Angel to Moyſes: and alſo ſhews how falſely he was accuſed to have ſpoken againſt Moyſes, or againſt the Law.

¶ 39. *To Whom our Fathers would not be obedient*, murmuring, and rebelling from time to time. And in their hearts returning back into Egypt, as they ſhew'd by wiſhing themſelves there again.

¶ 40. *Saying to Aaron, make us Gods*: forcing him in a manner to make them the Golden Calf, while Moyſes was receiving the law from God.

¶ 42. *And God turn'd.* Turn'd as it were from them, puniſhing them, by permitting them to ſerve the hoſt of heaven, the Sun, Moon, and Stars.

¶ 43. *And you*, that is, your forefathers, took unto you the Tabernacle of Molach: He reproaches the Jews with their Idolatry, and worſhip of different falſe Gods from time to time, notwithstanding God's comminations by the Prophets, of which he puts them in mind by theſe words, and I will tranſlate you beyond Babylon: The Prophet Amos, c. 5. ¶ 27. out of whom S. Stephen takes this citation, ſays beyond Damascus, but the ſenſe is the ſame, being a prediction that the ten Tribes of Iſrael ſhould be carried away captives beyond Damascus by the Aſſyrians, and even beyond Babylon into Media, Perſia, &c.

¶ 44. *The Tabernacle of the Teſtimony*, in which was the Ark of the Covenant, as they were made by Moyſes, which were moved from place to place with the Iſraelites in the wilderneſs: and which Jeſus or Joſue brought with the people, into the Poſſeſſions of the Gentils, that is, into the land of Chanaan, which had been before poſſeſſed by the Gentils. — This Tabernacle, in which was kept the Ark, remain'd with the Iſraelites till the time of David, or rather of Salomon, who built the Temple.

¶ 48. *But the moſt high dwelleth not in houſes made by hands.* God is every where, nor is his preſence confined to the Temple, which was already once deſtroy'd; and what if it be deſtroy'd again, as Chriſt foretold? God muſt ſtill be ador'd, worſhip'd, and ſerv'd, as he was before the Temple was firſt built, which was only by Salomon.

¶ 51. *With ſtiff necks, and uncircumciſed hearts.* S. Stephen inspir'd by the H. Ghoſt, knowing he ſhould dye a Martyr, boldly reproaches them for perſecuting the Prophets, for putting to death the juſt one, that is, the Meſſias, foretold by the Prophets.

¶ 54. *They were cut to the heart*: exaſperated even to rage and madneſs. See c. 5. ¶ 33. gnashing their teeth with indignation.

¶ 56. *They ſtopp'd their ears*, crying out blaſphemy: and they ſtood

hips to death. He praying for them, and saying. *Lord Jesus receive my Spirit, in imitation of his Lord and Master our Saviour Christ. And reposed in the Lord.* Lit. *sepi.* In most G. Copies, are now wanting, in the Lord, but it is no doubt the sense.

(a) ψ. 8. *Testamentum*, τὴν διαθήκην. See heb. 9. 16-

(b) ψ. 20. *Gratus Deo*, ἀρετὸς τῷ θεῷ. *Acceptable to God. It may also signify beautiful in the sight of God, i, e, in the style of the Scriptures, very beautiful.* — (c) ψ. 30. *In igne flamma rubi*, ἐν φλογὶ πυρὸς βάρυ. *In flammâ ignis rubi.*

[e] ψ. 38- *In the assembly.* Lit. in Ecclesiâ, ἐν τῇ ἐκκλησίᾳ.

[f] ψ. 59. *Obdormivit in Domino.* ἐκοιμήθη.



## CHAP. VIII.

1. **A**Nd at that time there was rais'd a great Persecution in the Church, that was at Jerusalem, and all except the Apostles were disperfed throughout the *different* parts of Judea, and Samaria.

2. Now devout men took care of Stephen's funeral, and made great mourning over him.

3. But Paul ravag'd the Church, entring into houses, and halling away men and women, committed them to Prison.

4. They therefore who were disperfed, went about preaching the word of God.

5. And Philip going down into the City of Samaria, preached to them Christ.

6. And the people were attentive to the things, which were spoken by Philip with one accord hearing, and seeing the Miracles which he did.

7. For unclean Spirits crying out with a loud voice, went out of many who were possessed with them.

8. And many taken with the palsy, and lame were heal'd.

9. There was therefore great joy in that City. But a certain man nam'd Simon, who had before been in the City, a Magician, and a seducer of the people of Samaria, giving himself out for some great body,

10. To whom all hearken'd from the lowest to the

highest, saying : this is the power of God, which is call'd the great.

11. And they were attentive to him : because he had for a long time bewitch'd them with his Sorceries.

12. But when they had believ'd Philip preaching concerning the Kingdom of God, in the name of Jesus Christ men and women were baptiz'd.

13. Then Simon himself also believ'd : and being baptiz'd, he stuck close to Philip. Seeing also wonders and Miracles done, he was struck with amazement.

14. Now when the Apostles, who were at Jerusalem, had heard that Samaria had receiv'd the word of God, they sent to them Peter and John.

15. Who being come, pray'd for them, that they might receive the holy Ghost :

16. For he was not yet come upon any one of them, but they were only baptiz'd in the name of the Lord Jesus.

17. Then they laid their hands upon them, and they receiv'd the Holy Ghost.

18. And when Simon saw that by the imposition of hands by the Apostles was given the holy Ghost, he offered them money,

19. Saying : give me also this power, that upon whomsoever I shall lay my hands, he may receive the holy Ghost. But Peter said to him :

20. may thy money perish with thee, because thou hast esteem'd the gift of God to be purchased with money.

21. Thou hast no part, nor share in this matter : for thy heart is not right in the sight of God.

22. Wherefore do penance for this thy wickedness, and pray to God, that perhaps this thought of thy heart may be forgiven thee.

23. For I see thou art in the gall of bitterness, and in the bonds of iniquity.

24. But Simon answer'd, and said : pray you to the Lord for me, that none of those things which you have said, may come upon me.

25. And they having testify'd, and preach'd the

word of the Lord, return'd to Jerusalem, and preach'd the Gospel to many places of the Samaritans.

26. Now an Angel of the Lord spoke to Philip, and said: rise up, and go towards the south to the way, that goeth down from Jerusalem to Gaza, which is desert.

27. And rising up he went: and behold a man of Ethiopia, an Eunuch of authority, under Candace Queen of the Ethiopians, who had charge over all her treasures, was come to adore in Jerusalem:

28. And he was returning sitting on his Chariot, and reading Isaias the Prophet.

29. And the Spirit said to Philip: go near, and join thyself to that Chariot.

30. And Philip running up, heard him reading the Prophet Isaias, and said: do'st thou think thou understandest what thou art reading?

31. Who reply'd: and how can I, unless some one shew me? And he desir'd Philip to come up, and sit with him.

32. Now the place of the Scripture, which he read, was this: "As a sheep he was led to the slaughter: and as a lamb without voice before his shearer, so open'd he not his mouth.

33. In *his* humiliation the judgment *against him* hath been taken away. Who shall expound his Generation, because his life shall be taken away from the Earth?"

34. And the Eunuch spoke, and said to Philip: I beseech thee, of whom doth the Prophet speak this? of himself, or of some other?

35. And Philip opening his mouth, and beginning from that Scripture, preach'd to him Jesus.

36. And as they went on the way, they came to a certain water: and the Eunuch saith: behold here is water, what hindreth me from being baptiz'd?

37. And Philip reply'd: if thou believest with thy whole heart, thou mayest. And he answering said: I believe that Jesus-Christ is the Son of God.

38. And he commanded that the Chariot should stop: and they both went down into the water, Philip, and the Eunuch, and he baptiz'd him.



39. And when they were come up out of the water, the Spirit of the Lord carry'd away Philip, and the Eunuch saw him no more. But he went on his way rejoicing.

40. And Philip was found in Azotus, and going about he preach'd in all the Cities, till he came to Cesarea.

#### AN NOT A T I O N S.

¶ 1. *And Samaria.* Tho' our Saviour in his life time had forbid them to preach to the Samaritans Matt. 10. 5. they now knew that the time of that precept was past.

¶ 10. *This is the power of God, which is call'd.* [i, e, which is truly) great. Simon pretended to be God, and the great God. See S. Iren. l. 1. c. 20.

¶ 11. *He had bewitch'd them with his Sorceries,* (a) or magick, he had put them out of their wits, turn'd their heads, charm'd them, stupify'd them.

¶ 17. *They receiv'd the H. Ghost.* Not but that they had receiv'd the grace of the H. Ghost at their Baptism; but not that plenitude of grace, and those gifts, which they receiv'd from Bishops in the Sacrament of Confirmation. This Sacrament, as S. Chrys. observes (b) S. Philip. the deacon had not power to give.

¶ 18. *Simon offer'd them money,* from hence it is call'd the sin of Simony, to buy, sell, or give money for Benefices, and spiritual things. 'Twas vanity that made Simon desire this power.

¶ *May thy money perish with thee,* or go with thee to Perdition. This was a prophecy, says S. Chrys: of S. Peter, who saw him incorrigible, and that he would not repent.

¶ 21. *Nor share in this matter.* Lit, in this saying. — *may perhaps be forgiven thee,* the word *perhaps*, as the Interpreters commonly observe on this and other places, many times do's not imply any doubt, or uncertainty. There could be no doubt, says S. Chys. only as to his repenting: if he repented, it is certain he would find remission of his sins.

¶ 23. *In the gall of bitterness.* In the bitter gall of hypocrisy, in the bonds, fetters, and chains of sin and iniquity.

¶ 26. *Which is desert,* In construction, whether we regard the latin or greek, to be *desert*, may either agree to the way leading to Gaza, or the City it self, which formerly had been almost destroyd.

¶ 17. *An Eunuch.* Tis likely a Profelyte converted to the Jewish Religion. He shews his zeal and devotion, says S. Chrys: not only by coming to Jerusalem, but by reading the Prophets in his Chariot.

¶ 31. *How can I, unless some one shew me?* (c) or be a guide to me, as in the Greek. Let every one, and especially the unlearned, take good notice of these words, not to wrest the Scriptures to his own perdition. To follow his own private judgment, or his private Spirit.

## THE ACTS OF THE APOSTLES. C 8. 447

is to make choice of a blind and incompetent guide, as to the sense of the Scriptures, and the mysteries of faith. See the preface to the Gospel of S. John. P. 300.

Ψ. 32. *As a sheep*, or a lamb, &c. The Eunuch by divine Providence was now reading the 53d Chap. of Isaias, which is of Christ, and his sufferings. — *In humility his judgment is taken away.* The sense seems to be, that Christ having humbl'd himself, so as to undergo an unjust judgment, or condemnation to dye on the Cross, hath been again rais'd from the dead, and deliver'd from that judgment by his glorious Resurrection, and Ascension.

Ψ. 36. *Behold water*, this shews that Baptism is to be given with water.

Ψ. 37. *If thou dost believe*, &c The Scripture many times mentions one disposition, when others no less necessary are suppos'd, as here a sorrow for sins, a firm hope, love of God, &c.

[a] Ψ. 11. *Dementasset*, ἐκέντησεν δυνέας. So. Ψ. 15. *Stupens admirabatur*, the same word, ἐξίστατο. — [b] Ψ. 17. S. Chrys. hom. 18 οὐδὲ γὰρ ἄχην ἐκέντησεν. — (c) Ψ. 31. *Et quomodo possum*, nisi aliquis ostenderit mihi? ἐὰν μὴ τις ὁδηγήσῃ με.



## C H A P. IX.

1. **A**Nd Saul as yet breathing forth threats, and slaughter against the Disciples of the Lord, came to the high Priest,

2. And desir'd of him letters to Damascus to the Synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem.

3. And as he went on his journey, it came to pass that he drew near to Damascus: and on a sudden a light from heaven shin'd round about him:

4. And falling to the ground he heard a voice saying to him: Saul, Saul, why dost thou persecute me?

5. Who reply'd: who art thou Lord? and the Lord said: I am Jesus whom thou dost persecute. It is hard for thee to kick against the goad.

6. And he trembling, and amaz'd said: Lord what wilt thou have me to do?

7. And the Lord said to him; rise up, and go into the City, and there it shall be told thee what thou must do. Now the men, who accompany'd him, stood in

consternation, hearing indeed the voice, but seeing no one.

8. And Saul rose up from the ground, and his eyes being open saw nothing. But they holding him by the hands, led him into Damascus.

9. And he was there three days without sight, and he neither eat, nor drank.

10. Now there was a certain Disciple at Damascus, by name Ananias: and the Lord said to him in a vision: Ananias: and he reply'd: behold I am *here*, Lord.

11. And the Lord said to him: rise up, and go into the street call'd straight, and inquire in the house of Judas, one by name Saul of Tarsus: for behold he prayeth.

12. [ And *Saul saw in a vision* a man named Ananias, coming in, and laying his hands upon him that he might receive his sight ]

13. But Ananias answer'd: Lord, I have heard from many of this man; how great evils he hath done to thy Saints in Jerusalem:

14. And here he hath authority from the Chief Priests to bind all, that invoke thy name.

15. But the Lord said to him: go, for this man is a vessel of Election to me, to carry my name before the Gentils, and Kings, and the Children of Israel.

16. For I will shew him how great things he is to suffer for the sake of my name.

17. And Ananias went his way, and entred into the house, and laying his hands on him, he said: Saul brother, the Lord Jesus hath sent me, he who appear'd to thee in the way, as thou camest, that thou may'st receive thy sight, and be fill'd with the Holy Ghost.

18. And presently there fell from his eyes, as it were scales, and he receiv'd his sight; and rising up he was baptiz'd.

19. And when he had taken some food, he was strengthen'd. Now he was with the Disciples who were at Damascus, for some days.

20. And

20. And immediately he preach'd Jesus in the Synagogues, that he is the Son of God.

21. And all were astonish'd that heard him, and said: Is not this he who in Jerusalem attack'd violently those who call'd upon that name: and came hither for this purpose, that he might lead them bound to the Chief Priests?

22. But Saul was strengthen'd more and more, and confounded the Jews, that dwelt at Damascus, affirming that he is the Christ.

23. And when many days had pass'd, the Jews conspired together to kill him.

24. But their laying in wait was made known to Saul. And they guarded the Gates day and night, that they might kill him.

25. And the Disciples taking him by night, convey'd him away by the wall, letting him down in a basket.

26. And when he was come to Jerusalem, he offer'd to join himself to the Disciples, and all were afraid of him, not believing him to be a Disciple.

27. But Barnabas took him, and conducted him to the Apostles: and related to them how in the way he had seen the Lord, and that he had spoken to him, and in what manner he had acted confidently at Damascus in the name of Jesus.

28. And he was coming in, and going out with them at Jerusalem, and acting confidently in the name of the Lord.

29. He spoke also to the Gentils, and disputed with the Greeks: but they sought for an occasion to kill him.

30. Which when the brethren knew, they conducted him to Cesarea, and sent him away to Tarsus.

31. The Church indeed throughout all Judea, and Galilee, and Samaria enjoy'd peace, and was increas'd walking in the fear of the Lord, and was fill'd with the consolation of the Holy Ghost.

32. And it came to pass, that while Peter was



visiting all , he came to the Saints, that dwelt at Lydda.

33. And found there a certain man, by name Eneas, lying on his bed for eight years, who was taken with a palsy.

34. And Peter said to him: Eneas, the Lord Jesus Christ healeth thee. Rise up , and make thy bed. And presently he rose up.

35. And all saw him that dwelt at Lydda , and Saron , who were converted to the Lord.

36. Now in Joppa there was a certain Disciple by name Tabitha , which being interpreted , is Dorcas. She was full of good works , and almsdeeds which she perform'd.

37. And it happen'd in those days , that falling sick she died. Whom when they had wash'd , they laid her in an upper-room.

38. And Lydda being near to Joppa , the Disciples hearing that Peter was there , sent two men to him with this request , delay not to come even to us.

39. And Peter rising up came with them : and when he was arriv'd , they led him up to the upper-room : and all the widows stood round about him weeping , and shewing him the garments , and clothes , which Dorcas made them,

40. And having put them all out : Peter kneeling down pray'd : and turning to the Body, he said ; Tabitha rise up. And she open'd her eyes , and having seen Peter , sat up.

41. And giving her his hand , he rais'd her up. And when he had call'd the Saints , and the widows , he presented her alive.

42. And it was made known thro' all Joppa: and many believ'd in the Lord,

43. And it happen'd that he made a stay at Joppa for many days , with one Simon a tanner.

#### AN NOT A T I O N S.

V. 5. To lick against the goad. Others translate against the pricks , others against the sting. The Metaphor is taken from oxen kicking when prick'd to go forward.

## THE ACTS OF THE APOSTLES C. 9. 451

ψ. 8. *And his eyes being open*, either by himself, or by others, *he saw nothing*. See the circumstances related again. c. 22. and 26.

ψ. 12. *And saw a man*. &c. This verse, which is by way of a parenthesis, contains the words of the Historian S. Luke, telling us what S. Paul saw in a vision, and what the spirit at the same time reveal'd to Ananias.

ψ. 15. *A vessel of Election*, a chosen elect vessel, and minister of the Gospel.

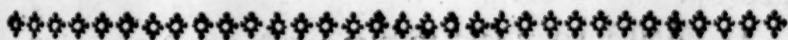
ψ. 17. *Laying his hands upon him*. This imposition of hands, made use of on different occasions, was to pray that he might receive his sight, as well as the grace of the H. Ghost, which God sometimes gave to persons not yet baptiz'd, as to Cornelius. Act. 10. 44.

ψ. 23. *When many days had pass'd*. By the account S. Paul gives of himself, Gal: c. 1. soon after his conversion he went into Arabia, and about 3. years after he might come to Damascus. Then it seems to have happen'd that they were for killing him for becoming a Christian; and the brethren sav'd his Life by conveying him down the walls of the Town in a basket. After this he went to Jerusalem, where the Disciples knew little of him, and were afraid of him, till S. Barnaby introduc'd him to the Apostles, and gave an account of his Conversion.

ψ. 29. *He spoke also to the Gentils, (a) and disputed with the Greeks or Hellenists*. See. c. 6. v. 1. By the Gentils, many understand those that had been Gentils, and were become Profelytes or Converts to the Jewish Religion, and not those that still remain'd Gentils. And by the Greeks, or Hellenists, they understand Jews, who had lived in places, where they spoke greek, not Syriack, whom S. Paul endeavour'd to convert to the Christian Faith.

ψ. 40. *And having put them all out*, not to disturb him while he pray'd. — *She sat up*, rais'd her self a little: and Peter taking her by the hand, list'd her quite up, and calling in the company, presented her to them alive and well.

(a) ψ. 29. *Loquebatur quoque Gentibus, & disputabat cum Grecis*. In almost all G. copies there is nothing for *Gentibus*, and we only read, *he spoke and disputed with the Greeks, or Hellenists*. πρὸς τοὺς Ἑλλήνιστας. See c. 6. v. 1.



## CHAP. X.

1. **N**ow there was a certain man at Cesarea, by name Cornelius, the Centurion of that band, call'd the Italian.

2. A devout man, and fearing God with all his family, giving much alms to the people, and praying to God always:

3. He saw manifestly in a vision, about the ninth hour of the day, an Angel of God coming in to him, and saying to him, Cornelius.

4. And he looking upon him struck with fear, said: what is it Lord? and he reply'd: thy prayers, and thy alms have ascended, and are remembered in the sight of God.

5. And now send men to Joppa, and call hither one Simon surnam'd Peter:

6. He lodgeth with one Simon a Tanner, whose house is near the Sea: he will tell thee what thou must do.

7. when the Angel, that spoke to him was departed, he call'd for two of his Domesticks, and a soldier that fear'd the Lord, of those who were under his command.

8. To whom when he had related all, he sent them to Joppa.

9. Now the next day, when they were going on their journey, and drawing near to the City, Peter went up to an upper part of the house to pray about the sixth hour.

10. And when he was hungry, he had a mind to taste something. And while they were making it ready, he fell into an extasy of mind:

11. And he saw the heavens open, and a certain vessel descending like a large linnen-sheet, let down by the four corners from heaven to the Earth,

12. In which were all manner of four footed beasts, and creeping things of the earth, and fowls of the air.

13. And a voice said to him: rise up Peter, kill, and eat.

14. But Peter said: God forbid Lord, for I have never eaten any common and unclean thing.

15. And the voice again to him the second time, that which God hath purify'd, call not thou common.

16. And this was done thrice, and presently the vessel was taken up again into heaven.

17. And when Peter was doubting with himself what

shou'd be the meaning of this vision , which he had seen : behold the men who were sent by Cornelius , inquiring for Simon's house , stood at the gate.

18. And when they had call'd , they ask'd, if Simon, surnam'd Peter , lodg'd there.

19. And as Peter was thinking on the vision , the Spirit said to him : behold three men seek for thee :

20. Rise up therefore , go down , and go with them making no doubt , for it is I who have sent them.

21. Peter then going down to the men , said : behold I am he, whom you seek for : for what cause are you come ?

22. Who reply'd : Cornelius a Centurion , a just man and who fears God , and who hath a good character from all the nation of the Jews , hath been admonish'd by an Holy Angel to send for thee into his house, and to hear words from thee.

23. He therefore introducing them lodg'd them. And the next day rising up he went with them : and certain brethren from Joppa accompany'd him.

24. And the day after he entred into Cesarea. Now Cornelius was waiting for them , having call'd together his relations , and special friends.

25. And it came to pass , when Peter was come in , Cornelius met him , and falling down at his feet, ador'd.

26. But Peter rais'd him up , saying : rise , I myself am also a man.

27. And talking with him he went in , and found many that were met together.

28. And he said to them : you know how it is an abominable thing for a man that is a Jew, to keep company , or to approach to one of another nation : but God hath shewn me not to call any man common or unclean.

29. On which account making no doubt I am come being sent for. I ask therefore for what cause you sent for me ?

30. And Cornelius said : It is now four days at this hour , that I was praying at the ninth hour in my



house : and behold a man stood before me in white apparel , and said :

31. Cornelius , thy prayer is heard , and thy alms are remembred in the sight of God.

32. Send therefore to Joppa , and call hither Simon , who is surnam'd Peter : he lodges in the house of Simon a tanner near the Sea.

33. Wherefore presently I sent to thee : and thou hast done well in coming. Now then we are all of us present before thee to hear all things whatever have been commanded thee by the Lord.

34. And Peter opening his mouth said: In truth I perceive that God makes no distinction of persons :

35. But that in every Nation he that feareth him , and worketh justice , is acceptable to him.

36. God sent the word to the children of Israel , denouncing peace thro' Jesus Christ ( he is Lord of all )

37. You know the word which hath been publish'd thro' all Judea : for it began at Galilee, after the Baptism which John preach'd ,

38. Jesus of Nazareth , how God anointed him with the Holy Ghost , and power , who went about doing good , and healing all who were oppress'd by the devil , because God was with him.

39. And we are witnesses of all the things , which he did in the country of the Jews , and in Jerusalem , whom they put to death hanging him upon a tree.

40. Him God rais'd up the third day , and made him manifestly known ,

41. Not to all the people , but to witnesses preordain'd of God : to us, who eat and drank with him , after he had risen from the dead.

42. And he commanded us to preach to the people , and to testify, that it is he , who hath been appointed by God to be the judge of the living and of the dead.

43. To him all the Prophets give testimony , that all are to receive remission of sins thro' his name, who believe in him,

44.. While Peter was yet speaking these words, the holy Ghost came down upon all that were hearing the word.

45. And the faithful of the Circumcision, who had come with Peter, were astonish'd, because the Grace of the holy Ghost, was also pour'd forth upon the Gentils.

46. For they heard them speaking with tongues, and glorifying God.

47. Then Peter said: can any one forbid water, that these who have receiv'd the holy Ghost as well as we, should not be baptiz'd?

48. And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they intreated him to stay with them for some days.

# ANNOTATIONS.

Y. 2. *A devout man, and fearing God.* He was not a Jew, yet believ'd in one God. *Always, i, e,* frequently *praying*, and *giving alms.* — In the Rhem-Testament we find this note "Hereby it appeareth, that such works as are done before justification: tho' they suffice not to Salvation, yet are acceptable preparatives to the grace of justification, and such as move God to mercy. . tho' all such preparative works come also of Grace." These D.... Divines did not hold with the Quenellists that a true Faith, or the habit of Faith, must needs be the first grace.

Y. 3. *He saw manifestly in a vision.* An Angel appearing visibly to him.

Y. 10. *He fell into an ecstasy [a] of mind.* this is the true sense by the G. *I have never yet eaten any unclean thing.* This seems to have happen'd an. 35. Till then the Apostles follow'd the ceremonies of the Law of Moyse. It may seem strange that even S. Peter, should not know that the Ceremonial precepts, of the Law were to be abolish'd. It may be answer'd, that S. Peter and they were only ignorant of the time, when they were to be laid aside: and so St. Chrysostom says, that the Conversion of Cornelius with all it's circumstances, was to convince the Jews rather than the Apostles, that those Ceremonies were no longer obligatory.

Y. 25. *Cornelius ... ador'd him* (b) Some think Cornelius might look upon S. Peter as more than a man, and offer to him divine worship: but by prostrating, he might only intend to pay such an honour to him, as is paid to persons eminent in dignity, especially according to the custom of the Eastern people.

Y. 35. *Whoever feareth him, and worketh justice,* so he calls the prayers, Almsdeeds and charitable works of this Gentil Cornelius.

Y. 36. *God sent the word:* (c) by this word, some understand

456 THE ACTS OF THE APOSTLES. C. 10.

the eternal word, the Son of God : but by the next verse, we may rather expound it of the word of the Gospel preach'd. ——— Jesus-Christ... he is Lord of all things. A proof of Christ's Divinity.

ψ. 37. *For it began*, or it's beginning was &c.

ψ. 39. *Whom they put to death.* At the very first, says [ d ] S. Chryf. the Apostles preach'd Christ crucify'd : and tells them they had put to death on a cross the Lord of all things, the Judge of the living and the dead.

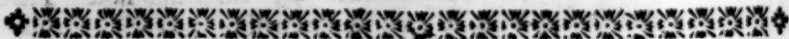
ψ. 44. *The H. Ghost came down*, and made his coming known in some visible manner and exterior signs, as on the day of Pentecost. The Christians who had come with S. Peter, who before had been Jews, were astonish'd to see that such extraordinary Gifts of the Holy Ghost were given to uncircumcis'd Gentils.

ψ. 47. *Can any one forbid water &c.* Or doubt that these, on whom the H. Ghost hath descended, may be made members of the Christian Church, by Baptism, as Christ ordain'd.

(a) ψ. 10. *Mentis excessus*, ἐπίπτεσθαι ἐν αὐτῷ ἔκστασις.

(b) ψ. 23. *Procidens ad pedes ejus adoravit*, πρὸς τὸν ποδᾶς προσκυύνησεν. The same word is often us'd for a civil worship.

(c) ψ. 36. τὸν λόγον, *verbum*, but in the next verse for *verbum* ῥῆμα — (d) ψ. 39. S. Chryf. hom. 23. *videt eos nunquam occultare crucem*, ὁρᾷς αὐτοὺς ἑδάμῃ κρύπτειν τὴν σταυρόν.



CHAP. XI.

1. **N**OW the Apostles, and brethren that were in Judea heard, that the Gentils also receiv'd the word of God.

2. And when Peter was come up to Jerusalem, they who were of the Circumcision disputed against him,

3. Saying : why did'st thou go in to men uncircumcised, and eat with them ?

4. But Peter began, and related it to them in order, saying :

5. I was in the City of Joppa praying, and in an extasy of mind I had a vision, and saw a certain vessel as it were a large linnen-sheet by the four corners let down from heaven, and it came even to me.

6. Into which looking I consider'd, and saw the four-footed creatures of the earth, and beasts, and creeping things, and the fowls of the air.

THE ACTS OF THE APOSTLES C. 11. 457

7. I heard also a voice saying to me: rise Peter, kill, and eat.

8. But I reply'd: by no means Lord: for no common and unclean thing hath ever entred into my mouth.

9. And a voice answer'd from heaven the second time: the things which God hath made clean, call not thou common.

10. And this was done thrice: and all the things were again taken up into heaven.

11. And behold three men presently came to the house in which I was, sent to me from Cesarea.

12. And the Spirit said to me, that I should go with them without hesitation. There went with me also these six brethen, and we enter'd into the man's house.

13. And he related to us, how he had seen an Angel in his house, standing, and saying to him: send to Joppa, and call hither Simon, who is surnam'd Peter,

14. who shall speak to thee the words, whereby thou shalt be saved, and thy whole family.

15. And when I had begun to speak, the holy Ghost came down upon them, even as upon us at the beginning.

16. And I remembred the word of the Lord as he said: John indeed baptized in water, but you shall be baptiz'd in the holy Ghost.

17. If then God gave to them the same grace as upon us, who have believ'd in the Lord Jesus-Christ: who was I, that I could oppose God?

18. Having heard these things, they held their peace: and glorify'd God, saying: God hath then given repentance unto life also to the Gentils.

19. And they indeed who had been dispers'd by the persecution rais'd about Stephen's time, made their progress as far as Phenice, and Cyprus, and Antioch, publishing the word to the Jews only.

20. And some of them were men of Cyprus, and Cyrene, who when they had enter'd into Antioch, spoke also to the Greeks, preaching the Lord Jesus.



458 THE ACTS OF THE APOSTLES C. II.

21. And the hand of the Lord was with them : so that a great number believing was converted to the Lord.

22. And the report of these things came to the ears of the church, which was at Jerusalem : and they sent Barnabas as far as Antioch.

23. Who when he was arriv'd , and had seen the Grace of God, rejoyc'd : and exhorted all men with firmness of heart , to continue in the Lord :

24. Because he was a good man , and full of the holy Ghost , and Faith. And a great multitude was added to the Lord.

25. And Barnabas went to Tarsus to seek out Saul ; whom when he had found , he brought to Antioch.

26. And they convers'd there together in the Church for a whole year ; and taught many People , so that the Disciples at Antioch , were first surnam'd Christians.

27. Now in those days there came also Prophets from Jerusalem to Antioch :

28. And one of them, whose name was Agabus , rising up, signify'd by the Spirit that there should be a great famine over the whole world , which happen'd under Claudius.

29. And the Disciples every one of them , according to what each had , resolv'd to send *something* for the service of the brethren dwelling in Judea :

30. Which they also did, sending to the Seniors by the hands of Barnabas and Saul.

A N N O T A T I O N S.

ψ. 3. *And eat with them.* The Jews look'd upon it as a thing altogether abominable , for them to eat with uncircumcis'd Gentils : but S. Peter satisfy'd them, or silenc'd them by a plain and sincere recital of his vision , and of what happen'd at the house of Cornelius.

ψ. 18. *They held their peace , and glorify'd God ,* that the gate of Salvation was also open'd to the Gentils.

ψ. 20. *Some of them ,* at Antioch , *spoke also to the Greeks :* ( a ) by which many understand , *to the Gentils* , tho' in most G. Copies we read *to the Hellenists*.

ψ. 26. *The Disciples of Antioch were first named Christians* , when S. Paul and S. Barnaby were preaching there : before that they were call'd the Disciples of Jesus , and sometimes Nazarens [ See Acts 24. 5. ] or

## THE ACTS OF THE APOSTLES C. XI. 459

perhaps *Galileans*. This honourable name of *Christians*, distinguish'd them from Gentils, and Jews, and from all heretical Sects, who generally had some name from the authors of such sects, as *Simonites*, *Cerinthians*, *Nicolaits*, &c. Of which see S. Epiphanius. The faithful had also after some time the name of *Catholicks*, being taught in the Apostles Creed to *believe the Catholic-Church*. And S. Augustin in several places takes notice, that no Hereticks could ever get themselves call'd by this name: nor can they to this present. See S. Aug. de utili: credendi. c. 8. de vera relig. c. 7. cont. Epist. fundam. c. 4. Whosoever is of the true faith of Christ, may justly say, *Christian* is my name, *Catholick* my surname, a greater honour, and a greater advantage, than to be of any royal family.

§. 30. *Sending to the Seniors*, (b) Elders, Ancients, &c. In this and diverse other places, are not to be understood such as were elder in age, but such as had Offices and dignities, and by divine Authority, and who with a due subordination were to govern the Church: So that by this word, were signify'd Apostles, Bishops, and Priests. But of this more hereafter.

[a] Ψ. 10. *Ad Gracos.* πρὸς τοὺς ἑλληνιστάς, and in some MSS. ἑλληνιστάς.

[b] Ψ. 30. *Ad Seniores*, πρὸς τοὺς πρεσβυτέρους. This G. word πρεσβύτερος, in our Lat. Vulg. is sometimes translated *presbyter*, sometimes *senior*, sometimes *major natu*, and is commonly put to signify Bishops or Priests, as shall be seen hereafter.



## C H P. XII.

1. **A**T that time Herod the King set his hands to afflict some of the Church.
2. And he put to death by the sword James the Brother of John.
3. And seeing that this would please the Jews, he proceeded also to lay hold of Peter. Now it was during the days of unleaven'd bread.
4. Whom as soon as he had apprehended, he cast into prison, delivering him to be guarded by four bands of four soldiers each, designing after the feast of the Pasche, to produce him to the People.
5. Peter therefore was kept in prison. But prayer was made for him to God by the Church without intermission.
6. Now when Herod was about to bring him forth,

that very night, Peter was sleeping betwixt two soldiers, bound with two chains: and the guards before the door guarded the prison.

7. And behold an Angel of the Lord came: and a light shined in the place: and having struck Peter on the side, raised him, saying: rise up quickly. And the chains fell from his hands.

8. And the Angel said to him: gird thyself, and put on thy sandals. And he did so. And he said to him: put thy garment about thee, and follow me.

9. And going forth he follow'd him: and knew not that what was done by the Angel, was true; but imagin'd he had a vision.

10. And they having pass'd the first and second watch, came to the Iron-gate: which leads to the City, which of it self open'd to them. And going out they went on for one street: and presently the Angel departed from him.

11. And Peter coming to himself, said: now I know it is true, that the Lord hath sent his Angel, and hath deliver'd me from the hand of Herod, and from all the expectation of the People of the Jews.

12. And reflecting with himself he came to the house of Mary the mother of John, who was surnam'd Mark, where many were assembled, and praying.

13. And as he was knocking at the entrance of the Gate, there came a girl, named Rhode, to hearken.

14. And as soon as she knew Peter's voice, for joy she open'd not the gate, but running in acquainted them, that Peter stood at the gate.

15. And they said to her: thou art mad: but she affirm'd that so it was. And they said: it is his Angel.

16. But Peter continu'd knocking. And when they had open'd to him, they saw him, and were astonish'd.

17. And making a sign to them with his hand to hold their peace, he related how the Lord had deliver'd him out of prison, and said: tell these things to James, and to the brethren. And being gone out he went to another place.

18. And as soon as it was day, there was no small

confusion among the soldiers, as to what was become of Peter.

19. And when Herod had sought for him, and not found him, having made inquiry about the guards, he commanded them to be led to *punishment*: and going down from Judea to Cesarea, he staid there.

20. Now he was angry at the Tyrians and. Sidonians. But they with one accord came to him, and having gained Blastus, the King's Chamberlain, they begg'd for peace, because their Countries had their food from him.

21. And upon a day appointed, Herod clad in Royal Robes, sat on the Judgement - seat, and made a speech to them.

22. And the People with acclamations cry'd out: 'tis the voice of a God, and not of a man,

23. And presently an Angel of the Lord struck him, because he had not given the honour to God: and he expired eaten up by worms.

24. Now the word of the Lord increas'd, and multiply'd.

25. And Barnabas and Saul return'd from Jerusalem having fulfill'd their ministry, taking along with them John, who was surnam'd Mark.

#### AN NOT A T I O N S.

Ÿ. 1. *Herod Agrippa*, made King by the Emperor Caius. See Jos. 6. 18 Antiq. c. 8. and l. 19, c. 5. *put to death James* the greater, Brother to John.

Ÿ. 4. *To 4. bands of 4. soldiers each* (a) to 4. times 4. soldiers, or to 16- soldiers, each band or file consisting of four.

Ÿ. 7. *A light shin'd in the place*. To Peter only, not to the rest.

Ÿ. 11, *Peter coming to himself*. Being now sensible, . that all, was true.

Ÿ. 12. *And reflecting or considering* what was best to be done.

Ÿ. 15. *Thou art mad*, or talkest idly. ——— *They said, it is his Angel*. It seems ridiculous to translate here *a messenger*. Do's a messenger speak the very voice of him that sends him? ——— S. Chrys (b) and others on this place, observe, that they believ'd that every one at least of the faithful, hath a good Angel.

Ÿ. 17. *He went to another place*, did not think fit to stay in the City of Jerusalem. S. Chrys takes notice, that upon another occasion,



when he was deliver'd by an Angel out of prison, he went boldly the next day, and preach'd in the Temple, c. 5. 19- but there he was order'd by an Angel so to do: now to stay without such orders, would have been rashly to expose himself, and a kind of tempting God.

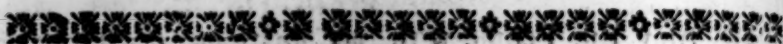
ψ. 19. *To be led away to punishment or death, according to the sense both of the latin, and Greek text.*

ψ. 23. *Eaten up by worms.* A visible judgment of God for his pride and vanity.

ψ. 25. *Return'd from Jerusalem, to Antioch the capital of Syria.*

(a) ψ. 4. *Quatuor quaternionibus militum, τέσσαρες τετραδίας στρατιῶται.* — (b) ψ. 15. *It is his Angel S. Chryf. on these words, hom. 26. Ex hoc verum est quod unusquisque Angelum habet in τῷ πνεύματι ὅτι ἕκαστος ἡμῶν Ἄγγελον ἔχει.*

ψ. 19. *Jussit eos duci, ἀπαχθῆναι.*



### C H A P. XIII.

1. **N**OW there were in the Church, which was at Antioch, Prophets, and teachers, among whom was Barnabas, and Simon, call'd Niger, and Lucius of Cyreno, and Manahen, who was Foster-brother to Herod the Tetrarch, and Saul.

2. And when they were ministering to the Lord, and fasting, the Holy Ghost said to them: separate me Saul and Barnabas for the work to which I have taken them.

3. Then having fasted, and pray'd, and laid their hands upon them, they dismiss'd them.

4. And they indeed being sent by the Holy Ghost, went to Seleucia, and from thence sail'd to Cyprus.

5. And when they were come to Salamina, they preach'd the word of God in the Synagogues of the Jews. And they had John also in their ministry.

6. And when they had gone thro' the whole Iland, as far as Paphos, they found a certain man a Magician, a false Prophet, a Jew, whose name was Barjesu.

7. Who, was with the Proconsul Sergius Paulus, a prudent man. This man sending for Barnabas and Saul, desired to hear the word of God.

8. But Elymas, *that is,* the Magician (for so that

word signify's by interpretation) resisted them, endeavouring to make the Proconsul averse to the Faith.

9. And Saul, who also is Paul, fill'd with the Holy Ghost, looking at him,

10. Said: ô thou full of all guile, and all deceit, Son of the devil, enemy to all justice, thou do'st not desist from perverting the right ways of the Lord.

11. And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a dimness, and a darkness upon him, and going about he sought for some one to lend him a hand.

12. Then the Proconsul, when he had seen what was done, believ'd, admiring the Doctrine of the Lord.

13. And when Paul, and they who were with him, had sail'd from Paphos, they came to Perge in Pamphylia. But John leaving them return'd to Jerusalem.

14. And they having gone thro' Perge came to Antioch of Pisidia: and being entred into the Synagogue, on the Sabbath-day, sat down.

15. Now after the reading of the Law, and the Prophets, the Rulers of the Synagogue sent to them, saying: Men and Brethren, if you have any words of exhortation to make to the people, speak it.

16. Paul then rising up, and making a sign for silence with his hand, said: men of Israel, and you that fear God, give ear.

17. The God of the people of Israel made choice of our Fathers, and exalted the people when they were sojourners in the land of Egypt, and with a powerful arm brought them out of it.

18. And for the space of forty years bore with their behaviour in the wilderness.

19. And destroying seven Nations in the land of Chanaan, by lot divided their land to them,

20. As it were after four hundred and fifty years: and after these things he gave them Judges until Samuel the Prophet.

21. Now after that they desir'd a King: and God

gave them Saul the Son of Cis, a man of the Tribe of Benjamin for forty years.

22. And he being remov'd, he rais'd up to them David the King : to whom he gave testimony, and said : I have found David the Son of Jesse, a man according to my heart, who shall fulfil all my desires.

23. Of this man's seed God according to his promise hath rais'd up to Israel a Saviour Jesus.

24. John preaching before his coming the Baptism of penance to all the people of Israel.

25. And when John was fulfilling his course, he said : I am not he, whom you take me to be, but behold he cometh after me, the shoes of whose feet I am not worthy to untie.

26. Men *and* Brethren, Sons of the race of Abraham, and they among you who fear God, to you is sent the word of this Salvation.

27. For they who inhabited Jerusalem, and the Princes thereof, not knowing him, nor the voices of the Prophets, which are read every Sabbath-day, have fulfill'd them condemning *him* :

28. And not finding any cause at all of death in him, petition'd of Pilate, that they might put him to death.

29. And when they had fulfill'd all things, that were written concerning him, taking him down from the tree, they laid him in a Monument.

30. But God rais'd him up from the dead the third day : who was seen for many days by those

31. who went up together with him from Galilee to Jerusalem : who to this present are witnesses of of him to the people.

32. And we publish to you that promise, which was made to our Fathers :

33. Because God hath fulfill'd the same to our Children, raising Jesus to life, as it is written in the second psalm : " thou art my Son, this day have I begot thee. "

34. And that he rais'd him up from the dead, now never more to return to corruption, he said in this manner

manner : that I will give you of David the Holy faithful things.

35. On which account he also saith elsewhere: "thou wilt not suffer thy Holy one to see corruption."

36. For David when he had serv'd in his generation according to the will of God *slept by death*: and was buried as were his Fathers, and saw corruption.

37. But he whom God rais'd up again from the dead, saw no corruption.

38. Be it known therefore to you men and Brethren, that thro' this *Jesus* is publish'd to you forgiveness of sins, and of all things, from which you could not be justify'd by the Law of Moyses,

39. In him is every one, who believeth, justify'd.

40. Take heed therefore lest that come upon you, which was said by the Prophets

41. "You despisers behold, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any one relate it to you."

42. And as they were going out, they *in the Synagogue* desir'd of them that on the next Sabbath-day, they would speak to them of these things.

43. And when the Synagogue broke up, many of the Jews, and of the strangers who worship'd God, follow'd Paul and Barnabas: who speaking to them, perswaded them to continue in the grace of God.

44. And on the next Sabbath-day, almost all the City met to hear the word of God.

45. But the Jews seeing the multitudes, were fill'd with envy, and with blasphemies contradicted the things, which were spoken by Paul.

46. Then Paul and Barnabas said boldly: to you it behoved us to speak first the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn ourselves to the Gentils.

47. For so the Lord commanded us: "I have set thee to be a light to the Gentils, that thou may'st bring salvation to the utmost bounds of the Earth."

48. Now the Gentils hearing this, rejoyc'd, and glo-



fy'd the word of the Lord: and as many as were preordain'd to eternal life, believ'd.

49. And the word of the Lord was spread through-out all the Country.

50. But the Jews stirr'd up religious, and honourable women, and the Chief men of the City, and rais'd a persecution against Paul and Barnabas: and cast them out of their territories,

51. And they shaking off the dust from their feet against them, came to Iconium.

52. The Disciples also were fill'd with joy, and with the Holy Ghost.

#### AN NOT A T I O N S.

¶ 1. *Mannhen*, foster-brother to Herod, or nursed with the same milk.

¶ 2. *As they were ministring to the Lord*. Mr. N... and some others translate, *offering up sacrifice*. There are indeed good grounds to take this to be the true sense, as the Rhem: translators observ'd, who notwithstanding only put *ministring*, lest [said they] we should seem to turn it in favour of our own cause, since neither the latin nor greek word, signifies of it self to *Sacrifice*, but any publick ministry in the service of God; so that S. Chrys. says, *when they were preaching*.

¶ 3. *Fasted, pray'd, laid their hands upon them*: by which is clearly express'd the manner, by which the ministers of God were, and are still ordain'd Bishops, Priests, Deacons in the Church.

¶ 4. *In the Synagogues of the Jews*. preaching first the Gospel to them.

¶ 5. *A magician, whose name was Barjesu*, Son of Jesus, or Josue. In Arabick, *Elymas* was the same as a Magician. This man did all he could to dissuade the Proconsul *Sergius Paulus*, from embracing the Christian Faith.

¶ 6. *And Saul, who also is Paul*. This is the first time, we find the Apostle call'd *Paul*. Some therefore think it was given him, when he converted this Proconsul *Sergius Paulus*. Others that *Saul* being a Hebrew word, the Greeks, or rather the Romans turn'd it into *Paul*.

¶ 7. *Son of the devil*. Sharp language, when grounded on truth, may be used against those who hinder the conversion of others. S. Chrys. says, he was struck with this blindness only for a time, to make him enter into himself, and be converted.

¶ 8. *The Sabbath-day*. Some not only understand, but even translate the *first day of the week*: but here is rather meant the Jewish Sabbath, as S. Paul went into their Synagogues. And in this his first Sermon to them, which S. Luke has set down, he speaks nothing that could offend, or exasperate the Jews, but honourably of them, to gain them to the Christian Faith; He commends in particular David, whose

son they knew the Messias was to be; and of whom he tells them, that God had given them their *Saviour, Jesus*. He mentions this high Elogium, which God gave of David. Psal. 88. 21. that he was a man according to Gods heart, who in all things should fulfil his will, i. e. as to the true worship of God, tho he fell into some sins, of which he repented, and did penance:

Ÿ. 24. &c. He then brings the Testimony, which John the Baptist gave of Jesus, as 'tis likely many of them had heard of John, and of the great esteem, that all the people had of his virtue and Sanctity.

— He tells them that *Salvation* was offer'd and sent them by Jesus, against whom the Chief of the Jews at Jerusalem obtain'd of Pilate a sentence, that he should be crucify'd, but that God rais'd him up from the dead the third day. And we, says he, publish to you this promise, the Messias promis'd to our fore-fathers.

Ÿ. 33. He then shews them that Jesus, was their Messias, and the Son of God, begotten of his Father from Eternity, who rose from the dead, and he apply's these words Psal. 2. 7. to prove Christs resurrection, *thou art my Son, this day have I begotten thee*. It is true these words regard chiefly the eternal Generation of Christ, as they are apply'd by S. Paul Heb. 5. 5: but the Resurrection was a necessary consequence of his Divinity, since Death could have no power over him. S. Paul here also proves Christs Resurrection by the following predictions.

Ÿ. 34. " *I will give you of David the holy faithful things* " these are the words of the Prophet Isaias 55. Ÿ. 3. according to the LXX. the sense is, I will faithfully fulfil the promises I made to David.

Ÿ. 35. He also saith elsewhere, Psal. 15. 10. " *thou wilt not suffer thy holy one to see corruption* : i. e. Christs Body to be corrupted in the grave. See the words of S. Peter Acts c. 2. 27.

Ÿ. 36. David when he had serv'd God in his generation i. e. in his life time, saw corruption, or was corrupted in the grave.

Ÿ. 37. 38. That you may be justify'd. That your sins being forgiven by the merits of Christ, you may be truly just in the sight of God.

Ÿ. 41. You despisers (b) of the favours offer'd you, behold, wonder, &c. This citation is out of Habacuc c. 1. Ÿ. 5. according to the LXX. The Prophet by these words, foretold to the Jews in his time the evils that would come upon them in their captivity in Chaldea, but S. Paul here apply's them at least, to the miseries that the incredulous Jews would incur, if they obstinately refus'd to believe in Christ.

Ÿ. 44. Almost all the City, not only Jews, but a great many Gentils, which exasperated the envious Jews.

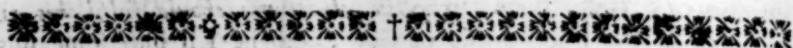
Ÿ. 48. As many as were preordain'd to eternal life, [c] by the free election, and special mercies, and providence of God.

Ÿ. 51. Shaking off the dust &c. See the Annotations Matt. 10. 14. p. 4r.

(a) Ÿ. 2. Ministrantibus illis. λειτουργῶν δι' αὐτῶν. Erasmus translates Sacrificantibus, but S. Chrys. τετίσι κηρυττότων, predicantibus.

(b) Ÿ. 41. Habac. 1. 5. In the latin text, and according to the hebrew, aspicite in Gentibus: but in the LXX, and greek here, ἰδοὺ καταφρονήσι,

(c) V. 48. *Praordinati.* *τιταγμένοι*, on which S. Chrys. says, *τιταγμένοι, praedefiniti.*



## CHAP. XIV.

1. **A**Nd it came to pass at Iconium, that they enter'd together into the Synagogue of the Jews, and spoke, so that a great multitude of the Jews, and of the Greeks believ'd.

2. But they of the Jews who were incredulous, stirr'd up; and incens'd the minds of the Gentils against the Brethren.

3. They staid then a long time there, acting confidently in the Lord, who gave testimony to the word of his grace, granting miracles, and prodigies to be wrought by their hands.

4. Now the multitude of the City was divided: and some indeed sided with the Jews, and other some with the Apostles.

5. But when an assault of the Gentils, and Jews was made together with their Princes, to treat them contumeliously, and to stone them,

6. They understanding this fled away to the Cities of Lycaonia, Lystra, and Derbe, and all the Country round about, and were there preaching the Gospel.

7. And at Lystra there sat a certain man, disabled of his feet, lame from his mother's womb, who had never walk'd.

8. This man heard Paul speaking, who looking at him, and perceiving that he had Faith to be heal'd,

9. Said with a loud voice: stand upright on thy feet. And he leap'd up, and walk'd.

10. And when the multitude had seen what Paul had done, they rais'd their voices in the Lycaonian tongue saying: Gods in the likeness of men are come down to us.

11. And they call'd Barnabas, Jupiter, and Paul, Mercury: because he was the chief speaker.

12. The Priest likewise of Jupiter's Temple, which was before the City, bringing Bulls, and Garlands before the Gates, was for sacrificing with the people.

13. Which as soon as the Apostles, Barnabas and Saul heard, rending their clothes, they ran among the people, crying out,

14. And saying: ô men why do you these things? we ourselves are also mortals, men like you, preaching to you to be converted from these vain things to the living God, who made heaven, earth, the sea, and all things in them:

15. Who in past generations suffer'd all Nations to go on in their own ways.

16. Yet left not himself void of Testimony, giving benefits from heaven, bestowing rains, and fruitful seasons, filling our hearts with food, and gladness.

17. And saying these things, they scarce restrain'd the multitude from sacrificing to them.

18. Now there came thither some Jews from Antioch and Iconium: and having persuaded the people, and having ston'd Paul, they dragg'd him out of the City, thinking him to be dead.

19. And when the Disciples were got about him, rising up he went into the City, and the next day he went away with Barnabas to Derbe.

20. And when they had preach'd to that City, and had taught many, they return'd to Lystra, and to Iconium, and to Antioch,

21. Confirming the minds of the Disciples, and exhorting them to persist in the Faith: for that by many tribulations we must enter into the Kingdom of God.

22. And when they had ordain'd for them Priests in every Church, and pray'd with fasting, they recommended them to the Lord in whom they believ'd.

23. And passing thro' Pisidia, they came to Pamphylia,

24. And having spoken the word of the Lord in Perge, they came down to Attalia:

25. And from thence they sail'd to Antioch, from



470 THE ACTS OF THE APOSTLES C. 14.

whence they had been deliver'd to the grace of God , for the work, which they had accomplish'd.

26. And when they were arriv'd, and had assembl'd the Church , they related what great things God had done with them , and that he had open'd the gate of Faith to the Gentils.

27. And they staid no little time with the Disciples.

ANNOTATIONS.

Ψ. 1. *And of the Greeks.* Which is here put for the Gentils.

Ψ. 3. *To the word of his grace*, i, e., of the Gospel, and the Law of Grace.

Ψ. 15. *Permitted all Nations to go on in their own ways.* Lit. *dismiss'd* all Nations, suffering them to run on in their Idolatry, and other sins, not favouring them with a written law, as he did the Jews &c.

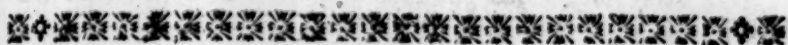
Ψ. 16. *Yet left not himself void of testimony* [a] in as much as the Gentils had always the light of reason, and such lights, that by the created things of this world, and from the visible effects of God's providence, they might have come to the knowledge of the true God, the creator of all things See Rom. c. 1.

Ψ. 22. *When they had ordain'd Priests.* [a] The Protest. Translation, following the Grammatical Etymology of the G, word *presbyter*, always puts *Elders*. Yet they of the Church of England allow, and maintain that by this greek word in this, and many other places, are signify'd the ministers of God, known by the name of *Bishops* or *Priests*, according to the Ecclesiastical use of the same word. It is evident that here are not meant elders, as to age and years. Nay tho' we stick to the grammatical signification, we should rather translate priests, since the English word *priest*, as well as the french word *prêtre*, come from *Presbyter*. But of this word more hereafter. — we may also take notice that the Calvinists here translate, *ordain'd by election*, pretending by the derivation of the greek word, that Church-ministers were only chosen, and deputed by the votes and suffrages of people; and not by any ordination, or consecration by a Bishop; nor by any Character or Sacrament of order. But their argument from this greek word is frivolous, and groundless, as hath been shew'd by Mr. Bois on this verse, by Mr. Legh in his *Critica Sacra* &c.

Ψ. 25. *From whence they had been deliver'd*, up to their ministry, and their Apostolical Mission by the Grace of God, that is, where they had been first chosen by the direction of the Spirit of God, ordain'd priests, and Bishops, and had receiv'd power, and graces to discharge their office of Apostles,

[a] Ψ. 22. *Cum constituissent presbyteros, χειροτονήσαντες. προεβούληται.* Mr. Bois on this verse: Si usum loquendi potius quam syllabas ipsas,

*quibus inharere sapo- parum tutum est, respicias, xugotoniu, nihil aliud declarat, quam constituere, creare, ordinare. See Mr. Legh, and Stephanus, in thesauro lingua græcæ.*



## CHAP. XV.

**N**OW some coming from Judea, taught the Brethren, that unless you be circumcis'd, according to the custom of Moyses, you cannot be saved.

2. And when Paul and Barnaby had no small contest with them, it was resolv'd that Paul and Barnabas, and some of those others should go to Jerusalem to the Apostles, and Priests about this question.

3. They therefore being conducted on their way by the Church pass'd thro' Phenice, and Samaria, relating the conversion of the Gentils: and caus'd great joy to all the Brethren.

4. And when they were come to Jerusalem, they were receiv'd by the Church, and by the Apostles, and Seniors, they declaring how great things God had done with them.

5. Now there rose up some of the sect of the Pharisees, who were believers, saying: that they must be circumcis'd, and also commanded to keep the Law of Moyses:

6. And the Apostles and Seniors met together to consider of this matter.

7. And when there was great debating, Peter stood up, and said to them: men and Brethren, you know that long ago God made choice among us, that the Gentils by my mouth should hear the word of the Gospel, and believe.

8. And God the searcher of hearts bore testimony giving to them the Holy Ghost, as well as to us,

9. And made no difference betwixt us and them, purifying their hearts by Faith.

10. Now therefore why tempt you God, to put a

yoke upon the neck of the Disciples, which neither our Fathers, nor we have been able to bear?

11. But by the grace of the Lord Jesus Christ we believe to be saved, even as they.

12. And all the multitude held their peace: and gave ear to Barnabas, and Paul relating how great miracles and prodigies God had done by them among the Gentils.

13. And when they held their peace, James spoke and said: men and brethren hear me.

14. Simon hath told in what manner, God first visited the Gentils to take out of them a people to his name.

15. And with him agree the words of the Prophets, as it is written:

16. "After these things I will return, and will build up again the Tabernacle of David, which was fallen: and will restore the ruins thereof, and will raise it up:

17. That the rest of men may seek after the Lord, and all Nations, upon which my name is invoc'd, faith the Lord, who doth these things.

18. To the Lord is known his work from the beginning of the world.

19. For which reason I judge that such of the Gentils, as are converted to God, should not be molested.

20. But that we write to them, that they abstain from the pollutions of Idols, and from Fornication, and from things strang'd, and from blood.

21. For Moyse from ancient times hath in every City them who preach him in the Synagogues, where he is read every Sabbath-day.

22. Then it seem'd good to the Apostles and Seniors, with all the Church, to make choice of men among them, and to send to Antioch with Paul, and Barnabas, Judas surnam'd Barnabas, and Silas, men of the first rank among the Brethren,

23. Sending a letter by their hands to them thus: The Apostles, and Seniors Brethren, to our Brethren of the Gentils at Antioch, and in Syria, and Cilicia greeting.

24. In as much as we have heard that some men,

who went from us , have disturbed you with words ,  
subverting your minds , to whom we gave no commands :

25. It hath seem'd good to us assembled together ,  
to select out some men , and send them to you , with  
our dearly beloved Barnabas , and Saul ,

26. Men, who have delivered up their lives for the  
name of the Lord Jesus-Christ.

27. We have sent therefore Judas and Silas , who will also  
themselves acquaint you of the same by word of mouth.

28. For it hath seem'd good to the Holy Ghost , and  
to us , to lay no further burden upon you than these  
necessary things :

29. That you refrain yourselves from the things  
offer'd up to Idols , from blood , and from things strangl'd,  
and from Fornication , from which preserving your-  
selves , you will do well. Fare you well.

30. They therefore being sent away , went down to  
Antioch : and having assembled the multitude together ,  
deliver'd the letter.

31. Which when they had read , they rejoyc'd for  
the consolation.

32. Judas also, and Silas being themselves Prophets ,  
with many words comforted the Brethren , and  
strengthen'd them.

33. And having staid there some time , they were dis-  
miss'd with peace by the Brethren to those , who had  
sent them.

34. But it seem'd good to Silas to remain there ; and  
Judas alone went back to Jerusalem.

35. Now Paul , and Barnabas staid at Antioch teach-  
ing, and preaching with many others the word of the Lord.

36. And after some days , Paul said to Barnabas : let  
us return and visit our brethren in all the Cities in which  
we have preach'd the word of the Lord, *to see how they do.*

37. And Barnabas had a mind to take also along with  
him John , surnamed Mark.

38. But Paul intreated him ( that he who had gone  
from them at Pamphylia , and had not gone with them  
to the work ) should not be receiv'd.



474 THE ACTS OF THE APOSTLES. C. 15.

39. And there was a dissension, so that they parted, one from the other, and Barnabas indeed, having taken with him Mark, sail'd to Cyprus.

40. But Paul having made choice of Silas, departed, deliver'd to the grace of God by the Brethren.

41. And he pass'd through Syria, and Cilicia, confirming the Churches: commanding them to observe the precepts of the Apostles, and of the Seniors.

ANNOTATIONS.

ψ. 1. *Unless you be circumcised.* Many who had been converted from Judaism, held that none, not even converted from paganism, could be saved, unless they were circumcised, and observ'd the other Ceremonies of the Law of Moyses.

ψ. 2. *To the Apostles, and Priests.* where we find again *Presbyters* in Greek, meaning, Bishops, and Priests.

ψ. 7. *Long ago.* Lit. *in the days of old*, i. e., at the conversion of Cornelius many years ago, about the year 35; and, 'twas now 51.

ψ. 10. *Why tempt you God*, by calling in question what he hath sufficiently attested, and approved, and by being incredulous to his promises of giving Salvation to the Gentils, and to all Nations.

ψ. 18. *To the Lord is known his work.* He bringeth it to pass as he hath decreed, tho' his decrees are to us unknown.

ψ. 19. *Wherefore I judge*, and join my judgment with Peter. S. Chrys. thinks that James had a special Authority in the Council, as Bishop of Jerusalem, and because of the great veneration, which those zealous for the Jewish-Law had for him: but his power was certainly inferiour to that of S. Peter, who was head of all, as S. Chrys. teacheth. hom. 3. on the Acts.

ψ. 21. *For Moyses hath in every City.* Not only the Jews, but the Christians converted from Judaism, still follow'd the Ceremonies of the Law of Moyses.

ψ. 23. *To Our Brethren out of the Gentils.* Hence we see that the letter with the decree of the Council, only regarded those converts, who had been Gentils: Neither are they forbidden to use the Jewish Ceremonies, but a declaration is made, that they have no obligation to follow the said Ceremonies and precepts, as 'twill appear by other places.

ψ. 24. *Some who went from us*, from Jerusalem, and pretended to speak our mind, and in our name, but we gave them no such commission.

ψ. 28. *It hath seem'd good to the Holy Ghost, and to us.* To us in these Matters, wherein by the promises of Christ, we are directed by the H. Ghost, the spirit of Truth &c. — *Than these necessary things.* Necessary at this juncture, and always, if we except that order of *abstaining from blood and things strangled*, which was not a perpetual

unchangeable precept, but to last only for a time, as S. Chryf. observes.

ψ. 32. *Judas and Silas being Prophets*, i, e., preachers, as the word prophet, is divers times taken.

ψ. 39. *There was a dissension*, or dispute, with reasoning and arguing upon the Matter. S. Paul represented to S. Barnaby, that he was not for having John Mark to be their companion, because he had before left them, but S. Barnaby was for having with them his kinsman Mark: and the dispute was such, that upon it S. Paul and Barnaby separated: which gave occasion to the preaching of the Gospel in more places. See St. Chrysof. hom. 33.

" (a) ψ. 2. *πρεσβυτερος*, presbyteros, for the same greek word we sometimes find in the vulgar-latin, presbyteros, sometimes Seniores, sometimes Majores natu; yet it is generally a word of dignity in the ministry of Christ, signifying those who were afterwards known by the name of Bishops, or Priests. When mention is made of *πρεσβυτερος*, or seniores of the old Law, I have translated Elders: but where the ministers of the new Law are understood, when in the latin we have presbyteri, I have put priests, when majores natu or seniores, I have put in English Seniors, Bishops or Priests being to be understood.

[ b ) ψ. 39. *Dissentio*, *παρεσχυσις*, acris disceptatio. See. S. Chryf.



## CHAP. XVI.

1. **A**Nd he came to Derbe and Lystra. And behold a certain Disciple was there Timothy by name, the Son of a Jewish woman who believ'd, his Father being a Gentil.

2. Of this man the Brethren who were in Lystra, and Iconium, gave a good character.

3. This man Paul would have to go along with him, and taking him with him, he circumcis'd him by reason of the Jews, who were in those parts: for all knew that his Father was a Gentil.

4. And as they pass'd thro' the Cities, they deliver'd to them the Decrees, which had been ordain'd by the Apostles, and Seniors, at Jerusalem to be observed.

5. And the Churches indeed were confirm'd in Faith, and increas'd in number daily.

6. Now having pass'd thro' Phrygia, and the country

of Galatia, they were forbidden by the Holy Ghost to preach the word of God in Asia.

7. And when they were come into Mysia, they attempted to go into Bithynia: and the spirit of Jesus permitted them not.

8. But having pass'd through Mysia, they went down to Troas:

9. And a vision by night was shewn to Paul: a Macedonian stood before him, and intreated him, saying: pass into Macedonia, and assist us.

10. And as soon as he had seen the vision, we presently sought to go into Macedonia, being assured that God had call'd us to preach the Gospel to them.

11. And setting sail from Troas, we came with a direct course to Samothracia, and the next day to Neapolis:

12. And from thence to Philippi, which is the first City of that part of Macedonia, a Colony. And in this City we were for some days conversing.

13. And on the Sabbath-days, we went out of the gate, near the River-side, where there seem'd to be a place of prayer: and sitting we-spoke to the women, that were there assembled.

14. And a certain woman named Lydia, a seller of purple, of the City of Thyatira, who worship'd God, hearken'd: whose heart the Lord open'd to attend to the things, that were spoken by Paul.

15. And when she, and her family had been baptiz'd, she begg'd of us saying: if you have esteem'd me to be faithful to the Lord, come into my house, and there remain. And she forced us.

16. And it came to pass as we were going to prayers, a certain girl met us, having a Pythonical Spirit, who brought great gain to her masters by divination.

17. She following Paul, and us, cry'd out, and said: these men are servants of the high God, who declare to you the way of Salvation.

18. And this she did for many days. And Paul griev'd at it, turn'd about, and said to the spirit: I command thee in the name of Jesus-Christ to go out of her. And he went out the same hour.

19. Now her masters seeing that the hope of their gain was gone, having laid hold on Paul and Silas, they brought them into the Market - place to the Rulers.

20. And presenting them to the Magistrates, said: these men, being Jews, make disturbances in our City:

21. And teach a way, which it is not lawful for us, since we are Romans, to receive, and observe.

22. And the People rush'd in against them: and their garments being torn off, the Magistrates commanded they should be scourg'd with rods.

23. And when they had laid many stripes on them; they sent them into prison, charging the Jailer to keep them securely.

24. Who having receiv'd such a command, cast them into the inner prison, and clapt their feet fast in the stocks.

25. Now at mid-night Paul and Silas were praying, and praising God: and they who were in prison heard them.

26. And on a sudden there was a great Earth-quake, in so much that the foundations of the prison were shaken. And immediately all the doors of the prison were open'd, and the chains of them all were loosed.

27. And the Jailer being awaken'd, and seeing the doors of the prison open, having drawn his sword, was for killing himself, imagining that the prisoners were fled.

28. But Paul cry'd out with a loud voice, saying: do no harm to thyself: for we are all of us here.

29. And having call'd for a light, he went in: and being struck with fear he fell down at the feet of Paul and Silas:

30. And bringing them out he said: masters, what must I do to be saved?

31. And they answer'd: believe in the Lord Jesus: and thou, and thy family shall be saved.

32. And they spoke the word of God to him, and to all that were in his house.

33. And he taking them the same hour of the night, wash'd their wounds: and presently he, and all his family was baptiz'd,



34. And when he conducted them into his house, he set meat before them, and rejoyc'd with all his family believing God.

35. And when it was day, the Magistrates sent their Officers, saying: dismiss those men.

36. And the Jailer told these words to Paul: that the Magistrates have sent that you should be dismissed, now therefore depart, and go in peace.

37. But Paul said to them: after having whipp'd us publickly, uncondemn'd, and Romans, they sent us to prison, and do they now send us away privately? not so: but let them come,

38. And they themselves send us out. The Officers reported these words to the Magistrates. And they were afraid, having heard they were Romans:

39. And coming they intreated them, and leading them out, desired of them, that they would depart out of the City.

40. And coming out of the prison, they went into the house of Lydia; and having seen the Brethren, they comforted them, and went away.

#### ANNOTATIONS.

¶ 3. *Paul circumcis'd Timothy.* Not to obstruct the conversion of the Jews: and because it was still lawful to observe the Jewish Ceremonies, tho' the obligation of keeping the old law had ceased.

¶ 6. *They were forbidden by the H. Ghost,* to go, and preach at that time in the lesser *Asia*, perhaps because their preaching in Macedonia was more necessary: or because S. John was to be sent into Asia.

¶ 7. *The spirit of Jesus permitted them not.* It is the same spirit, which just before was call'd the H. Ghost: for the Holy Ghost is the spirit of Jesus, as proceeding from the Son, as well as from the Father.

¶ 13. *A place of prayer.* The G. word signifys either prayer it self, or an Oratory, or place to pray in.

¶ 16. *A Pythonical spirit.* A spirit pretending to divination, to tell secrets, and things to come. See 2. Kings 28. Isaias 8. 19.

¶ 17. *These are servants of the most high God.* Evil spirits in possessed people, are sometimes forced to tell the truth.

¶ 24. *Clapt their feet in the stocks.* By the latin and greek text, they made them fast with wood.

¶ 26. *The doors were open'd by the earth-quake.* Which made the Jailer conclude the Prisoners had made their escape. And he being

answerable for them, and expecting to be put to death, was for stabbing himself.

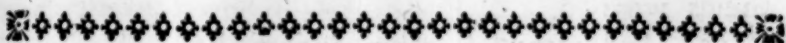
Ψ. 33. *was presently baptiz'd.* being first told what he was to believe, and do.

Ψ. 35. *Sent the vergers.* sergeants, or such like officers.

Ψ. 37. *Not so: but let them come &c.* S. Paul patiently suffer'd himself to be whipp'd in a most disgraceful and cruel manner, which he could easily have prevented, or put a stop to, by saying, I am a Roman Citizen. Afterwards when they were for setting him at liberty, he claims his privilege, he puts all the Magistrates in a fright; they run to ask him pardon, and intreat him with all civility to leave the Town, which he do's not think fit to do, till he visited his Brethren and friends.

(a) Ψ. 13. *Oratio, προσευχή, preces, oratio & Oratorium.*

(b) Ψ. 39. *Lictores, παβδύχες vergers, rod-bearers.*



## C H A P. XVII.

1. **N**OW when they had gone thro' Amphipolis, and Apollonia, they came to Thessalonica, where there was a Synagogue of the Jews.

2. And Paul according to his custom went in to them, and for three Sabbath - days was discoursing with them from the Scriptures,

3. Laying open to them, and insinuating that the Christ was to suffer, and rise again from the dead, and this is Jesus the Christ, whom I declare unto you.

4. And some of them believ'd, and were join'd to Paul and Silas, and of those who worship'd God, and of the Gentils a great multitude, and noble women not a few.

5. But the Jews mov'd with envy, and taking with them certain wicked men of the vulgar sort, and having rais'd a mob, stirr'd up the City: and flocking together about Jason's house, sought to bring them forth among the People.

6. And when they had not found them, they hurry'd away Jason, and some of the Brethren to the chief of the City, crying out: that these are they who set the City in an uproar, and are also come hither,

7. whom Jason hath receiv'd, and all these act against the decrees of Cesar, saying that there is another King Jesus.

8. And they incens'd the people, and the Rulers of the City when they heard these things.

9. And having receiv'd satisfaction from Jason, and the rest, they let them go.

10. But the brethren presently sent away Paul and Silas by night to Berea. Who when they were arriv'd, enter'd into the Synagogue of the Jews.

11. Now these were a more noble sort than those of Thessalonica, who receiv'd the word with all eagerness, daily searching the Scriptures, whether these things were so.

12. And many of them indeed believ'd, and of women of quality that were Gentils, and not a few men.

13. But when the Jews at Thessalonica understood, that the word of God was also preach'd by Paul at Berea, they came likewise thither, stirring up, and incensing the multitude.

14. And then the brethren immediately sent away Paul, that he might go to the Sea-side: but Silas and Timothy staid there.

15. And they that conducted Paul, brought him as far as Athens, and having receiv'd an order from him to Silas and Timothy, to come to him with all speed, they departed.

16. Now while Paul was waiting for them at Athens, his Spirit was excited within him, seeing the City given up to Idolatry.

17. He therefore disputed in the Synagogue with the Jews, and them that worship'd God, and in the market-place every day with those that were present.

18. And some Epicurean, and Stoic-Philosophers disputed with him, and some said: what would this word-sower say? and others: he seemeth to be a publisher of new Gods; because he preach'd to them Jesus, and the Resurrection.

19. And

THE ACTS OF THE APOSTLES C. 17. 481

19. And taking hold of him , they led him to the Areopagus , saying : may not we know what is this new Doctrine of which thou speakest ?

20. For thou bringest certain novelties to our ears : we are desirous therefore to know what is the meaning of them.

21. [ For all the Athenians , and the strangers there , pass their time in nothing else , but in speaking , or hearing something new. ]

22. Now Paul standing in the middle of the Areopagus , said : men of Athens , I see that you are in every thing superstitious above others.

23. For passing by , and seeing your Idols , I found also an altar , on which it was written : TO THE UNKNOWN GOD. What therefore you worship not knowing *it* , this I publish to you.

24. God who made the world , and all things in it , he being the Lord of heaven and Earth , dwelleth not in Temples made by hands ,

25. Nor is he serv'd by the hands of men , standing in need of any thing , seeing it is he that giveth to all life , and breath , and all things.

26. And from one *man* hath made all Mankind to inhabit over the face of the whole earth , determining the appointed times , and limits of their habitation ,

27. That they may seek God , if perhaps they may touch , or find him : altho he is not far from every one of us.

28. For in him we live , we move , and we are : as even some of your own Poets said : “ for we are his offspring. “

29. Since therefore we are the offspring of God , we must not imagine that the divinity is like to Gold , or Silver , or stone , to the carved work of art , and the fancy of men.

30. And God indeed having overlook'd the times of this ignorance , now denounceth to men , that all of them every where do penance ,

31. Because he hath decree'd a day , on which he  
H h



will judge the world with equity, by a man, whom he has appointed, making it credible to all men, by raising him up from the dead.

32. Now when they had heard the Resurrection of the dead, some indeed laugh'd, and some said: we will hear thee again concerning this.

33. In this manner Paul departed from among them.

34. But some men adhered to him, and believ'd; among whom was Denys the Areopagite, and a woman named Damaris, and others with them.

#### AN NOT A T I O N S.

¶ 4. *And some of them, i. e. of the Jews, in whose Synagogue he preach'd, believ'd, and of those that (a) worshipp'd God, i. e. of those, who adored the only true God, tho' they had not submitted themselves to Circumcision, and to the ceremonies of the Jewish Law, and of the Gentils, i. e. of such as till that time, had been heathens, and Idolaters: so that here three sorts of persons were converted by S. Paul: 1. Jews. 2. worshippers of the true God, that were not Jews, and 3dly Gentils.* In this book of the Acts, mention is several times made of *worshippers*, to wit of God, by which many understand Jewish *Profelytes*: but as they neither were Jews already, nor perhaps ever design'd to become Jews, we may distinguish two sorts of the Jewish *Profelytes*. Some were *Profelytes to the Jewish Religion*, by a submission to Circumcision and to all the precepts and Ceremonies of the Mosaical Laws. These are also by some call'd *Profelytes of the Covenant*, being as much Jews, as they who had been always so. Others are call'd *Profelytes of the gate*, or *profelytes to the God of the Jews*, but not to the Religion of the Jews. Such seem to have been *Cornelius* the Centurion, Acts 10. *Lydia* Acts 16. 14. and *Titus Justus*, Acts 18. 7. Such also seems to have been the Eunuch of Candace, the Queen of the Ethiopians, Acts 8. *Naaman* the Syrian after he was cur'd of his Leprosy 4. Kings 5. 17. and many others, that lived in Judea, and in other Countries. These therefore are call'd *worshippers*. meaning of the true God, tho' they embraced not the legal Precepts, and Ceremonies of the Jews. See monfr Heur's Dictionary.

¶ 6. *Who have put the City (b) in an uproar.* In the ordinary Copies, for the City, we read the whole world.

¶ 11. *These were of a more noble sort than those of Thessalonica.* According to the common exposition, the sense is, that these of Berea, were of a more noble, and generous disposition of mind, not carried away with envy and malice, like those of Thessalonica. — *Searching the Scriptures*, or those places of the Prophets, by which S. Paul proved that Jesus was the Messias, who was to suffer death &c.

¶ 18. *What would this word-sewer (c) say; a word of cour*

tempt, which some translate . *this prattler* , or babler . 'Tis thought to be a metaphor from birds picking up little seeds , or the like for their food : and to signify , that S. Paul had pick'd up words and sentences without any solid meaning.

¶ 19. *To the Areopagus*. In this place sat the Athenian Judges : but some think , that by this word may be here signify'd , some large Hall or Court , joyning to the Areopagus , where all sorts of people met.

¶ 22. *Superstitious above others*. Or very superstitious. To be *superstitious* , or given to *superstition* , is commonly taken for a vain , and groundless religious worship. But it is also sometimes used in a good sense. And perhaps S. Paul in the beginning of his speech to so many men of learning , do's not so openly blame them for being vainly and foolishly superstitious , but by their inscription *to the unknown God* he , takes notice how nice and exact they pretended to be , in not omitting to pay some kind of homage to any God , or Gods of all other Nations , whom they might not know. For some Interpreters think , that by this Altar , they design'd to worship every God of any nation , who was not come to their knowledge : or to worship that great God hinted at in the writings of Plato ; or as others conjecture , the God of the Jews , of whom they might have heard such wonders , and whose name the Jews themselves said to be unknown , and ineffable. However from this inscription S. Paul takes an occasion with wonderful dexterity , with sublime reflections , and with that solid eloquence , of which he was master , and which he employ'd , as often as it was necessary , to inform them , and instruct them , concerning the works of the one true God , of whom they had little knowledge by their own fault : that this one true God *made the world , and all things in it* : that from *one* man he rais'd all mankind : that his presence is not confined to Temples made by the hands of men , being every where , and in all creatures , preserving them every moment : that in him *we live move , and are* , or subsist : that it is he , who hath determin'd the *time , limits* , or bounds of every Empire , and Kingdom , and of every man's life : that this true God , who made , preserves and governs all things in *heaven and on Earth* , cannot be like to *Gold , silver* , or to any thing made by the *art , or fancy of men*. He puts them in mind , that according , even to one of their Heathen Poets Arator , men themselves are the *offspring of God* , being blessed with a being , and knowledge above all other creatures in this world : who by the light of reason ought to *seek God* , and by considering the visible effects of providence over the world , and the creatures in it , might come to the knowledge of this one God , the author of all , at least to an imperfect knowledge of him , as men find out things by feeling ( c ) as it were , groping in the dark. He then adds [ ¶ 30 ) that having as it were *overlook'd* , and permitted men for many ages to run on in this ignorance and blindness , in punishment of their sins , [ this their ignorance of one true God , the author of all things , being wilfull and inexcusable ) now the same true God hath been pleas'd to *denounce to all men* , that hence-forward they acknowledge , and worship him that they repent , and *do penance for their sins*.

ψ. 31. *Because he hath decree'd a day for judging all men with equity, by a man, to wit Christ Jesus a man, and also his true Son, whom he has appointed to be their Judge: and by raising him (Jesus from the dead) he hath made it credible, and given sufficient proofs of this Truth. that every one shall rise from death.*

ψ. 32. *As soon as they heard the resurrection of the dead, this seem'd so impossible, even to the Philosophers among them, that some of them presently laugh'd, and made a jest of it. Others said, we will hear thee of this another time, and some believ'd.*

[a] ψ. 4. De colentibus Gentilibusque. *In the common G. Copies, there is no and, but only of the worshipping Gentils, τῶν δὲ σιβωμένων ἁλλήνων, but in other copies, καὶ ἁλλήνων.*

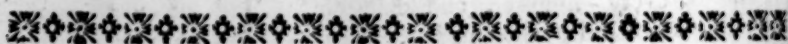
ψ. 6. *Qui urbem concitant, in the common G. copies, διακινεῖν, orbem: so that this difference might happen in the latin, by the change of one-letter only of urbem, for orbem, but some G. MSS. Have τὴν πόλιν, civitatem.*

[c] ψ. 18. Semini-verbius, ὁ σπριμολόγος, the Critics derive it from λῑγειν σπρίματα, colligere semina. — [d] ψ. 33. Superstitiosiores δαισιδαίμονιστες, from δέω, timeo, and δαίμων. δαισιδαίμονια is sometimes taken in a good sense for religio, as also superstitio in latin. See Budaus, and Plutarch apud Scapulam. See also Suidas.

[d] ψ. 23. Ignoto Deo. ἀγνώστῳ θεῷ. See a Lapid.

[e] ψ. 27. Si forte attrectent eum, εἰ ἄρα τις ψαλάφῃσιεν αὐτόν. It signifies palpare quasi in tenebris.

ψ. 30. Despiciens, ὑπερίδων. It may either signify looking down upon the ignorant world, and so taking pity of them, or rather that God having overlook'd, and permitted them to go so long in their sins, now invites them to repentance by sending Jesus their Saviour and Redeemer. See the Analyse dissert. 34.



## CHAP. XVIII.

1. **A**fter these things Paul leaving Athens, came to Corinth.

2. And finding a certain Jew, by name Aquila, a native of Pontus, who was lately come from Italy, and his wife Priscilla, [because Claudius had commanded all Jews to depart from Rome] he went to them.

3. And because he was of the same trade, he remain'd with them and work'd: (now they were Tent-makers by trade)

4. And he disputed in the Synagogue every Sabbath-

day, interposing the name of the Lord Jesus, and he persuaded the Jews, and the Greeks.

5. And when Silas and Timothy were come from Macedonia, Paul preach'd earnestly the word, testifying to the Jews, that Jesus was the Christ.

6. But they contradicting, and blaspheming, shaking his garments, he said to them: your blood be upon your own heads: I am clear *of it*, from hence forward, I will address myself to the Gentils.

7. And going from thence, he went into the house of a certain man, call'd Titus Justus, one that worshipp'd God, whose house join'd to the Synagogue.

8. Now Crispus the Chief of the Synagogue believ'd in the Lord with all his family, and many of the Corinthians, hearing, believ'd, and were baptiz'd.

9. And the Lord said to Paul by a vision in the night: fear not, but speak, and hold not thy peace:

10. Because I am with thee; and no one shall set upon thee to hurt thee: for I have much people in this City.

11. And he remain'd there a year, and six Months, teaching the word of God among them.

12. And when Gallio was the Proconsul of Achaia, the Jews rose up with one accord against Paul, and brought him to the Judgment-seat,

13. Saying: that this man persuades men to worship God contrary to the Law.

14. And when Paul was beginning to speak, Gallio said to the Jews; If it were any matter of injustice, or a hainous crime, you men that are Jews, I should with reason bear with you.

15. But if they are questions about words, and names, and about your law, you yourselves look to it. I will not be judge of these matters.

15. And he drove them from the Judgment-seat.

17. And all of them laying hold on Sosthenes the Chief of the Synagogue, they struck him before the Judgment-seat: and Gallio troubl'd not himself about any of these things.



18. Now Paul when he had staid afterwards for many days, taking leave of the Brethren, he sail'd into Syria, [ and with him Priscilla and Aquila ] who had shaved his head in Cenchrea : for he was under a vow.

19. And' he came to Ephesus, and them he left there. But he going into the Synagogue, disputed with the Jews.

20. And they intreating him, to make a longer stay, he consented not,

21. But bidding farewell, and saying, I will return to you again God willing, he departed from Ephesus.

22. And going down to Cesarea, he went up, and saluted the Church, and went down to Antiochia.

23. And having been there for some time, he departed, passing in order thro' the countries of Galatia, and Phrygia, strengthening all the Disciples.

24. Now a certain Jew, by name Apollo, a native of Alexandria, an eloquent man, well vers'd in the Scriptures, came to Ephesus.

25. This man was taught the way of the Lord : and being fervent in Spirit, spoke, and taught diligently those things, that belong'd to Jesus, knowing only the Baptism of John.

26. This man therefore began to act with freedom in the Synagogue : whom when Priscilla and Aquila had heard, they took him to them, and expounded more exactly the way of the Lord.

27. And as he was desirous to go into Achaia, the brethren exhorting him to it, wrote to the Disciples to receive him, who being arriv'd, did much good to those that believ'd.

28. For he vigorously convinc'd the Jews in publick, shewing by the Scriptures Jesus to be the Christ.

#### ANNOTATIONS.

ψ. 4. *Interposing the name of the Lord Jesus.* These words are found in few G. copies, and so are omitted in the Protest : translation.

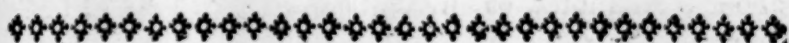
ψ. 6. *Shaking his garments.* See Matt. 10. 14. pag. 41, *your blood be upon your own heads*, i. e. you are guilty of your own perdition : we have discharg'd our duty by preaching to you.

Ÿ. 17. *They struck him.* It is uncertain, whether the Jews themselves struck Sosthenes, being perhaps vex'd at him: for not managing well the cause: or whether he was struck by the attendants of the Proconsul, to force him away when he would not desist, nor retire. See the Analytic dissent 35.

Ÿ. 18. *For he was under a vow, i, e, Paul, not Aquila.* This seems to have been such a vow, as those call'd Nazareans us'd to make of abstaining from wine for a time, of not cutting their hair, and of making some offerings in the Temple at Jerusalem.

Ÿ. 22. *To Cesarea*, not in Cappadocia, but in Palestine, from whence he went up to Jerusalem, and then went down to *Antioch* in Syria.

Ÿ. 24. *Apollo well vers'd in Scriptures.* Lit. powerful in the Scriptures, yet knew no Baptism, but that of John.



## CHAP. XIX.

1. **A**ND it came to pass, when Apollo was at Corinth, that Paul having gone thro' the upper parts, came to Ephesus, and found there certain Disciples:

2. And said to them: have you believing receiv'd the Holy Ghost? But they answer'd him: we have not so much as heard, if there be a Holy Ghost.

3. And he reply'd: in whom therefore have you been baptiz'd? Who answer'd: in the Baptism of John.

4. And Paul said: John baptiz'd the people with the Baptism of penance, telling *them*; they were to believe in him, who was to come after him, that is to say, in Jesus.

5. Having heard these things, they were baptiz'd in the name of the Lord Jesus.

6. And when Paul had laid his hands upon them, the Holy Ghost came upon them, and they spoke tongues, and prophesy'd.

7. These men were in all about twelve.

8. And entring into the Synagogue, he spoke boldly for the space of three months, disputing, and exhorting about the Kingdom of God.

9. But when some were harden'd, and believ'd not, speaking ill of the way of the Lord before the mul-

titude leaving them, he separated the Disciples; disputing daily in the School of one Tyrannus.

10. And this continu'd for two years, so that all who dwelt in Asia, heard the word of the Lord, Jews, and Gentils.

11. And God wrought special miracles by the hand of Paul,

12. So that even handkerchiefs, and aprons were brought from his body to the infirm, and diseases left them, and evil Spirits went out of them.

13. Now some of the Jewish Exorcists who went about, attempted to invoke upon those who had evil Spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14. And they were certain Jews the seven Sons of Sceva, one of the Chief Priests, who did this.

15. And an evil Spirit answering said to them: Jesus I know, and I know Paul: but who are you?

16. And the man in whom was the malignant Spirit, rushing in upon them, mastering both of them, prevail'd against them, so that they fled out of that house naked, and wounded.

17. And this was publickly made known to all the Jews, and Gentils, who dwelt at Ephesus: and fear fell upon them all, and the name of the Lord Jesus was magnify'd.

18. And many of those who believ'd came confessing, and declaring their deeds.

19. Many also of those, who had follow'd curious things, brought together their books, and burnt them before all men: and the price of them being computed, they found it amounted to fifty thousand *Roman* pence. \*

20. Thus the word of God increas'd mightily; and was confirm'd.

21. Now these things being finish'd, Paul purpos'd in Spirit, as soon as he had pass'd thro' Macedonia, and

\* *Denarius's.*

Achaia, to go to Jerusalem, saying: that after I have been there, I must also see Rome.

22. And sending into Macedonia two of those that ministred to him, Timothy, and Erastus, he himself remain'd for a time in Asia.

23. Now at that time no small disturbance happen'd about the way of the Lord.

24. For a certain man, by name Demetrius, a Silver-smith, who us'd to make Silver-temples of Diana, procur'd no small gain to the tradesmen:

25. Whom having call'd together, and such as belong'd to the like trade, he said: you men, you know that our gain is by this Trade:

26. And you see, and hear that this same Paul persuading hath drawn away a great many people, not only of Ephesus, but of almost all Asia, saying: that they are not Gods, which are made by hands.

27. Nor will only this share of our gain be in danger of being discredited, but even the Temple of the great Diana will be brought into the utmost contempt, nay even the Majesty of her will be destroy'd, whom all Asia, and the world worshippeth.

28. Having heard these things, they were fill'd with anger, and cry'd out, saying: great is Diana of the Ephesians.

29. And the City was all in an uproar, and they rush'd violently with one accord to the Theatre, having caught Gaius, and Aristarchus Macedonians, the companions of Paul.

30. But Paul being desirous to enter in among the People, the Disciples did not permit him.

31. And some of the principal men of Asia, who were his friends, sent to him, desiring him not to venture himself to the Theatre.

32. Now some cry'd out one thing, some another. For the assembly was in Confusion: and the greater part knew not for what cause they were come together.

33. And they drew forth Alexander from amidst the crowd, the Jews pushing him forward. And Alex-



ander making a sign with his hand for them to be silent, was for making an apology to the People.

34. Whom as soon as they knew to be a Jew, there was one voice of them all, as it were for two hours, crying out: great is Diana of the Ephesians.

35. And when the Recorder of the City had appeas'd the mob, he said: you men of Ephesus, what man is there so ignorant, as not to know that the City of Ephesus is a worshipper of the great Diana, and of the offspring of Jupiter?

36. Since therefore these things cannot be contradicted, it behoveth you to be quiet, and do nothing rashly.

37. For you have brought hither these men, neither guilty of sacrilege, nor blaspheming against your Goddess.

38. But if Demetrius, and the tradesmen, who are with him, have any cause to bring in against any one, the Courts of justice are held, and there are Proconsuls, let them accuse one another.

39. And if you have questions about any other matter, it may be decided in a lawful assembly.

40. For we are in danger of being charg'd with this day's tumult: since there is no one guilty (of whom we can give an account) of this rising up together. And having said these things, he dismiss'd the assembly.

#### A N N O T A T I O N S.

V. 5. *Baptiz'd in the name of the Lord Jesus*, so call'd to distinguish it from the Baptism of John; and that of Christ was given in the name of the Father, and of the Son, and of the H. Ghost, according to the command of Christ himself.

V. 6. *Laid his hands upon them*, by which imposition of hands, was given the H. Ghost in the Sacrament of Confirmation.

V. 12. *Aprons*, it is likely such as he used in working, *cured diseases*, and *cast out devils*. What wonder then, if God work miracles by the Reliques of the Martyrs and Saints, to testify the Sanctity of his servants, and to encourage others, both to give them a reasonable honour, and to imitate their lives.

V. 13. *the Jewish Exorcists*. Among the Jews were some, who by calling upon the name of the true God, sometimes cast out evil Spirits.

## THE ACTS OF THE APOSTLES. C. 19. 491

But these Sons of Sceva, seeing S. Paul cast out Devils, by calling upon the name of Jesus, thought fit to do the Same, tho' they did not believe in Jesus Christ. And God punish'd them in this manner, as it is here related, at least two of them.

Ÿ. 18. *Confessing and declaring their deeds*, as penitents do in the Sacrament of penance, and not only in general, declaring, or confessing themselves sinners. See Matt. 3. 6. p. 13.

Ÿ. 19. *Curious things*. By which are here meant books of divination, and art magick, to which study the Ephesians were much addicted. The price of the Books being burnt, mounted to a great sum, even computing the 50000 Denarius's, each of them, at seven pence half penny English money.

Ÿ. 21. *I must also see Rome*. It is was what S. Paul earnestly desired, and what the Spirit now reveal'd to him. See Rom. 1.

Ÿ. 23. *About the way of the Lord*. i. e., about Christian Faith and Religion.

Ÿ. 24. *Who us'd to make Silver Temples of Diana*. (a) Perhaps figures of Diana's Temple in Silver: or Boxes and Shrines, in which was the statue or Figure of Diana.

Ÿ. 27. *In danger of being discredited*, and Diana of losing her reputation. They ought to have reflected, says S. Chryf. hom. 42. that if such a poor man, as Paul, could destroy the worship, and the Majesty of this their great Goddess, whom as they say, all the world adored, how much greater and worthy of adoration must the God be, by whose power Paul could do this?

Ÿ. 28, and 34. *Great is Diana of the Ephesians*. This they shouted out without intermission for about two hours, tho' the greatest part knew not why they had met together. A true representation of an unthinking rash mob.

Ÿ. 31. *Some of the Principal men of Asia*. They are call'd friends to S. Paul, but 'tis uncertain whether they were Christians, or others, who favour'd him, and wish'd him well.

Ÿ. 35. *The Recorder of the City*. Lit. the Scribe, or the Town-clerk. — And of the *Offspring of Jupiter*: (b) his daughter according to the Poets. The G. text seems to signify a statue or Figure of Diana, which was pretended to have fall'n from heaven and from Jupiter.

Ÿ. 37. *Are not guilty of blasphemy against your Goddess*. S. Chryf. takes notice that to calm the people, he says more than was true.

(a) Ÿ. 24. *Ædes argenteas*. *ναὺς ἀργυρεῖς*.

(b) Ÿ. 35. *Jovisq; prolis*. *καὶ τῆς διακαιῆς*. *Simulachri a celo lapsi*. See Suidas.



## C H A P. XX.

1. **N**OW when the tumult had ceas'd , Paul having call'd together , and exhorted the Disciples , bad them farewell , and departed for Macedonia.

2. And when he had gone thrô those parts , and exhorted them with many discoursès , he came into Greece.

3. Where when he had spent three months , the Jews laid in wait for him , as he was about to sail into Syria ; and he was advis'd to return thrô Macedonia.

4. And there accompany'd him Sopater *Son* of Pyrrhus of Berea , and of the Thessalonians Aristarchus , and Secundus , and Gaius of Derbe , and Timothy : and of Asia Tychicus and Trophimus.

5. These having gone before waited for us at Troas.

6. But we after the days of unleaven'd bread sail'd from Philippi , and in fivedays time came to them at Troas , where we staid seven days.

7. And on the first day of the week , when we assembled to break bread , Paul discours'd with them , being to depart the next day , and went on speaking to them till mid-night.

8. And there were a great many lamps in the upper-room , where we met together.

9. And a certain young man , nam'd Eutychus , sitting on the window , being oppress'd with a heavy sleep , Paul making a long discours , in his sleep fell down from the third story , and was taken up dead.

10. To whom when Paul went down , he laid himself upon him : and embracing him , said : be not troubl'd , for his soul is in him.

11. And going up , and breaking bread , and tasting , he discours'd a great while with them , even until it was light , and he departed.

12. And they brought in the boy alive , and were not a little comforted.

13. But we getting aboard the ship, sail'd to Asson, from whence we were to take in Paul: for so he had appointed being himself to go by land.

14. And having met us at Asson, taking him with us, we came to Mytilene.

15. And sailing from thence, the next day we came over against Chius, and in another day we arrived at Samos, and the day following we came to Miletus.

16. For Paul had resolv'd to sail beyond Ephesus that he might make no stay in Asia. For he hasten'd on to keep, if possible, the day of Pentecost at Jerusalem.

17. But sending from Miletus to Ephesus, he call'd the Seniors of the Church.

18. Who being come, and met together, he said to them: you know from the first day that I came into Asia, in what manner I have been with you all the time,

19. Serving the Lord with all humility, and with tears, and amidst temptations, which came upon me from the snares of the Jews.

20. How I have not omitted any profitable things, but have preach'd them to you, and have taught you in publick, and from house to house,

21. testifying both to Jews, and Gentils, penance towards God, and Faith in our Lord Jesus Christ.

22. And now behold bound in spirit, I go to Jerusalem: not knowing what things will befall me there:

23. Only that the Holy Ghost in every City declareth, and saith to me: that chains and tribulations are ready for me at Jerusalem.

24. But I fear none of these things: nor do I make my life more precious than myself, so that I may consummate my course, and the ministry of the word? which I have receiv'd from the Lord Jesus, to give testimony of the Gospel of the grace of God.

25. And now behold I know that you shall see my face no more, all you among whom I have pass'd preaching the Kingdom of God.

26. Wherefore I take you to witness this day, that I am clear from the blood of all.



27. For I have not been wanting to declare to you all the counsel of God.

28. Look to your selves, and to all the flock, over which the Holy Ghost hath placed you Bishops to govern the Church of God, which he hath purchas'd with his own blood.

29. I know that after my departure, ravenous wolves will enter in among you, not sparing the flock.

30. And of your own-selves will rise up men speaking perverse things, that they may draw Disciples after them.

31. Wherefore watch calling to mind: that for three years I ceas'd not night and day, with tears admonishing every one of you.

32. And now I recommend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all that are sanctify'd.

33. I have not coveted any mans Silver, or Gold, or apparel, as

34. You yourselves know: that as for such things as were necessary for me, and for those who are with me, these hands furnish'd them.

35. I have shew'd you all things, that labouring in this manner, we must receive the weak, and be mindfull of the word of the Lord Jesus, and that he said: it is more blessed to give, than to receive.

36. And when he had said these things, kneeling down he pray'd with them all.

37. And there was much weeping among them all, and falling on Paul's neck, they kiss'd him,

38. being very much griev'd for the word, which he had said, that they shoud see his face no more. And they conducted him to the ship.

#### ANNOTATIONS.

ψ. 7. *On the first day of the week.* [a] The Interpreters generally take notice with S. Chryf., that the Christians, even at this time, must have chang'd the Sabbath into the first day of the week, as all Christians now keep it. Which change (even as to the manner of keeping one of God's ten commandments) was made by the Church. — To

# THE ACTS OF THE APOSTLES C. 20. 495

*break bread*, meaning the B. Sacrament, as 'tis commonly expounded.

ψ. 10. *His soul is in him*. He was taken up dead, ψ. 9. These words then of S. Paul, may either signify, that now he is again alive, or will be in a very short time, as when Christ said Matt. 9. 14. *The girl is not dead, but asleep*.

ψ. 17. *He call'd the Seniors of the Church*. We might translate, *the Bishops*, as the very same persons in the 28 Verse are call'd *Bishops*.

ψ. 19. *With all humility*, i, e, of heart or mind, as the G. word signify's. He knew, says S. Chrys. how necessary this virtue of humility was for the Ministers of the Gospel. ——— *with tears* of charity, and compassion, *under temptations*, trials, and persecutions.

ψ. 22. *Bound in Spirit*, led by inspiration of the Holy Ghost.

ψ. 24. *Neither do I make my life* ( Lit. *my Soul* ) *more precious than my self*, having consecrated all my endeavours, my thoughts, my life, my whole self, Body and Soul to God's service.

ψ. 25. *All you*. Altho S. Paul might return again to the same place, he might truly say of so great an Assembly, that all of them should not see him again.

ψ. 28. *Look to yourselves, and to all the Flock*. The ministers of the Gospel, must in the first place take care of the Salvation of their own Souls, and in the next place of the Salvation of their flock, of the souls committed to their care: and *to the Church*, especially such ministers of God, who are *Bishops* ( b ] placed, by divine institution, to govern the Church, or the Churches under them, The word *Bishops*, by it's derivation signifies *overseers*, or *superintendants*, but the signification is to be taken and express'd by the custom and Ecclesiastical use of words.

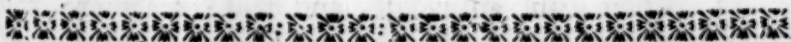
ψ. 32. *To the word of his grace*, to the protection of God's grace, given to those that preach the Gospel, and administrate the Sacraments instituted by Christ. ——— *who is able to build up*, to finish that building, of which the foundation is laid by my preaching.

ψ. 34. *These hands furnish'd them*, by labouring to maintain myself &c.

ψ. 35. *It is more blessed to give than to receive*. We find not these words of Christ in the Gospels: S. Paul might have them from the Apostles.

[ a ] ψ. 7. *Una Sabbati*, that is *one sabbati*, ἐν τῇ ἑκτῇ τῶν σαββάτων. S. Chrys. says hom. μὴ κυριακὴν ἦν, erat *Dies Dominica*.

[ b ] ψ. 28. *Episcopus*, ἐπισκοπός, from ἐπισκοπεῖν, or ἐπισκοπεῖσθαι, *diligenter inspicere* &c.



## C H A P. XXI.

1. **A**Nd it came to pass when we had sail'd off, and parted from thence, we came with a direct course to Coos, and the next day to Rhodes, and from thence to Patara,

2. And having found a ship bound for Phenicia, we went aboard, and set to sail.

3. And when we were in sight of Cyprus, leaving it on the left, we sail'd for Syria, and came to Tyre: for there the ship was to unlade her cargo.

4. And having found Disciples, we staid there seven days: and they said to Paul by the spirit, not to go up to Jerusalem.

5. And the days being expired, we departed from thence, they all conducting us with their wives, and children till we were out of the City, and kneeling down on the shore, we pray'd,

6. And when we had taken leave of one another, we went aboard: and they return'd home.

7. But we having finish'd the voyage by sea from Tyre went down to Ptolemais: and having saluted the Brethren, staid one day with them.

8. And departing the next day we came to Cefarea. And going into the house of Philip the Evangelist, who was one of the seven *deacons*, we staid with him.

9. This same man had four daughters virgins, who prophesy'd.

10. And while we staid there for some days, a certain Prophet came thither by name Agabus.

11. Who being come to us, he took Paul's girdle: and having bound his own feet and hands, said: these things saith the Holy Ghost: the man whose girdle this is, thus shall the Jews bind in Jerusalem, and deliver him into the hands of the Gentils.

12. Which when we had heard, both we, and they who were of that place, begg'd of him not to go up to Jerusalem.

13. Then Paul answer'd, and said: what are you doing weeping, and afflicting my heart; for my part I am ready, not only to be bound, but also to dye at Jerusalem for the name of the Lord Jesus.

14. And when we could not persuade him, we acquiesc'd, saying: God's will be done.

15. And after some days, having got ready, we went to Jerusalem.

16. And

16. And with us came also some of the Disciples from Cesarea, bringing with them one Mnaſon, a man of Cyprus, an ancient Disciple, with whom we might lodge.

17. And being arriv'd at Jerusalem, the Brethren willingly receiv'd us.

18. Now the day following Paul went in with us to James, and all the Seniors were met together.

19. Whom when he had saluted, he related in particular, what things God had done among the Gentils by his ministry.

20. And they having heard *them*, glorify'd God, and said to him: thou see'st Brother how many thousands there are among the Jews, who have believ'd, and all of them are zealous for the Law.

21. But they have heard of thee, that thou do'st teach those Jews who are among the Gentils to forsake Moyses; saying: that they must not circumcise their children, nor walk according to the custom.

22. What is therefore to be done? The multitude must indeed meet together: for they will hear that thou art arrived.

23. Do therefore what we say to thee: we have four men, who have a vow upon them.

24. Having taken these with thee, sanctify thyself with them: and contribute to the charges that they may shave their heads: and all will know that the things, which they have heard concerning thee, are false, and that thou thyself walkest keeping the Law.

25. And as for those of the Gentils, who have believ'd, we wrote and judg'd, that they should abstain from Idols, and things offer'd to them, and from blood, and things strangled, and fornication.

26. Then Paul having taken to him the men, the next day being purify'd with them, entred into the Temple giving notice of the days of their Purification, till the oblation should be offer'd for each of them.

27. And while the seven days were expiring, those Jews, who were of Asia, when they saw him in the Temple, stirr'd up all the people, and laid hands on him, crying out:



28. Men of Israel help : this is the man, who is teaching all persons every where against the people, and the Law, and against this place, and moreover he hath introduc'd Gentils into the Temple, and hath profan'd this holy place.

29. For they had seen Trophimus the Ephesian in the City with him, whom they imagin'd that Paul had brought into the Temple.

30. And the whole City was in an uproar, and there was a concourse of People. And having seisd on Paul, they were dragging him out of the Temple; and presently the gates were shut.

31. And as they were seeking to kill him, it was told to the Tribune of the band: that all Jerusalem was in confusion.

32. Who presently having taken soldiers and Centurions, ran down to them. And when they had seen the Tribune, and the soldiers, they left off beating Paul.

33. Then the Tribune coming up laid hold on him, and commanded him to be bound with two chains; and ask'd who he was, and what he had done.

34. And some cry'd out one thing, some another among the crowd. And not being able to learn any thing for certain because of the tumult, he order'd him to be brought to the Quarters,

35. And when he came to the stairs, it happen'd that he was born up by the soldiers by reason of the violence of the People.

36. For a crowd of People follow'd crying out: away with him.

37. And as they were leading Paul into the Quarters, he saith to the Tribune: may I have leave to speak some thing to thee? who reply'd: do'st thou speak greek?

38. Art not thou that Egyptian, who sometime ago did'st raise a tumult, and lead forth into the desert four thousand murderers.

39. And Paul said to him: I am indeed a Jew, a

# THE ACTS OF THE APOSTLES C. 21. 48;

man of Tarsus in Cilicia, a free man of no mean City.  
But I beg of thee to permit me to speak to the People.

40. And when he had given him leave, Paul standing on the stairs, made a sign with his hand to the People, and there being a profound silence, he spoke to them in the hebrew tongue, saying :

## ANNOTATIONS.

ψ. 8. *Philip the Evangelist*, so call'd from his preaching the Gospel, tho' he was one of the seven, i, e, of the 7 Deacons.

ψ. 18. *To James*, the Bishop of Jerusalem, where all the Seniors, i, e, the Bishops, and Priests, had assembled.

ψ. 20. *How many thousands*: In the G. how many ten thousands.

ψ. 21. *To forsake Moses*. In the G. to depart or apostatize from Moses, and the Law. This was more than was true. For S. Paul circumcised Timothy. c. 16. and did not absolutely hinder converts who had been Jews, from practising the Jewish Ceremonies.

ψ. 23. *Who have a vow upon them*, on which account they will have sacrifices offer'd for them in the Temple.

ψ. 30. *The Gates were shut*, lest the Temple should be profan'd by Gentils entring into it.

ψ. 34. *To the Quarters* (a) others commonly translate, to the Castle, yet neither the latin, nor the greek word signifies a Castle, but rather a Camp, or a place wall'd, or with a trench about it. It is true we may here understand the Tower call'd Antonia, but within it's court might be tents for soldiers, where there was so great a number: for we see that Lyfias could send away 470 with S. Paul, besides those that might stay behind.

ψ. 37. *do'st thou speak greek?* we cannot doubt but S. Paul had in greek spoke already to the Tribune: upon which he said, do'st thou speak greek, and then ask'd him, if he were not that seditious Egyptian, who had headed so many murderers.

ψ. 39. *I am a Jew*, by birth and education.

[a) ψ. *In castra*, which in the plural number, is not a castle: neither doth *παραβόλη*, which is in the G. signify a Castle.

## CHAP. XXII.

1. **M**En Brethren, and Fathers, give ear to the account I am now to give you.

2. And when they heard that he spoke to them in

the hebrew tongue, they hearken'd with greater silence.

3. And he saith: I am a man who am a Jew, born at Tarsus in Cilicia, but bred up in this City, at the feet of Gamaliel instructed according to the truth of the Law of our Fathers, being zealous for the Law, as all of you are this day:

4. Who persecuted this way even to death, binding, and delivering up to prisons men and women,

5. As the high Priest beareth me witness, and all the Elders, from whom also taking letters, I went to the Brethren at Damascus, to bring them from thence bound to Jerusalem, that they might be punish'd.

6. Now it came to pass, as I was going on, and drawing near to Damascus at mid-day, on a sudden a great light from heaven shin'd round about me:

7. And falling to the ground, I heard a voice saying to me: Saul, Saul why persecutest thou me?

8. And I answer'd: who art thou Lord? And he said to me: I am Jesus of Nazareth, whom thou dost persecute.

9. And they that were with me, saw indeed the light, but heard not the voice of him that spoke to me.

10. And I said: Lord, what shall I do? And the Lord said to me: Rise up, and go into Damascus; and there all things shall be told thee, which thou art to do,

11. And whereas I had lost my sight by the brightness of that light, being led by the hand by my companions, I came to Damascus.

12. But one Ananias a man according to the Law, having a good Character from all the Jews dwelling there

13. Coming to me, and standing by said to me: Brother Saul look up; and at the same hour I look'd upon him.

14. And he said: The God of our Fathers hath preordain'd thee, that thou should'st know his will, and see the just one, and hear the voice of his mouth:

15. Because thou shalt be his witness to all men, of the things, which thou hast seen, and heard,

16. And now why delayest thou? rise up, and be

baptiz'd, and wash off thy sins, having invoked his name.

17. And it happen'd to me being return'd to Jerusalem, and praying in the Temple, that I fell into an extasy of mind,

18. And saw him who said to me: make haste, and and go quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said: Lord they know that I was casting into prison, and *causing* to be beaten in every Synagogue, those who believ'd in thee:

20. And when the blood of thy witness Stephen was shed, I was standing by, and consenting, and keeping the garments of those who kill'd him.

21. And he said to me: go: for I will send thee to Nations afar off.

22. Now they hearken'd to him till these words, and rais'd their voices saying: away with such a man as this from the Earth: for it is not fitting he should live.

23. And while they were crying out aloud, and casting off their garments, and throwing up dust into the air,

24. The Tribune order'd him to be brought into the Quarters, and to be whip'd, and to be tortur'd, that he might know on what account they cry'd out thus against him.

25. And when they had bound him with thongs: Paul said to the Centurion standing by him: Is it lawful for you to scourge a Roman, and uncondemn'd?

26. Which having heard, the Centurion went to the Tribune, and inform'd him, saying: what art thou going to do? for this man is a Roman Citizen.

27. And the Tribune coming up, said to him: tell me if thou art a Roman? and he reply'd: yes.

28. And the Tribune answer'd. I purchas'd with a great sum this right of being a Citizen. And Paul reply'd: but I was born one.

29. They presently therefore went away from him, who were about to torture him. The Tribune also was afraid, after he knew he was a Roman-citizen, and that he had bound him.

30. And the next day being desirous to know more



diligently on what account he was accus'd by the Jews, he loos'd him, and commanded the Priests to meet, and all the Council, and bringing forth Paul, he set him before them.

## A N N O T A T I O N S.

ψ. 1. *Give ear to the account.* In the G. to the Apology, or defence.

ψ. 4. *This way*, that is the Christian Faith, which now I profess.

ψ. 5. *As the high Priest witnesseth*, i, e, as the letters which he gave me bear witness.

ψ. 9. *Heard not the voice.* To reconcile this with c. 9, ψ. 7. where it is said, that they *heard the voice*: It may be answer'd, that they heard a noise, and a voice, but heard it not distinctly, nor so as to understand the words.

ψ. 14. *Should'st... See the just one.* Our Saviour appear'd to S. Paul, as it is said c. 9. 17, and he is divers times, both in the Prophets, and in the Testament, call'd the *just one*.

ψ. 16. *Having invoked his name.* In such manner, says S. Chrys. hom. 47, as we invoke the only true God, not as we invoke the Saints, and pray to them, that they would pray for us.

ψ. 17. *At Jerusalem... I fell into an extasy of mind.* This might be, when he went to Jerusalem three years after his Conversion, or at some other time. It might be in this Extasy, that he was rapt to the 3<sup>d</sup>. Heaven, as he tells the Corinthians. 1. Cor. 15. 9.

ψ. 20. *Of thy witness Stephen*, or thy Martyr. As the G. word signify's.

ψ. 23. *Casting off their garments*, or pulling them open, to shew themselves ready to stone him.

ψ. 25. *A Roman*, i, e, a Roman Citizen, a free man of Rome.

[a] ψ 1. *Quam reddo rationem, ἀνέστα... τῆς ἀπολογίας.*

## C H A P. XXIII.

1. **A**Nd Paul looking upon the Council said: men and Brethren, I have with an entire good conscience even to this day convers'd before God.

2. And the high Priest Ananias commanded those who stood by to strike him on the Mouth.

3. Then Paul said to him: God shall strike thee, thou whiten'd wall: sittest thou to judge me according

to the Law, and commandest me to be struck contrary to the Law?

4. And they who stood by said: dost thou revile God's high Priest?

5. And Paul reply'd: I knew not Brethren, that he is the high Priest. For it is written: the Prince of thy people thou shalt not revile.

6. Now Paul knowing that one part of them was Sadducees, and another Pharisees: cry'd out before the Council: men and brethren, I am a Pharisee, the Son of Pharisees, 'tis for the hope and Resurrection of the dead that I am judg'd.

7. And when he had said this, there arose a great diffension between the Pharisees, and the Sadducees; and the multitude was divided.

8. For the Sadducees say that there is no Resurrection, nor Angel nor Spirit: but the Pharisees confess both.

9. Now a great clamour was rais'd: And some of the Pharisees rising up, contended, and said: we have found no evil in this man: what if a spirit hath spoken to him, or an Angel?

10. And when there was a great diffension, the Tribune apprehending lest Paul should be torn in pieces by them, order'd soldiers to go down, and snatch him away from among them, and bring him into the Quarters.

11. And the night following the Lord standing by him said: be of good courage: for as thou hast given testimony of me at Jerusalem, so must thou also bear testimony at Rome.

12. And when it was day some of the Jews met together, and bound themselves under a curse saying, that they would neither eat, nor drink, till they kill'd Paul.

13. And they were above forty men, who had thus conspired together:

14. Who went to the chief Priests, and the Elders, and said: we have bound our-selves under a curse not to taste any thing, till we kill Paul.

15. Now therefore do you with the Council make known to the Tribune, that he may bring him out to you, as if you meant to know something more certain concerning him: and we before he come near, are prepar'd to kill him.

16. And when the Son of Paul's sister had heard of their snares, he came, and entred into the Quarters, and told it to Paul.

17. And Paul having call'd for one of the Centurions, said: conduct this young man to the Tribune, for he hath some thing to impart to him.

18. And he taking him, brought him to the Tribune, and said: the Prisoner Paul desir'd me to bring this young man to thee, as having something to speak to thee.

19. And the Tribune taking him by the hand, went aside with him, and ask'd him: what is it thou hast to impart to me?

20. And he said: the Jews have agree'd to desire thee, that thou would'st bring forth Paul to morrow before the Council, as if they were for inquiring something more certain concerning him:

21. But do not give credit to them: for above forty men of them are laying wait for him, who have bound themselves under a curse neither to eat, nor drink till they kill him: and now they are ready waiting for thy promise.

22. The Tribune then dismiss'd the young man, commanding him to tell no one that he had acquainted him with these things.

23. And having call'd two Centurions, he said: to them make ready two hundred Soldiers that they may go as far as Cesarea, and seventy horsemen, and two hundred spearmen for the third hour of the night.

24. And provide beasts that they may set Paul on, and conduct him safe to the President Felix.

25 [For he was afraid lest the Jews should snatch Paul, and kill him, and he should be afterwards traduc'd, as one that would take money)

26. And he wrote a letter with these contents. Clau-

dius Lyfias to the moft excellent Felix greeting.

27. This man having been feifed by the Jews, and ready to be kill'd by them, I coming upon them with Troops refcued, having underftood that he is a Roman.

28. And being defirous to know the caufe, which they laid to his charge, I brought him before their Council.

29. Whom I found to be accused of difputes concerning their Law, but not guilty of a crime, that deferv'd death or imprifonment.

30. And when I was inform'd, that they were prepar'd to lie in wait for him, I fent him to thee, acquainting alfo his accufers: that they may plead before thee. Farewell.

31. The foldiers therefore according to the orders given them, having taken Paul, conducted him by night to Antipatris.

32. And the next day, having left the horfemen to go with him, they return'd to the Quarters.

33. Who when they were arriv'd at Cefarea, and had deliver'd the letter to the Prefident, prefented alfo Paul to him.

34. And when he had read it, and ask'd of what Province he was: and underftood that he was of Cilicia,

35. I will hear thee, faith, he when thy accufers come. And he order'd him to be kept in Herod's Judgment - hall.

#### A N N O T A T I O N S.

¶ 1. *With an entire good confcience.* With an upright fincerity. But S. Paul is far from excufing himfelf from all fin. He laments elfewhere his blind zeal in perfecuting the Chriftians. See 1. Cor. 15. 9.

¶ 3. *God fhall ftrike thee thou whiten'd wall.* (a) Thefe words are rather by way of a prophecy.

¶ 5. *I knew not,* &c. Some think S. Paul here fpeaks ironically, or to fignify, that now he could be no longer high Priest, fince the Mofaical Law with it's Rites and Ceremonies was abolish'd. But S. Chryf. rather judges, that S. Paul having been long abfent from Jerufalem, might not know the perfon of the high Priest, who was not now in the Sanedrim, but in the place, whither the Tribune had call'd the Council, and who did not appear with that habit, and thofe marks which diftinguifh'd him from others.



Ψ. 6. *I am a Pharisee, a Son of the Pharisees.* It may signify only a Disciple of the Pharisees, tho' the common G. copies have *of a Pharisee*.

Ψ. 7. *There arose a great dissension,* [b] by the G. a division, or Schism among them, occasion'd by S. Paul's declaring himself for the Resurrection, which made the Pharisees favour him, and incens'd the Sadducees.

Ψ. 11. *Be of good courage.* Lit. in the latin *be constant. thou must bear testimony at Rome*; and so needst not fear to be kill'd by them.

Ψ. 13. *Above forty men thus conspir'd together.* (c) and bound themselves with an impious curse, or imprecation upon themselves, if they did not kill him.

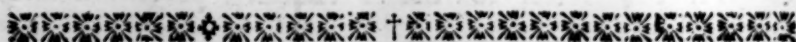
Ψ. 23. *For the third hour of the night.* If the Tribune spoke with a regard to the twelve hours of the night, the third hour was 3 hours after-sunset, and was about our nine a clock at night, but if he meant the third watch of the night, that began at midnight. See Matt. 14. 35. pag. 60.

Ψ. 27. *I rescued, having understood that he is a Roman.* This was not true, if we understand it of the first time he rescued him, but may be true, if meant of the second time.

(a) Ψ. 3. *percutiet. τὸ πλεον εἰ μάλλιν futurum erit ut te percutiat.*

(b) Ψ. 6. *Filius Pharisaorum.* and so divers of the best G. Mss. *Φαρισαίων*, but the Common G. *ὑὸς Φαρισαίου*.

(c) Ψ. 13. *Devoverunt se, ἀναδιμάτισαν.*



## CHAP. XXIV.

1. **N**OW five days after came down the high Priest, Ananias with some of the Elders, and one Tertullus an Orator, who went to the President against Paul.

2. And Paul being cited, Tertullus began the accusation saying. Whereas by thee we enjoy peace, and many things are amended by thy foresight:

3. We receive it always, and in all places, most excellent Felix with all thankfulness.

4. But not to detain thee too long, I beseech thee, according to thy Clemency to hear us in a few words.

5. We have found this a pestilent man, and raising seditions among all the Jews throughout the whole world, and author of the seditious sect of the Nazarens:

6. Who also attempted to profane the Temple, and

whom when we had seized, we were for judging according to our Law.

7. But the Tribune Lysias coming upon us with great force, took him out of our hands,

8. Commanding his accusers to come to thee, from whom thou being Judge, mayst know all these things, of which we accuse him.

9. The Jews also added, and said these things were true.

10. And Paul answer'd (the President having made him a sign to speak) Knowing that thou hast been Judge for many years over this Nation, I shall with good courage make my defence.

11. For thou mayst know that there are not above twelve days, since I went up to adore in Jerusalem:

12. And they neither found me disputing with any one in the Temple, nor stirring up the People in the Synagogues,

13. Nor in the City; neither can they prove before thee, the things of which they accuse me.

14. But this I own to thee, that according to the sect, which they call a heresy, so do I serve the Father, and my God, believing all things which are written in the Law, and the Prophets:

15. Putting my Hope in God, that there will be a Resurrection of the just and the unjust, which they themselves wait for.

16. In this I myself also strive always without offence to have a good conscience both towards God, and men.

17. And after a good many years I came to bestow alms on my own Nation, and to make oblations and vows.

18. In doing which they found me purify'd in the Temple: not with a crowd, nor with a tumult.

19. But certain Jews of Asia, who ought to be present before thee, and to accuse if they had any thing against me:

20. Or let these men themselves speak, if they found any crime in me when standing before their Council,

21. Unless it were for this word only, which I cry'd out aloud standing among them : that on the account of the Resurrection of the dead I am this day judg'd by you.

22. And Felix put them off till another time, being fully inform'd of this way, saving : when Lysias the Tribune shall come down, I will hear you.

23. And he commanded the Centurion to keep him, and to be easy with him, and not to hinder any of his to be serviceable to him.

24. And after some days Felix coming with his wife Drusilla, who was a Jewish woman, call'd for Paul, and heard from him the Faith, which is in Christ Jesus.

25. And while he was discoursing concerning justice, and chastity, and the judgment to come, Felix terrify'd said : For this time go thy way : at a convenient time I will send for thee :

26. Hoping also at the same time, that money would be given him by Paul, on which account he also frequently call'd for him, and spoke with him.

27. But two years being expired, Felix had for successor Portius Festus. And being willing to gratify the Jews, he left Paul a Prisoner.

#### ANNOTATIONS.

Ψ. By thy foresight. (a) Lit. thy providence, by thy prudence.  
 Ψ. 5. A pestilent or pernicious, and pestiferous man, G. one that is a plague. — Author, or ring-leader of the seditious sect, &c.

Ψ. 8. From whom thou may'st know, By the construction it is doubtful whether from Lysias, or from S. Paul.

Ψ. 14. The Father (c) and my God. In the G. the Lord of our Fathers.

Ψ. 22. Felix fully informed of this way, that is, knew even by Lysias's letter, that Paul and the Christians, were not guilty of any thing against Cesar, but only accused of Disputes relating to the Jewish Law.

Ψ. 25. Felix struck with fear, &c. When S. Paul spoke of God's judgments, and hinted at such sins as his Conscience reproach'd him with.

(a) Ψ. 2. Per tuam providentiam, προνοίας, a prudent foreseeing.

(b) Ψ. 5. Hominem pestiferum, λοιμὸν, pestem.

(c) Ψ. 14. Patri & Deo. τῷ πατρί & θεῷ.



CHAP. XXV.

1. **N**OW when Festus was arriv'd in the Province, he went up after three days from Cesarea to Jerusalem.

2. And the chief Priests and principal men of the Jews address'd themselves to him against Paul, and petition'd him,

3. With this request against him, that he would order him to be brought to Jerusalem, laying wait that they might kill him in the way.

4. But Festus answer'd that Paul was to be kept at Cesarea, and he himself should go very shortly thither.

5. Therefore, saith he, such among you as are able, going down at the same time, if there be any crime in the man, let them accuse him.

6. And having staid among them not above eight or ten days, he went down to Cesarea, and the next day sat on the Judgment seat, and commanded Paul to be brought.

7. Who being brought, the Jews who were come down from Jerusalem stood about him, laying to his charge many and weighty accusations, which they could not prove.

8. Paul making this defence: that neither against the law of the Jews, nor against the Temple, nor against Cesar have I offended in any thing.

9. But Festus being willing to gratify the Jews, answer'd Paul, and said: wilt thou go up to Jerusalem, and be there judg'd of these things by me?

10. And Paul reply'd: I stand at Cesar's Tribunal, there I ought to be judg'd: I have done no wrong to the Jews, as thou knowest very well.

11. For if I have done any wrong, or have done any thing that deserveth death, I refuse not to die: but if there be nothing, as to these things of which



these men accuse me , no one can give me up to them, I appeal to Cesar.

12. Then Festus having conferr'd with the Council , answer'd: thou hast appeal'd to Cesar, to Cesar shalt thou go.

13. And when some days had pass'd , King Agrippa, and Bernice came down to Cesarea to salute Festus.

14. And as they staid many days there , Festus signify'd to the King concerning Paul , saying : there's a certain man left prisoner by Felix ,

15. Concerning whom when I was at Jerusalem, the chief of the Priests, and the Elders of the Jews, address'd themselves to me, demanding his condemnation.

16. To whom I answer'd : that it is not the custom of the Romans to condemn any man, before that he who is accus'd have his accusers present before him, and that he have liberty of making his defence , to clear himself from the crimes.

17. When therefore they were come hither without any delay , the next day seated on the Tribunal , I order'd the man to be brought.

18. About whom , when the accusers stood up , they brought in no Cause , wherein I could suspect any evil.

19. But they had certain questions against him relating to their own Superstition , and of a certain Jesus dead, whom Paul affirm'd to be alive.

20. I therefore being in a doubt about this kind of question , I ask'd him whether he would go to Jerusalem , and be there judg'd of these matters.

21. But Paul having appeal'd that he might be reserv'd to the cognisance of Augustus, I order'd him to be kept , till I send him to Cesar.

22. And Agrippa said to Festus : I had a mind also myself to hear the man. He reply'd, to morrow thou shalt hear him.

23. Now the next day , when Agrippa and Bernice were come with great pomp , and were entred into the Hall of Audience , with the Tribunes , and principal men of the City , Festus commanding it , Paul was brought in.

# THE ACTS OF THE APOSTLES C. 25. 495

24. And Festus saith : King Agrippa , and all men who are here present with us , you see this man , about whom all the multitude of the Jews made their request to me at Jerusale'm , petitioning and crying out aloud that he ought not to live any longer.

25. But I found that he had committed nothing that deserv'd death. But this man himself appealing to Augustus , I judg'd he ought to be sent.

26. Concerning whom I have nothing certain to write to my master. On which account I have brought him out to you , and chiefly to thee King Agrippa , that examination being taken , I may have something to write.

27. For it seemeth not reasonable to me to send a prisoner , and not signify the crimes laid to his charge.

## A N N O T A T I O N S.

Ÿ. 5. *Such of you as are able* : It may either signify , such as are powerful among you , or such as are able by health, and willing.

Ÿ. 8. *Paul making his defence* (a) or his Apology by the Greek. In the Latin *giving an account*. — In like manner Ÿ. 16. *have liberty given to defend himself*, in the Greek , to make his Apology. In the latin till he take a place of defending himself.

Ÿ. 19. *Their own superstition*, (c) their particular Religion , and manner of worshipping their God.

(a) Ÿ. 5. *Qui potentes estis*, οἱ δυνατοὶ ἐν ὑμῖν. — (b) Ÿ. 8. *Paulo rationem reddente*, ἀπολογούμενος αὐτῷ. Ÿ. 16. *Locum defendendi accipiat*, τόπον ἀπολογίας λάβει. — (c) Ÿ. 19. *De sua superstitione*, περὶ τῆς ἰδίας διωσιδαιμονίας.



## CHAP. XXVI.

1. **N**OW Agrippa said to Paul : Thou art permitted to speak for thy self. Then Paul putting out his hand began to give an account.

2. I look upon my self happy , ô King Agrippa , that I am this day to make my defence before thee , as to all those things , of which I am accused by the Jews ,

3. Especially thou having a knowledge of all, and the customs and questions, which are among the Jews: wherefore I beseech thee hear me with patience.

4. And indeed as to my life from my Youth, such as it was from the beginning in my own nation at Jerusalem, all the Jews know:

5. Having known me from the beginning( if they will bear witness ) that I liv'd a Pharisee, according to the most sure sect of our Religion.

6. And now I stand to be judg'd for the hope of the promise, which God made to our Fathers;

7. Unto which our twelve Tribes hope to arrive which serve God night and day. On the account of this hope ô King I am accus'd by the Jews.

8. Why it is accounted an incredible thing with you, that God should raise up the dead?

9. And I my self was indeed perswaded, that I ought to do many things in opposition to the name of Jesus of Nazareth.

10. Which I also did at Jerusalem, and many of the Saints I shut up in prisons, having receiv'd authority from the Chief Priests; and when they were put to death, I brought the sentence.

11. And many times punishing them thro' all the Synagogues, I compell'd them to blaspheme: and push'd still by a greater madness against them, I persecuted them even into strange Cities.

12. In which things when I was going to Damascus with power and licence from the Chief Priests.

13. At noon-day ô King, I saw in the way a light from heaven brighter than the Sun, that shin'd round about me, and about those that were in company with me.

14. And when we had all of us fallen to the ground: I heard a voice that said to me in the Hebrew tongue, Saul, Saul why dost thou persecute me? It is hard for thee to kick against the goad.

15. And I said: Lord who art thou? And the Lord answer'd: I am Jesus, whom thou dost persecute.

16. But

16. But rise up, and stand on thy feet : for to this end have I appear'd to thee , that I may appoint thee a Minister , and a witness of those things , which thou hast seen, and of those things , for which I will appear to thee ,

17. Delivering thee from the People , and from the Nations , to which I now send thee ,

18. To open their eyes , that they may be converted from darkness to light , and from the power of Satan to God , that they may receive forgiveness of their sins , and an inheritance among the Saints by faith in me.

19. Whereupon King Agrippa , I was not incredulous to the divine Vision :

20. But preach'd first to them that were at Damascus , and at Jerusalem , and to all the Country of Judea , and denounced to the Gentils , that they might do penance , and be converted to God , doing worthy works of penance.

21. For this cause the Jews , when I was in the Temple , having laid hold on me , attempted to kill me.

22. But with God's assistance I stand to this very day , testifying both to little and great , speaking no other things but those which the Prophets and Moyses foretold were to come ,

23. That Christ was to suffer , that he should be the first risen from the dead , and should shew light to the People , and to the Gentils.

24. As he was speaking these things , and giving an account , Festus said with a loud voice : thou art mad Paul : much learning turneth thy head to madness.

25. And Paul : I am not , saith he , mad most Excellent Festus , but I speak words of truth , and sobriety.

26. For the King to whom with confidence I speak , knoweth these things : for I do not think that any of them are unknown to him , neither was any of these things done in a corner.

27. Do'st thou believe the Prophets King Agrippa ? I know thou believest them.

28. And Agrippa saith to Paul : within a little thou persvadeest me to become a Christian.

29. And Paul *replies* : I wish to God , both in little ,



and in much, not thee only, but even all that hear me this day to become such, as I myself am, excepting as to these chains.

30. And the King rose up, and the President, and Bernice, and they that sat with them.

31. And when they were retir'd, they conferr'd with one another, saying: that this man hath done nothing that deserveth death, or imprisonment.

32. And Agrippa said to Festus: this man might have been set at Liberty, had he not appeal'd to Cesar.

#### ANNOTATIONS.

ψ. 5. *According to the most sure sect.* (a) In the G. the most exact or approv'd: for so was esteem'd that of the Pharisees.

ψ. 6. *For the hope of the promise*, i, e, of the promised Messias, and of Salvation by him.

ψ. 10 *I brought the sentence.* [b] i, e, From those, who in the great Council were Judges of life and death, to those Officers, who were to put the sentence in Execution. This seems to be the sense of these words, rather than I voted, or gave my voice in condemning them; for we have no grounds to think S. Paul was one of the Council, or of the Judges.

ψ. 16. *For which I will appear to thee*: from whence Interpreters take notice, that Christ divers times appear'd to S. Paul to reveal things to him.

ψ. 17. *Delivering thee*, &c. i, e, from many attempts, both of the Jews and Gentils against thee.

ψ. 23. *That Christ was to suffer*, &c. Lit. *If Christ be passible.* If here is expounded, not as implying a condition, but as an affirmation, so that the sense is, that Christ, according to the predictions of the Prophets was to suffer, was to be the first that should rise from the dead, &c.

ψ. 28. *Within a little thou persuadest me to become a Christian.* According to the common exposition; Agrippa speaks in a jest, and ironically; and as for the words, they are the same as, thou almost persuadest me, &c.

ψ. 29. *Excepting as to these Chains.* i, e, I heartily wish all men in the same condition as myself, only not to be prisoners as I am, but to be Christians as I am.

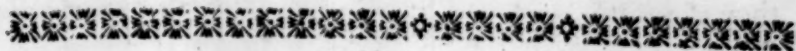
(a) ψ. 5. *Certissimam, ἀκριβοτάτην accuratissimam.*

(b) Ego sententiam detuli καθήκοντα ψήφον, *calculus. suffragium.* It was the custom for Judges, to give their votes either by taking up a white or a black stone: that is, a white stone, if he persons judg'd, were found not guilty, and a black stone, if guilty: so Ovid.

*Mos erat antiquis niveis, atrisque lapillis.*

*His damnare reos, illis absolvere culpa.*

*So that ὀψος was a lapillus, or a little stone made use of in giving sentence, and from thence taken for the sentence it self.*



## C H A P. XXVII.

1. **N**OW when it was resolv'd Paul should sail to Italy, and that he with the other prisoners should be delivered to the Centurion of the Augustan-band,

2. Going aboard a ship of Adrumetum, we weigh'd anchor, being about to sail along by the coast of Asia, Aristarchus the Macedonian of Thessalonica continuing with us.

3. And the next day we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4. Having put off from thence, we sail'd under Cyprus, because the winds were contrary.

5. And having sail'd over the sea of Cilicia, and Pamphylia, we came to Lystra in Lycia:

6. And the Centurion finding there a ship of Alexandria bound for Italy he put us aboard her,

7. And when we had sail'd slowly for many days, and had scarce come over against Gnidus, the wind not permitting us, we sail'd hard by Creta, near to Salmone;

8. And with much ado sailing by it, we came to a certain place, call'd Good-havens, not far from the City of Thalassa.

9. And when much time had been spent, and sailing at that season not safe, because the Fast was already past, Paul comforted them,

10. Saying to them: ô you men, I see that sailing begins to be with danger and much damage, not only of the cargo, and of the ship, but also of our lives.

11. But the Centurion rather gave credit to the master, and to the Pilot, than to what was said by Paul.

12. And seeing it was not a convenient haven to winter in, the greatest part consulting together determin'd to sail from thence, and try if by any means they

could reach Phenice, to winter there, a haven looking both ~~westward and~~ <sup>the</sup> southward, and northwest.

13. And a soft southern gale blowing, imagining they should gain their point, having set to sail from Asson, they coast'd it along Crete.

14. And a little after a tempestuous wind call'd the North-East drove against her.

15. And when the vessel was carried away, and could not bear against the wind, giving up our ship to the winds, we were driven.

16. And running under a certain Island, call'd Cauda, we had much ado to come by the boat.

17. Which being hoisted up, they used helps, bracing the ship about, being afraid of falling upon quick-sands, and the Mast being taken down, thus, we went adrift.

18. And when we had been toss'd by a violent storm, they threw over board.

19. And the third day with their own hands they threw out the *spare*-tackling of the ship.

20. And neither Sun, nor stars appearing for several days, and no small storm threatening, all hopes were now lost of our safety.

21. And having fasted a long time, then Paul standing in the midst of them, said: ô you men, having heard me you should not, have put off from Crete, and *so* have incurr'd this damage as to gain, and this loss.

22. And now I exhort you to be of good heart: for there will be no loss of any of your lives, but of the ship only.

23. For there stood by me this night an Angel of my God, whom I serve,

24. Saying: fear not Paul: thou must appear before Cesar: and behold God hath given to thee all them that sail with thee.

25. Wherefore ô ye men be of good heart: for I believe God, that so it shall be even as it hath been told to me.

26. But we must come into a certain Island.

27. Now when the four-teenth night was come, as we were sailing about midnight in the Adria, the sailors thought that they discover'd some Country.

THE ACTS OF THE APOSTLES. C. 27. 507

28. Who letting down the sounding line, they found twenty Fathoms ; and being advanc'd a little farther , they found fifteen.

29. And fearing lest we should be thrown upon rocky places , casting four anchors from the stern , they wish'd for the day-light.

30. But the failers designing to escape from the ship , as they were letting down the boat into the Sea, under pretence of casting anchors out from the prow ,

31. Paul said to the Centurion , and the Soldiers : unless these men stay in the ship , you cannot be sav'd.

32. Then the Soldiers cut the ropes from the boat , and let it fall down.

33. And when it began to be light , Paul desir'd all to take food , saying : To day is the fourteenth day that you have waited fasting , and taking nothing.

34. Therefore I intreat you to take food for the sake of your safety : for there shall not a hair of the head of any one of you perish.

35. And having said so , taking bread , he gave thanks to God in the sight of them all : and having broken it , began to eat.

36. And all of them taking greater courage, also themselves took food.

37. Now we were in all in the ship two hundred and seventy six souls.

38. And having eaten sufficiently , they lightned the ship , casting out the wheat into the Sea.

39. And when it was day , they did not know the land : but they observ'd a certain creek with a shore : into which they thought, if they could, to thrust the ship.

40. And when they had weigh'd the anchors , they committed themselves to the Sea , loosing also the rudder-bands : and having hoisted up the sail to the wind , they made to the shore.

41. But when we had fallen into a place lying between two seas , they ran the ship aground : and the prow of the ship stuck fast, and immoveable, but the stern was broken in pieces with the violence of the waves.



42. And it was the advice of the Soldiers that they should kill the Prisoners : lest any of them swimming out , should escape.

43. But the Centurion desiring to save Paul forbid them to do it : and commanded them who could swim , to cast themselves the first out , and to get off , and make to land :

44. And the rest they set on planks , others on things that belong'd to the ship . And so it came to pass , that all of them got safe to land .

#### AN NOT A T I O N S .

ψ. 2. *Being about to sail (a) along the coasts of Asia.* Lit. beginning to sail ; the sense can only be, designing to sail that way , as appears also by the greek.

ψ. 4. *We sail'd under Cyprus , i , e , north of Cyprus betwixt the coasts of Cilicia and Cyprus , leaving it on our left , instead of leaving it on our right hand.*

ψ. 5. *To Lystra in Lycia.* So also some G. MSS. but most of them to *myra*.

ψ. 7. *We sail'd hard by Crete , now Candia ; near to Salmone , sailing betwixt them.*

ψ. 8. *Call'd good-havens ,* a port on the East part of Crete . near the City of *Thalassa* , in the G. text of *Lasea*.

ψ. 9. *The fast was now past (b)* An annual fast. Some take it for that fast of the Ember-days , which Christians keep in December : but S. Chry. and others expound it of the Jewish fast of Expiation in their 7th month Tisri , answering to our september or october.

ψ. 10. *o you men I see &c.* This S. Paul foretells as a Prophet.

ψ. 12. *Phenice* on the south part of Creta , a convenient haven to ride safe in , lying by south-west and north-west.

ψ. 14. *Call'd the North-East wind.* In the Prot. Translation , *Euro-elyaon* , as in many Gr. Copies. In others *Euraulon* , which Dr Wells prefers.

ψ. 16. *An Island call'd cauda.* In some G. copies *clauda* , which the Prot. have follow'd , in others *Caudos* ——— *we had much ado to come by the boat* , or to hoist up the skiff belonging to the ship , which we did , lest it should be broken to pieces by the wind against the ship , & separated from it.

~~They us'd helps ,~~ *They us'd helps , bracing the ship (d)* perhaps bracing or binding about the vessel with ropes or chains , lest she should be torn asunder ——— *upon quick-sands.* Lit. into a *syrtis* , such as are on the coasts of Africa , whither now they were almost driven. ——— *The mast being taken-down [e]* This seems to be the sense of these words *letting down the vessel* , some translate striking sail , but others think they were in apprehension for their main-mast.

ψ. 18. *They threw over board (a)* part of their loading and goods. Some call it , they made the Jetfam .

THE ACTS OF THE APOSTLES. C. 28. 503

Ψ. 19. *They threw out the Spare-tackling*, or furniture of the ship that they could spare. others express it, they threw out the Lagam.

Ψ. 21. *And not have incur'd this damage as to gain, and this loss.* Lit. *not have gain'd this harm and loss*, which you have brought upon you by not following my advice.

Ψ. 23. *An Angel of my God.* Lit. *of the God whose I am*, i, e, whose servant I am ——— *God hath given thee all them*, i, e, the true God, maker and master of all things. Tis sometimes a great happiness to be in the company of the Saints, who by their prayers to God, help us.

Ψ. 27. *In the Adria*: not in what we call the Adriatic-gulf or sea of Venice, but that which lies betwixt Peloponesus, Sicily, and Italy

Ψ. 30. *The sailers ... were letting down*, Lit. *had led down*, the boat into the sea, i, e, had began to let it down with ropes &c. ——— Paul said: *unless these men stay*, providence had order'd that all should escape, but by helping one another.

Ψ. 33. *Taking nothing*, i, e, without taking a full meal, but only a morsel now and then, and nothing to speak of. ——— *having hoisted up the sail*, [f] some understand the main sail. the word in the text, may signify any sail, either the main, or mizzen-sail, which latter by the event was more than sufficient. ——— *loosing at the same time the Rudder-bands*. Some ships are said heretofore to have had two Rudders: and this ship perhaps had two, unless here the plural number be put for the singular, which is not uncommon in the Style of the Scriptures.

Ψ. 41. *Into a place betwixt two seas* (f) It happen'd that there was a neck or tongue of land, which being cover'd with the waves, they who were strangers to the coasts, did not discover, this stranded the ship, the Prow sticking fast, and the Poop being torn from it, so that the vessel split by the violence of the winds and sea.

Ψ. 44. *The rest they set on planks*. Lit. carried i, e, let them be carried on planks: and all got safe to land, in number 276 Souls, or persons.

(a) Ψ. 2. *Incipientes navigare*, μέλλοντες πλεῖν, *navigaturi*.

[b] Ψ. 9. *Jejunium praterisset* S. Chryf. ἐμ 17 ηστῖαν ἢ ἰεῖλαιον.

(c) Ψ. 14. *Euroaquilo ευρακυλῶν* Dr. Wells prefers the reading of *ευρακύλων* ——— [d] Ψ. 17. *Accingentes navim*, υποζωόντες τὸ πλοῖον *bracing the ship with some-thing*.

[e] Ψ. 17. *Submisso vase*, χαλάσας τὸ σκεῦος. The word σκεῦος has many significations, and may be taken for the ship, or any part of it: here it may signify the main-mast, which they might take down, lest it should be torn away.

[f] Ψ. 41. *In locum dithalassum*. εἰς τόπον, διθάλασσαν.



CHAP. XXVIII.

1. **A**ND as soon as we had escaped, then we understood that the Island was call'd Melita. But

the Barbarians receiv'd us with no small courtesy.

2. For having kindled a fire, they refresh'd us all, by reason of the falling rain, and the cold.

3. And when Paul had gather'd up a small bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fasten'd on his hand.

4. Now as the Barbarians spy'd the beast hanging at his hand, they said one to another: surely this man is a murderer, for thô he has escap'd the sea, Vengeance suffereth him not to live.

5. And he having shook off the beast into the fire, receiv'd no harm.

6. But they thought he would be swell'd up, and suddenly drop down, and die. And they waiting for it a long time, and seeing that no harm was done to him, changing their minds, they said he was a God.

7. Now in those places were lands belonging to the chief man of the Island, by name Publius, who receiv- ing us, for three days entertain'd us kindly,

8. And it happen'd that Publius's Father lay ill of a fever, and a bloody flux. To whom Paul went in; and when he had pray'd and laid on his hands upon him, he cured him.

9. Which being done, all in the Island who had diseases, came, and were heal'd.

10. They also honour'd us with many acknowledg- ments, and put aboard things necessary at our sailing off.

11. And after three months, we set to sail in a ship of Alexandria, that had winter'd in the Island, whose devise was Castor and Pollux.

12. And when we arriv'd at Syracusa, we staid there three days.

13. From thence coasting we came to Regio: and after one days sail, the south-wind blowing, the second day we came to Puzzolo:

14. Where meeting with *our* Brethren, we were in- vited to stay with them for seven days: and so we came for Rome.

15. And from thence when the Brethren heard of

THE ACTS OF THE APOSTLES C. 28. 305

us, they came to meet us as far as Appius's Forum, and the three Taverns. These when Paul had seen, he gave God thanks, and took courage.

16. And when we were arriv'd at Rome, Paul was permitted to dwell by himself with a soldier to guard him.

17. Now after the third day, he call'd together the chief of the Jews: and when they met together, he said to them: men and Brethren, I having done nothing against the People, nor the customs of our Fathers, was deliver'd up a prisoner from Jerusalem into the hands of the Romans,

18. Who having examin'd me, were for releasing me, because I had done nothing that deserv'd death.

19. But the Jews opposing it, I was forc'd to appeal to Cesar, not as if I had any thing where-of to accuse my Nation.

20. Upon this account therefore I desir'd to see, and speak to you. For on the account of the hope of Israel, I am bound with this chain.

21. But they said to him: we have neither receiv'd letters concerning thee from Judea, nor any of our Brethren coming hither hath acquainted us, or spoken any evil of thee.

22. But we desire to hear from thee thy opinion; for as for this sect, we know that it is every where contradicted.

23. And when he had appointed them a day, very many of them came to his lodgings, to whom he expounded and testify'd the Kingdom of God, to persuade them concerning Jesus out of the Law of Moyfes, and the Prophets from morning to evening.

24. And some believ'd the things that were said, and others believ'd not.

25. And when they agreed not among themselves, they went away, Paul saying this one word: that the holy Ghost spoke well by the Prophet Isaia to our Fathers,

26. Saying: go to this people, and tell them: "with the ear you shall hear, and shall not understand, and seeing you shall see, and shall not perceive.



27. For the heart of this people is become stupid, and their ears dull of hearing, and they have shut their eyes, lest perhaps they should see with their eyes, and hear with their ears, and understand in their heart, and be converted, and I should heal them."

28. Be it therefore known to you, that this salvation of God is sent to the Gentils, and they will hear.

29. And when he had said these things, the Jews went out from him, having a great debate among themselves.

30. But he remain'd for two whole years in his hired lodging: and receiv'd all that came into him.

31. Preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom without prohibition.

#### AN NOT A T I O N S.

ψ. 1. *Melita*, which is thought to be the Island, now call'd Malta, not far from Sicily to the South.

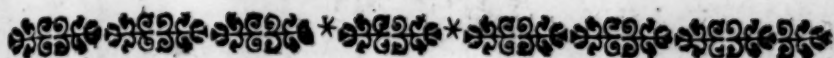
ψ. 4. *Not to live*. The Inhabitants of this Island, call'd Barbarians, had a notion of a Deity, and also that murder was against the law of God, and nature.

ψ. 6. *That he would suddenly drop down dead*. It is not then by the natural situation and temper of the air, that this Island has no venomous creatures.

ψ. 16. *To dwell or remain by himself*, with one Soldier to guard him. S. Paul was chain'd, as it appears by the 20th verse: and 'twas the custom to fasten one end of the chain by a lock to the prisoner's wrist, and the other end of the chain to the wrist of the soldier, who was to guard him. — In most G. Copies we read; the Centurion delivered the Prisoners to the Captain of the Guards: as it is in the Prot. Translation, and very probable, but these words are not found in divers G. MSS. nor were read by the ancient Interpreter of the Latin-vulgate.

ψ. 20. *On the account of the hope of Israel*: i, e, of the Messias so long expected and hop'd for by the Israelites.

ψ. 30. *Two whole years in his hired lodgings*: i, e, In the lodgings, which S. Paul was permitted to hire for himself, and to live there with a soldier chain'd to him for his Guard. Happy Soldier, if he knew how to make use of such a favourable opportunity. — We may take notice by all this narration of S. Luke (as when he says here ψ. 16 *when we arrived at Rome &c*) that he was all the way in the ship with S. Paul.



# A CHRONOLOGICAL TABLE.



CHRIST is born at Bethlehem. Luke. 2.

He is circumcised. January 1. Luke 2.

The wise men come, and adore him. Matt 2.

See also the notes. pag. 8. 9.

He is presented in the Temple. Feb. 2. Luke 2.

S. Joseph and the B. V. mother fly with the child Jesus into Egypt. Matt. 2.

The massacre of the Infants by Herod. Mat. 2. S. Joseph with the B. V. and her Son return from Egypt, but for fear of Archelaus, go and live at Nazareth in Galilee. Matt. 2.

Jesus is found in the Temple disputing with the Doctors when he was twelve years of Age. See Luc. 2. and the note. p. 210.

S. J. Baptift begins to preach penance, and to Baptize. The Chief of the Jews send messengers to ask, if he were not the Messias. See Jo. 1.

Jesus himself is baptiz'd by John. A voice from heaven declares him the beloved Son of God, the H. G. comes down like a dove. Mat. 3. Mar. 1. Luke 3.

Christ is no sooner baptiz'd, but he retires into a wilderness, where he was with beasts, and fasted without any thing for 40 days. The devil there tempts him. The Angels come, and ministrare to him. S. Matt. 4. Mar. 1. Luke 4. See the Annotations. pag. 16.

Christ's first miracle at Cana in Galilee by turning water into wine. Jo. 2.

S. John Baptift is cast into prison, and beheaded by Herod. Matt. 4. and 14. Mar. 6. Luke. 9.

Christ makes Choise of twelve of his Disciples, whom he calls Apostles, Peter is the first of them. Matt. 10. Mar. 3. Luc. 6.

Christ's Sermon, or his instructions on the mountain. Matt. 5. 6. and 7. He preaches in Judea and Galilee, cast's out devils, cures all manner of distempers, and sometimes on the Sabbath-days, confutes, and puts to confusion his Adversaries, who blame him for it. Matt. 12. Luke 14. &c.

He raiseth to life the daughter of Jairus. Matt. 9. Mar. 5. Luke 8.

The Son of the widow of Naim. Luke. 7.

He calms the sea with his word of command. Matt. 8. Mar. 4. Luke 8. Annot. p. 33.

I.

12.

30.

31.

## A CHRONOLOGICAL

32.

He heals the man 38 years ill of a palsy. John. 5.

He sends his twelve Apostles to preach with power of doing miracles. Matt. 10. Mar. 6. Luke 9.

He teacheth them to pray. Matt. 6. Luke 11.

33.

He makes choise of 72. Disciples. Luke 10.

He promises to make S. Peter the head of his Church, to build his Church upon him, to give him the keys of the Kingdom of heaven. Matt. 16. Annot. p. 67. & 68.

He declare's himself the Messias in plain terms to the Samaritan woman. Jo. 4.

34.

He excuseth his Disciples for plucking the ears of corn on the second-first Sabbath. See Matt. 12. Annot. p. 49.

He feeds at one time 5000 men with five loaves Matt. 14. Annot. p. 60. At another time 4000 with seven loaves. Matt. 15.

He promises to give them his Body to be truly meat, &c. Many even of his Disciples leave him looking upon that Doctrine as hard and harsh. Jo. 6. Annot. p. 340. 341.

His Transfiguration. Matt. 17.

The Sunday or first day of the week that he died on a cross, he came riding upon an As into Jerusalem. Matt. 21. Annot. p. 88.

In the beginning of that week, he went daily into the Temple, and in the Evenings retired to Bethania, to pray in the garden of Gethsemani. Luc. 21. 38. &c.

On wednesday Judas made a bargain with the Chief Priests to deliver him up to them for a sum of money. Mat. 26. 15. Annot. p. 114.

On Thursday he sent his Disciples in the Afternoon to bring the Paschal lamb offer'd in the Temple, which after sunset he eat with his twelve Apostles. Matt. 26. Annot. p. 114.

He wash'd their feet. Jo. 13.

After supper he instituted the B. Sacrament and Sacrifice of his Body and Blood. Matt. 26. Annot. p. 115.

He gave his Apostles those excellent Instructions set down by S. John. c. 14. — 17.

Christ's prayer in the Garden three times repeated.

He is there seized being betray'd by Judas.

He's led away to Annas, and then to Caiphas.

He's condemn'd as guilty of blasphemy and death for owning himself the Son of the blessed God, He's spit upon, buffeted, &c.

On fryday morning they deliver him up to the Roman Governor, Pontius Pilate, who sees, and declares him innocent, yet fearing not to be thought a friend to Cesar, condemns him to the death of the Cross.

He dies on the Cross. And is buried. See the history of the Passion in the notes. The miracles at his death, &c.

He riseth from death the 3d day.

His different apparitions that very day. And others afterwards. See Annot. p. 135.

# TABLE.

He gives his Apostles power to forgive sins Jo. 20. 23.

He gives to S. Peter the Charge over his whole Church. Jo.

21. Annot. p. 411.

He promifeth to be with his Church to the End of the world. Matt. 28.

After 40. days he ascends in their sight into Heaven. Acts c. 1.

S. Matthias is chosen an Apostle in the place of Judas the Traitor. Acts. 1.

The day of Pentecost the Holy Ghost comes down upon them & all present with them in a visible manner. Acts 2.

The wonderful change wrought in the Apostles by the coming of the Holy Ghost. Their undaunted courage. Acts 2. &c.

They preach the Resurrection of Christ, the necessity of believing in him, of repenting, and doing penance.

S. Peter the mouth of the Apostles, converts on one day 3000, on another 5000. Acts 2. 41 and Acts. 4. 4.

He with S. John cures the lame beggar, that sat at the gate of the Temple. Acts 3. 6.

The new Christians have all things in common. Every one's necessities are supply'd out of the common stock. Acts 4. 32.

Ananias and Saphira for reserving some part of the money of a field sold, and for lying to the H. Ghost, fall down dead at S. Peters feet. Acts. 5.

The Election of the seven deacons. Acts. 6.

Saul by virtue of a Commission from the Chief Priests persecutes the Christians. Acts. 9.

S. Stephen is stoned to death perhaps on december the 26. Acts 7. 58.

The ministers of the Gospel being dispers'd, preach in Judea and Samaria, &c.

S. Philip in Samaria baptizeth Simon the Magician. He offers money to S. Peter to have the power of giving the Holy Ghost. Acts. 8.

S. Paul is miraculously converted going to persecute the Christians at Damascus. Acts 9.

He presently preacheth Jesus.

S. Peter cures Eneas at Lydda, and raiseth to life Tabitha at Joppa. Acts 9.

The very shadow of his Body cures all distempers. Acts 5. 15.

He receives Cornelius the Centurion, and other Gentils with him into the Church. Acts. 10.

He's thought to have gone about this time to Antioch in Syria, and to have founded that Episcopal See.

He preach'd in Pontus, Galatia, &c.

He might come to Rome about the year 42. and made it the Chief Bishops See in the whole world.

About this time S. Barnaby and S. Paul preach at Antioch, where the believers were first call'd Christians Acts 17. 26.

34.

35.

36.

42.

43.



## A CHRONOLOGICAL

Herod Agrippa puts to death S. James, the Brother of S. John, and imprison'd S. Peter, who was miraculously deliver'd. Acts 12.

44. S. Matthew and afterwards S. Mark wrote their Gospels.

45. S. Paul and Barnaby sent to preach in Pamphylia, Pisidia, Lycania ——— Afterwards in Pontus, Thracia, &c. Acts 13, 14.

46. S. Peter about this time might write his first Epistle.

47. A dispute betwixt S. Paul, and some zealous converts that had been Jews about the obligation of making, even the Gentils observe the Jewish Laws. Acts 15.

50. S. Paul and Barnaby are sent to Jerusalem to have this question decided by the Apostles, &c.

51. A Council of the Apostles, and Bishops decides the Question. S. Peter speaking first, and S. James joining with him. The letter of the Council to their Brethren the converted Gentils. Acts 15.

S. Paul and S. Barnaby separate. Acts 15.

52. S. Paul with Silas go's to Asia. S. Timothy and also S. Luke become his companions. He go's to Philippi in Macedonia, to Thessalonica, to Berca, to Athens. Finds there an altar dedicated to the unknown God. Acts 16, 17.

53. He writes his first Epistle to the Thessalonians, and the 2d soon after.

54. He stays 18 months at Corinth. Acts 18, 11.

He go's to Ephesus. After a short visit to the Brethren at Jerusalem, he go's to Antioch, and from thence again into Galatia and Phrygia, and stays three years at Ephesus and thereabouts. Acts 19.

55. He writes to the Galatians.

56. He writes his first, and soon after his 2d to the Corinthians.

57. He prepares to go to Jerusalem with alms he had gather'd. Acts 20. and 21.

He writes to the Romans.

58. He comes to Jerusalem. Acts 21.

The Jews seize S. Paul in the Temple, being beaten and in danger of being murder'd by them, he is rescu'd by Lyfias the Tribune and his Soldiers Acts 21.

59. Lyfias sends him to Felix the Governor of Judea then at Cesarea, where he was two years a prisoner.

60. His discours before King Agrippa, Felix &c. Acts 25.

Having appeal'd to the Tribunal of Cesar, he is sent to Rome with other Prisoners. Acts 27.

A description of his voyage, and Ship-wrack on the coast of Malta. Every one in the ship are saved being 276. persons. Acts 27. 44.

61. S. James about this time wrote his Catholick Epistle.

S. Paul's arrival at Rome. He is kept under custody for two years with one Soldier to guard him. Acts 28.

62. He converts Onesymus, and sends him with his letter to Philemon. He writes to the Philippians and Colossians.

# T A B L E.

S. James Bishop of Jerusalem there marty'd.  
 S. Paul being set at liberty, writes to the Hebrews.  
 Go's again into Asia. Made S. Timothy Bishop in Asia, and  
 went into Macedonia, from whence he wrote his 1st Epist. to  
 Timothy.  
 S. Peter about this time wrote his 2d Epistle.  
 About this time S. Peter and S. Paul might come to Rome.  
 See Tillemont, &c.  
 Not long after they were both put in prison: and suffer'd  
 Martyrdom June 29. Others put their Martyrdom two years later.  
 S. John about this time came to live in Asia, and govern'd  
 all those Churches for many years.  
 S. John was put into a Caldron of boyling oil at Rome under  
 Domitian, and banish'd to Patmos.  
 Where he had those wonderful visions of his Apocalypse.  
 He returns to Ephesus under the Emperor Nerva.  
 He writes his Gospel.  
 He dies at Ephesus under Trajan about the year. 100.

3.

54.

65.

66.

95.

96.

100.

A

# CHRONOTAXIS

ON THE

APOSTOLICAL WRITINGS

ACCORDING TO THE MOST EXACT CHRONOLOGISTS.

Anno  
 aræ vulg.

After the  
 Ascension

42.

The Gospel of S. Matthew, the first written: per-  
 haps about the year 42

44.

The Gospel of S. Mark. See Eusebius S. Hierom. &c.

63.

The Gospel of S. Luke at least in 63

96.

The Gospel of S. John His Epistles the time uncertain

63.

The Acts by S. Luke written about the same time,  
 publish'd a little after his Gospel.

52.

The 1st Epistle to the Thessalonians.

52.

The 2d to the Thessalonians.

55.

To the Galatians.

8

10.

30.

62.

30.

19.

19.

22.

|     |                                        |
|-----|----------------------------------------|
| 56. | The 1 <sup>st</sup> to the Corinthians |
| 57. | The 2 <sup>d</sup> to the Corinthians  |
| 58. | To the Romans                          |
| 61. | To Philemon                            |
| 62. | To the Philippians                     |
| 62. | To the Colossians                      |
| 63. | To the Hebrews                         |
| 64. | The 1 <sup>st</sup> to Timothy         |
| 64. | To Titus.                              |
| 65. | To the Ephesians.                      |
| 65. | The 2 <sup>d</sup> to Timothy.         |

|     |
|-----|
| 23. |
| 24. |
| 25. |
| 28. |
| 29. |
| 29. |
| 30. |
| 31. |
| 31. |
| 32. |
| 32. |

## ERRATA

### IN THE TRANSLATION.

p. 19. v. 36. read from thee p. 20. v. 47. read heathens p. 39.  
v. 35. read catch'd. p. 121. v. 1. read Counsel. p. 184. v. 2.  
read of this fruit of the vine. p. 197. v. 38. read thou shalt call  
p. 335. v. 5. read then p. 438. v. 29. read God must

### IN THE ANNOTATIONS.

p. 31. on v. 39. read revenge. p. 30. on v. 32. lin. 5. read he  
shall p. 208. on v. 14. read of good vill. p. 304. read per-  
suasions. p. 371. lin. ult. read gratitude. p. 332. on v. 18. read  
Testament. p. 372. on v. 40. read see. p. 385. on v. 14. lin.  
3. for to you, read to them p. 408. on v. 21. lin. 2. read both  
God and man. ibid. lin. 9. blot out, in both these missives

### IN THE NOTES IN ITALIAN CHARACTER.

p. 51. for *πνεῦμα* read *πῶς*. p. 204. read *πληροφορεῖται* and  
*πληρεῖται*.

The rest are not considerable.

THE END OF THE FIRST VOLUME.



31 JA 50

